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CHINA

THE ORIENT AND THE YELLOW MAN

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CHINA; THE ORIENT
AND THE
YELLOW MAN

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CONTAINING A

FULL ACCOUNT OF THE GREAT INSURRECTION IN CHINA;
ATROCITIES OF THE "BOXERS;" MASSACRE OF
FOREIGNERS AND NATIVE CHRISTIANS;
HEROIC ATTEMPTS TO RESCUE THE
FOREIGN MINISTERS AND
AMBASSADORS, ETC.

TOGETHER WITH THE

COMPLETE HISTORY OF CHINA

DOWN TO THE PRESENT TIME, INCLUDING THE WAR WITH
JAPAN; MANNERS, CUSTOMS AND PECULIARITIES
OF THE PEOPLE; SUPERSTITIONS; IDOL
WORSHIP; INDUSTRIES; NATURAL
SCENERY, ETC., ETC.

By **HENRY DAVENPORT NORTHROP**
Author of "Queen of Republics," "Gem Cyclopedia," etc., etc.

Profusely Illustrated with Superb Illustrations

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PREFACE.

THE horrible massacre of foreigners in China has shocked the whole civilized world. An insurrection, attended by unparalleled atrocities has aroused the deepest concern in America and Europe.

All intelligent persons are eager to obtain reliable information concerning China and the great revolution which has involved the Powers of Europe and our own country. This information is contained in this volume.

It treats of the history of China from the earliest times to the present day. Dating back to the earliest dawn of history, China has outlived all the great nations of ancient times, and is a living empire to-day. No other nation in the world has such a record. Against the flood that has swept mighty kingdoms into oblivion, China has stood like an immovable rock. She is the wonder and the miracle among the august Empires of the East.

The reader traces her surprising growth, her conquests and her power at a period when "time was young." He sees the rise and fall of brilliant dynasties, while one emperor after another appears upon the checkered scene, each of whom is invested with the proud title of "The Son of Heaven." He reads the graphic story of the Han Rulers, who, in arms and conquests, are worthy to be ranked with Roman Cæsars. He learns why, for more than 2,000 years, the Chinese have been proud to call themselves the "Children of Han."

Then comes the Mongolian conquest. With tramping legions, with dashing steeds and gleaming spears, the Northern hordes sweep down upon the plains of the "Flowery Kingdom." The panorama of startling events moves on, and we are brought to the dynasty by which China is governed at the present time. The Manchus ascended the "Dragon Throne," and still sway their sceptre over nearly 400,000,000 of the human race.

The History of China within the present century is read with eager interest. With the record of other great crises, a masterly and thrilling account is given of the famous Taeping Rebellion. Suddenly a young English officer appears upon the scene. The world knows him now as the celebrated "Chinese Gordon," who performed miracles of valor and conquest. Fertile in resources, brave and magnetic, silent and stern, unyielding as granite, his story reads like that of the renowned old heroes of classic fable.

This is followed by an account of Prince Kung and the Regency, and the history closes with the reign of the present Emperor.

Then comes a full description of China and its people. The gorgeous splendors of the Emperor's Court and Palace are vividly pictured—the

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mystery that surrounds him, the vast power he wields, the princes and nobles that attend upon him, the curious ceremonies of his marriage, the awe with which his subjects prostrate themselves before him, the palatial magnificence, the life of the Empress and the disdain for foreign sovereigns.

This superb work also contains a full description of Corea, the "Hermit Kingdom," and furnishes a concise account of the war between China and Japan in 1894. The causes of the great conflict are stated, and an accurate estimate of the two armies is given—their numbers, discipline, equipments and the ability of their commanders. The rapid movements of the Japanese army, its brilliant achievements at Ping-Yang, and the great naval battles are fully described. The whole course of stirring events is traced, and the reader sees the rolling battle clouds and hears the shock of contending legions.

But thrilling interest is aroused throughout our country by the bloody uprising in China against all foreigners, resulting in the murder of the German Ambassador and the indiscriminate persecution and slaughter of native Christians. The "Boxers," a secret society, the members of which do not look upon murder as a crime, an organization compact, mysterious and dangerous, carried terror to all parts of Northern China, and it has been asserted by foreigners on the ground, were in league with the Imperial Government.

The dreadful crimes of these desperadoes, of whom many thousands took up arms, make all civilized nations stand aghast. The greatest anxiety was manifested by the Great Powers, including our own Government, in the unexpected events that imperilled all Americans and Europeans within the bounds of the Flowery Kingdom. No such massacre as that begun by the "Boxers," with painful evidences that they intended to complete it, has stained the pages of modern history.

A full account is given in this volume of the heroic efforts of the Allied Powers to reach Pekin and rescue the unfortunate Ministers, Ambassadors and their families shut up in the Legations, upon which the most desperate and bloodthirsty attacks were made. This part of the story has in it all the elements of tragedy, accompanied by the most painful uncertainty as to the final outcome of the uncontrolled uprising of conspirators.

The value of such a volume as this, which contains only authentic statements, and is composed of facts gathered after the most careful scrutiny, cannot be overestimated. It traces the disorder and its attendant massacres with an impartial hand from the origin of the trouble. It depicts the scenes that have a horrible fascination for every reader. It tells a plain, unvarnished tale of the woes suffered by Christians in China. It is a comprehensive work that will be prized in every home to which it is admitted.

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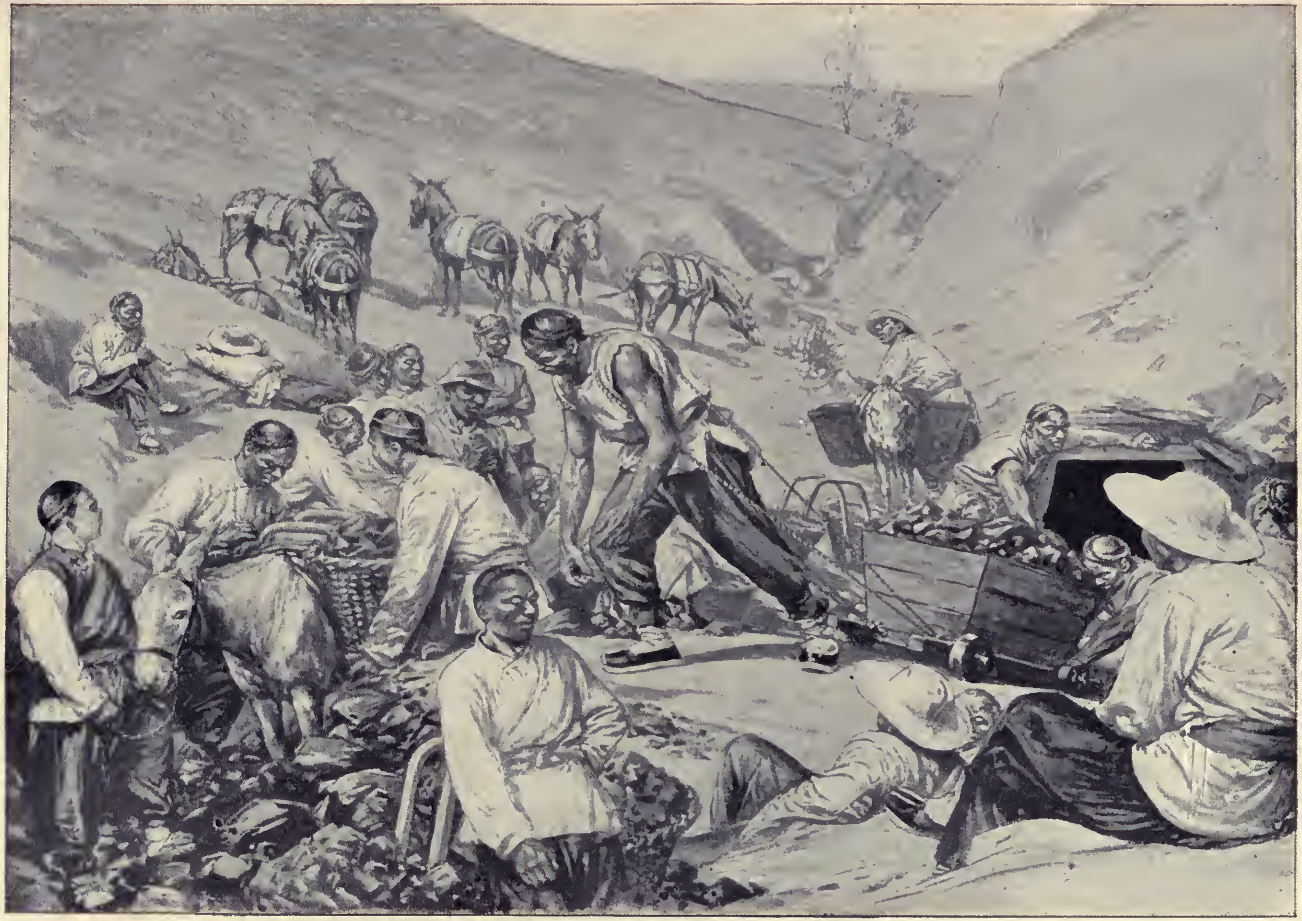
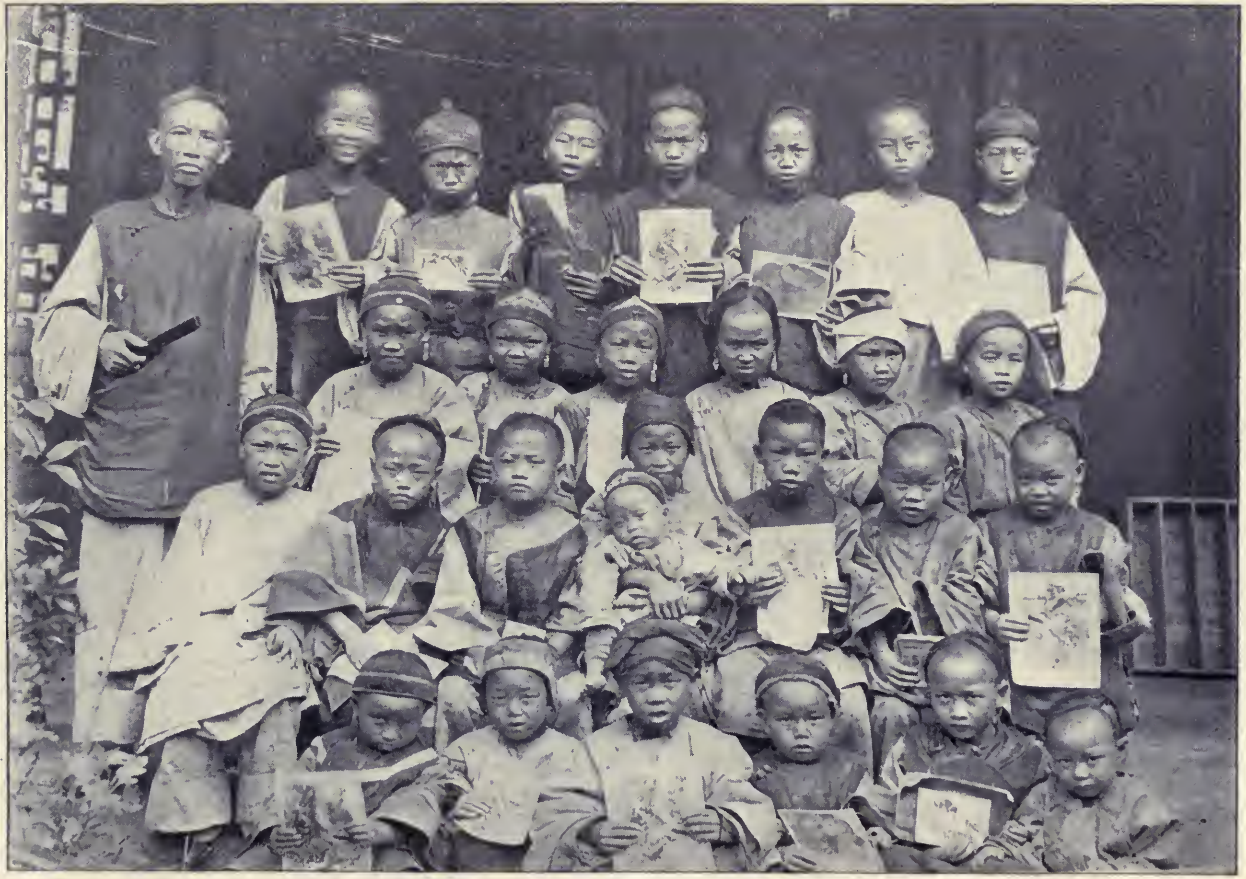


COAL MINING NEAR TAYUEN FU, CHINA.



CHILDREN AND TEACHER OF A CHINESE CHRISTIAN MISSION SCHOOL

UNIV. OF CALIFORNIA

China: From the Earliest Times To the Present Day.

CHAPTER I.

EARLY HISTORY OF THE "CELESTIAL EMPIRE."

ALL Asia is astir. Old nations that have slept the sleep of ages are waking to modern ideas. For centuries China was almost a world by itself; now it forms a part of the galaxy of eastern empires and is a centre of interest to both Europe and America.

No nation in the world has been so rigid and unchangeable as China, and none has preserved with such tenacity the laws, customs and national peculiarities which existed long before the Christian era. A most remarkable people are the Chinese, comprising nearly one-third of the human race, scattered over a vast realm, maintaining little intercourse with other countries, and lacking in that spirit of enterprise which, for the last few years, has distinguished the Japanese. But modern civilization advances even in Asia, and China is learning that she cannot remain the China of three or four thousand years ago. The ships of many nations touch at her ports; commerce seeks entrance at her gates; her most intelligent people are asking questions, and already the darkness is illumined with the light of a new and better era.

The Chinese are unquestionably the oldest nation in the world, and their history goes back to a period to which no prudent historian will attempt to give a precise date They speak the language and observe the same social and political customs that they did several thousand years ago, and they are the only living representatives to-day of a people and government which were contemporary with the Egyptians, the Assyrians, and the ancient Jews.

Same To-Day as in Early Times.

So far as our knowledge enables us to speak, the Chinese of the present age are in all essential points identical with those of the time of Confucius, and there is no reason to doubt that before his time the Chinese national character had been thoroughly formed in its present mould. The limits of the Empire have varied from time to time under circumstances of triumph or disunion, but the Middle Kingdom, or China proper, of the eighteen provinces has always possessed more or less of its existing proportions.

Another striking and peculiar feature

about China is the small amount of influence that the rest of the world has exercised upon it. In fact it is only during the present century that that influence can be said to have existed at all. Up to that point China had pursued a course of her own, carrying on her own struggles within a definite limit, and completely indifferent to, and ignorant of, the ceaseless competition and contests of mankind outside her orbit, which make up the history of the rest of the old world.

The long struggles for supremacy in Western Asia between Assyrian, Babylonian, and Persian, the triumphs of the Greek, followed by the absorption of what remained of the Macedonian conquests in the Empire of Rome, even the appearance of Islam and the Mahomedan conquerors, who changed the face of Southern Asia from the Ganges to the Levant, and long threatened to overrun Europe, had no significance for the people of China, and reacted as little on their destiny as if they had happened in another planet.

A Curious History.

All that pertains to China has a peculiar interest to the reader. He is studying the history of one of the most remarkable nations that ever existed. At every step he meets with surprises, and eagerly follows the record of events, many of them startling and unparalleled, although they transpired "when time was young." As a curiosity in human existence, the earlier history of this country may justly receive careful notice. In these ancient records we see the beginning and progress of a people whose numbers, laws, customs, conservatism and strange ideas are the wonder of the modern world. We learn the infancy of a people who have grown and multiplied to their present vast proportions and power.

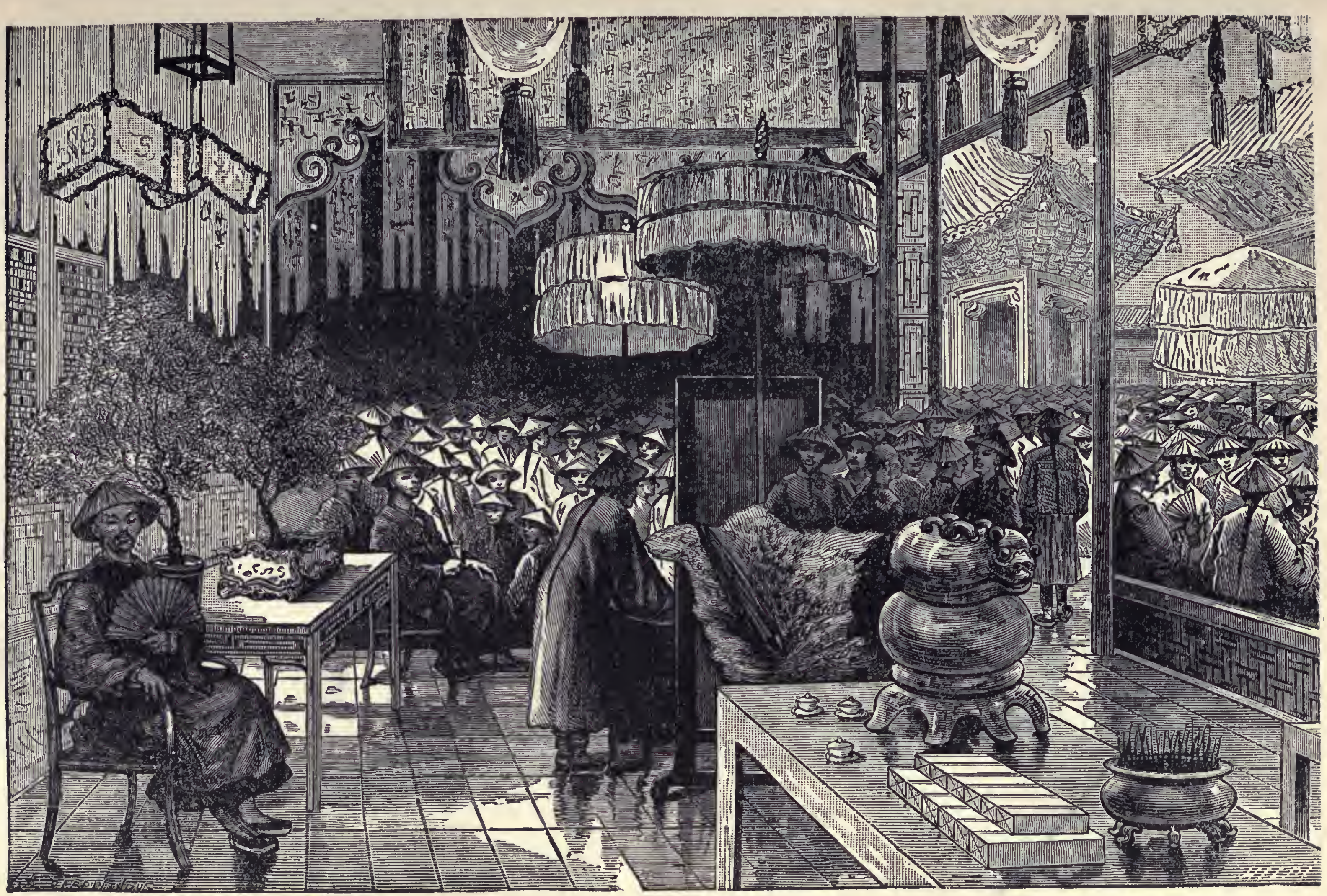
Even though the details are not recited the recollection of the antiquity of China's institutions must be ever present with the student, as affording an indispensable clue to the character of the Chinese people and the composition of their government.

The first Chinese are supposed to have been a nomad tribe in the province of Shensi which lies in the northwest of China, and among them at last appeared a ruler, Fohi, whose name at least has been preserved. His deeds and his person are mythical, but he is credited with having given his country its first regular government.

The First Emperor.

One of his successors was Hwangti (which means Heavenly Emperor), who was the first to employ the imperial style of Emperor, the earlier rulers having been content with the inferior title of Wang, or prince. He adopted the convenient decimal division in his administration as well as his coinage. His dominions were divided into ten provinces, each of these into ten departments, these again into ten districts, each of which held ten towns. He regulated the calendar, originating the Chinese cycle of sixty years, and he encouraged commerce. He seems to have been a wise ruler and to have been the first of the great Emperors. His grandson, who was also Emperor, continued his good work and earned the reputation of being "the restorer or even founder of true astronomy."

But the most famous of Hwangti's successors was his great grandson Yao, who is still one of the most revered of all Chinese rulers. He was "diligent, enlightened, polished, and prudent," and if his words reflected his actions he must have been most solicitous of the welfare of his people. He is specially remarkable for his anxiety to discover the best man to succeed him in the



SERVICE IN A CHINESE TEMPLE.

government, and during the last twenty-eight years of his reign he associated the minister Chun with him for that purpose.

On his death he left the crown to him, and Chun, after some hesitation, accepted the charge, but he in turn hastened to secure the co-operation of another minister named Yu in the work of administration, just as he had been associated with Yao. The period covered by the rule of this triumvirate is considered one of the most brilliant and perfect in Chinese history, and it bears a resemblance to the age of the Antonines.

High Idea of Princes.

These rulers seem to have passed their leisure from practical work in framing moral axioms, and in carrying out a model scheme of government based on the purest ethics. They considered that "a prince entrusted with the charge of a State has a heavy task. The happiness of his subjects absolutely depends upon him. To provide for everything is his duty; his ministers are only put in office to assist him," and also that "a prince who wishes to fulfill his obligations, and to long preserve his people in the ways of peace, ought to watch without ceasing that the laws are observed with exactitude." They were staunch upholders of temperance, and they banished the unlucky discoverer of the fact that an intoxicating drink could be obtained from rice.

They also held fast to the theory that all government must be based on the popular will. In fact the reigns of Yao, Chun, and Yu are the ideal period of Chinese history when all questions were decided by moral right and justice, and even now Chinese philosophers are said to test their maxims of morality by the degree of agreement they may have with the conduct of those rulers.

With them passed away the practice of letting the most capable and experienced minister rule the State. Such an impartial and reasonable mode of selecting the head of a community can never be perpetuated. The rulers themselves may see its advantages and may endeavor as honestly as these three Chinese princes to carry out the arrangement, but the day must come when the family of the able ruler will assert its rights to the succession, and take advantage of its opportunities from its close connection with the government to carry out its ends.

The Emperor Yu, true to the practice of his predecessors, nominated the President of the Council as his successor, but his son Tiki seized the throne, and became the founder of the first Chinese dynasty which was called the Hia from the name of the province first ruled by his father. This event is supposed to have taken place in the year 2197 B. C. and the Hia dynasty, of which there were seventeen Emperors, ruled down to the year 1776 B. C. These Hia princes present no features of interest, and the last of them, named Kia, was deposed by one of his principal nobles, Ching Tang, Prince of Chang.

The Chang Rulers.

This prince was the founder of the second dynasty, known as Chang, which held possession of the throne for 654 years, or down to 1122 B. C. With the exception of the founder, who seems to have been an able man, this dynasty of twenty-eight Emperors did nothing very noteworthy. The public morality deteriorated very much under this family, and it is said that when one of the Emperors wanted an honest man as minister he could only find one in the person of a common laborer. At last, in the 12th century before our era, the enormities of the Chang rulers reached a climax in the person of Chousin, who was deposed by a popular rising headed by Wou Wang, Prince of Chow.

This successful soldier, whose name signifies the Warrior King, founded the third Chinese dynasty of Chow, which governed the Empire for the long space of 867 years down to 255 B. C. During that protracted period there were necessarily good and bad Emperors, and the Chow dynasty was rendered specially illustrious by the appearance of the great social and religious reformers, Laoutse, Confucius, and Mencius during the existence of its power. The founder of the dynasty instituted the necessary reforms to prove that he was a national benefactor, and one of his successors, known as the Magnificent King, extended the authority of his family over some of the States of Turkestan.

Confucius Appears.

But on the whole the rulers of the Chow dynasty were not particularly distinguished, and one of them in the eighth century B. C. was weak enough to resign a portion of his sovereign rights to a powerful vassal, Siang-kong the Prince of Tsin, in consideration of his undertaking the defence of the frontier against the Tartars. At this period the authority of the central government passed under a cloud. The Emperor's perogative became the shadow of a name, and the last three centuries of the rule of this family would not call for notice but for the genius of Laoutse and Confucius, who were both great moral teachers and religious reformers.

Laoutse, the founder of Taouism, was the first in point of time, and in some respects he was the greatest of these reformers. He found his countrymen sunk in a low state of moral indifference and religious infidelity which corresponded with the corruption of the times and the disunion in the kingdom. He at once set himself to work with energy and devotion to repair the evils of his day, and to raise before his countrymen a higher ideal of duty. He has been called the Chinese Pythagoras, very learned yet obscure, and the mysterious Taouism which he founded holds the smallest or the least assignable part in what passes for the religion of the Chinese. As a philosopher and minister Laoutse will always attract attention and excite speculation, but as a practical reformer and politician he was far surpassed by his younger and less theoretical contemporary Confucius.

Influence of the Great Teacher.

Confucius was an official in the service of one of the great princes who divided the governing power of China among themselves during the whole of the seventh century before our era, which beheld the appearance of both of these religious teachers and leaders. He was a trained administrator with long experience when he urged upon his prince the necessity of reform, and advocated a policy of union throughout the States. His exhortations were in vain, and so far ill-timed that he was obliged to resign the service of one prince after another. In his day the authority of the Chow Emperor had been reduced to the lowest point. Each prince was unto himself the supreme authority.

Yet one cardinal point of the policy of Confucius was submission to the Emperor, as implicit obedience to the head of the State throughout the country as was paid to the father of every Chinese household. Although he failed to find a prince after his own heart, his example and precepts were not thrown away, for in a later generation his reforms were executed, and down to the present day the best points in Chinese government are based on his recommendations. If "no intelligent monarch arose" in his time, the greatest Emperors have since sought to conform with his usages and to rule after the ideal of the great philosopher. His name and his teachings were perpetuated by a band of devoted disciples, and the book which contained the moral and philosophical axioms of Confucius passed into the classic literature of the country and stood in the place of a Bible for the Chinese.

The list of the great Chinese reformers is completed by the name of Mencius, who, coming two centuries later, carried on with better opportunities the reforming work of Confucius, and left behind him in his Sheking the most popular book of Chinese poetry and a crowning tribute to the great master.

The Warlike Period.

From teachers we must again pass to the chronicle of kings, although few of the later Chow Emperors deserve their names to be rescued from oblivion. One Emperor suffered a severe defeat while attempting to establish his authority over the troublesome tribes beyond the frontier; of another it was written that "his good qualities merited a happier day," and the general character of the age may be inferred from its being designated by the native chroniclers "The warlike period."

At last, after what seemed an interminable old age, marked by weakness and vice, the Chow dynasty came to an end in the person of Nan Wang, who, although he reigned for nearly sixty years, was deposed in ignominious fashion by one of his great vassals, and reduced to a humble position. His conqueror became the founder of the fourth Chinese dynasty.

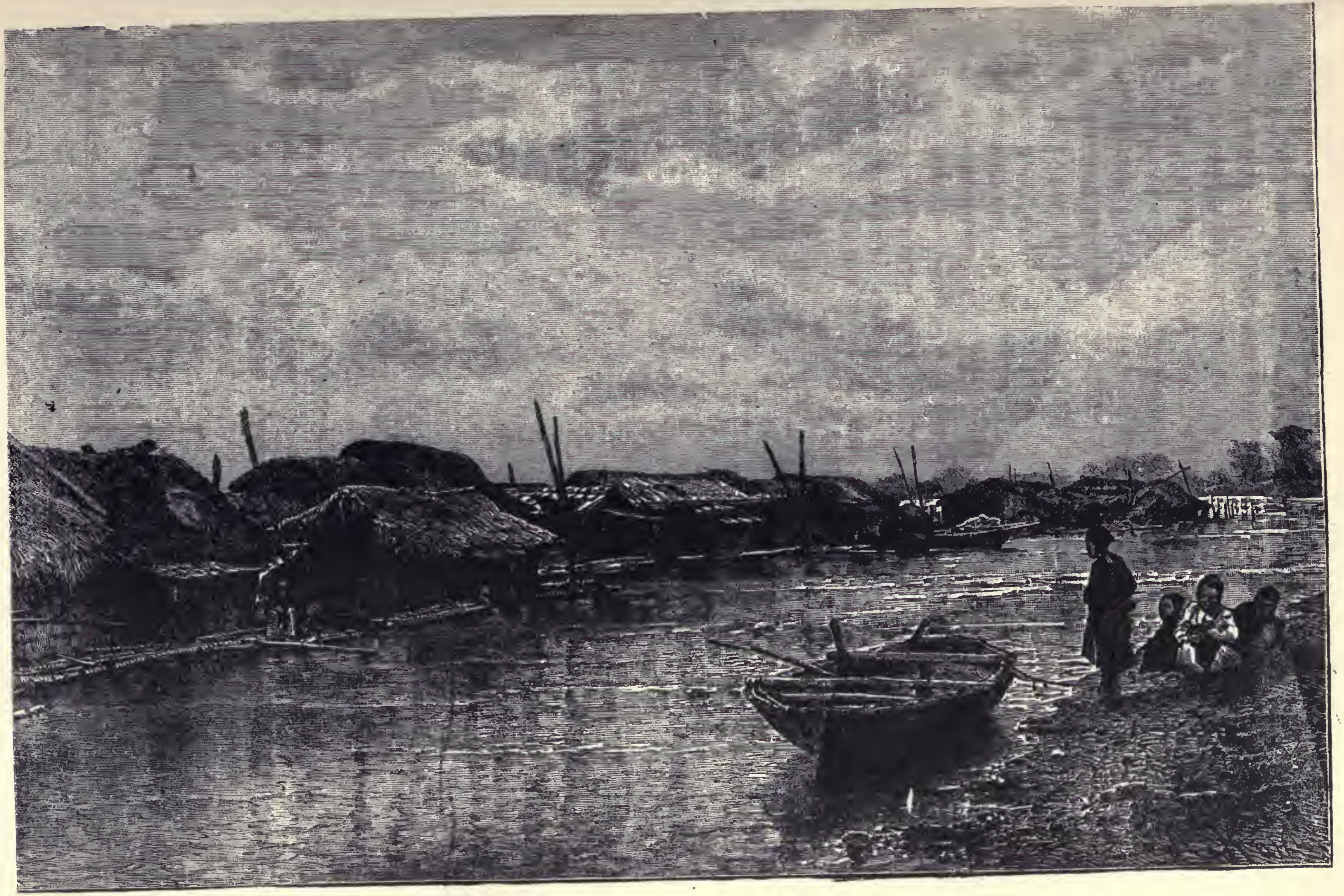
During the period of internal strife which marked the last four centuries of the Chow dynasty, one family had steadily waxed stronger and stronger among the princes of China. The princes of Tsin, by a combination of prudence and daring, gradually made themselves supreme among their fellows. It was said of one of them that "like a wolf or a tiger he wished to draw all the other princes into his claws, so that he might devour them." Several of the later Tsin princes, and particularly one named Chow Siang Wang, showed great capacity, and carried out a systematic policy for their own aggrandisement.

When Nan Wang was approaching the end of his career, the Tsin princes had obtained everything of the supreme power short of the name and the right to wear the Imperial yellow robes. Ching Wang, or to give him his later name as Emperor, Tsin Chi Hwangti, was the reputed great-grandson of Chow Siang Wang, and under him the fame and power of the Tsins reached their culminating point. This prince also proved himself one of the greatest rulers who ever sat on the Dragon Throne of China.

A Soldier and Statesman.

The country had been so long distracted by internal strife, and the authority of the Emperor had been reduced to such a shadow, that peace was welcome under any ruler, and the hope was indulged that the Tsin princes, who had succeeded in making themselves the most powerful feudatories of the Empire, might be able to restore to the central government something of its ancient power and splendor.

Nor was the expectation unreasonable or ungratified. The Tsins had fairly earned by their ability the confidence of the Chinese nation, and their principal representative showed no diminution of energy on attaining the throne, and exhibited in a higher post, and on a wider field, the martial and statesman-like qualities his ancestors had displayed when building up the fabric of their



FLOATING CHINESE VILLAGE.

power as princes of the Empire. Their supremacy was not acquiesced in by the other great feudatories without a struggle, and more than one campaign was fought before all rivals were removed from their path, and their authority passed unchallenged as occupants of the Imperial office.

Ruler at the Age of Thirteen.

It was in the middle of this final struggle, and when the result might still be held doubtful, that Tsin Chi Hwangti began his eventful reign. When he began to rule he was only thirteen years of age, but he quickly showed that he possessed the instinct of a statesman, and the courage of a born commander of armies. On the one hand he sowed dissension between the most formidable of his opponents, and brought about by a stratagem the disgrace of the ablest general in their service, and on the other he increased his army in numbers and efficiency, until it became unquestionably the most formidable fighting force in China.

While he endeavored thus to attain internal peace, he was also studious in providing for the general security of the Empire, and with this object he began the construction of a fortified wall across the northern frontier to serve as a defence against the troublesome Hiongnou tribes, who are identified with the Huns of Attila. This wall, which he began in the first years of his reign, was finished before his death, and stilt exists as the Great Wall of China, which has been considered one of the wonders of the world.

He was careful in his many wars with the tribes of Mongolia not to allow himself to be drawn far from his own border, and at the close of a campaign he always withdrew his troops behind the Great Wall. Towards Central Asia he was more enterprising, and one of his best generals, Moungtien, crossed what is now the Gobi Desert, and made Hami the frontier fortress of the Empire.

In his civil administration Hwangti was aided by the minister Lisseh, who seems to have been a man of rare ability, and to have entered heartily into all his master's schemes for uniting the Empire. While Hwangti sat on the throne with a naked sword in his hand, as the emblem of his authority, dispensing justice, arranging the details of his many campaigns, and superintending the innumerable affairs of his government, his minister was equally active in reorganizing the administration and in supporting his sovereign in his bitter struggle with the literary classes who advocated archaic principles, and whose animosity to the ruler was inflamed by the contempt, not unmixed with ferocity, with which he treated them. The Empire was divided into thirty-six provinces, and he impressed upon the governors the importance of improving communications within their jurisdiction.

New Roads in All Directions.

Not content with this general precept, he issued a special decree ordering that "roads shall be made in all directions throughout the Empire," and the origin of the main routes in China may be found with as much certainty in his reign as that of the roads of Europe in the days of Imperial Rome. When advised to assign some portion of his power to his relatives and high officials in the provinces he refused to repeat the blunders of his predecessors, and laid down the permanent truth that "good government is impossible under a multiplicity of masters." He centralized the power in his own hands, and he drew up an organization for the civil service of the State which virtually exists at the present day. The two salient features in that organization are the indisputable supremacy of the Emperor and the non-employment of the officials in their native provinces, and the experience of two thousand years has proved their practical value.

When he conquered his internal enemies he resolved to complete the pacification of his country by effecting a general disarmament, and he ordered that all weapons should be sent in to his capital at Hienyang. This "skilful disarming of the provinces added daily to the wealth and prosperity of the capital," which he proceeded to embellish. He built one palace within the walls, and the Hall of Audience was ornamented with twelve statues, each of which weighed twelve thousand pounds. But his principal residence, named the Palace of Delight, was without the walls, and there he laid out magnificent gardens, and added building to building. In one of the courts of this latter palace, it is said he could have drawn up 10,000 soldiers.

A Standing Army.

This eye to military acquirements in even the building of his residence, showed the temper of his mind, and, in his efforts to form a regular army, he had recourse to "those classes in the community who were without any fixed profession, and who were possessed of exceptional physical strength." He was thus the earliest possessor in China of what might be called a regular standing army. With this force he succeeded in establishing his power on a firm basis, and he may have hoped also to ensure permanence for his dynasty; but, alas! for the fallacy of human expectations, the structure he erected fell with him.

Great as an administrator, and successful as a soldier, Hwangti was unfortunate in one struggle that he evoked. At an early period of his career, when success seemed uncertain, he found that his bitterest opponents were men of letters, and that the literary class as a body was hostile to his interests and person. Instead of ignoring this opposition or seeking to overcome it by the same agency, Hwangti expressed his hatred and contempt, not only of the literary class, but of literature itself, and resorted to extreme measures of coercion. The writers took up the gage of battle thrown down by the Emperor, and Hwangti became the object of the wit and abuse of every one who could use a pencil. His birth was aspersed. It was said that he was not a Tsin at all, that his origin was of the humblest, and that he was a substituted child foisted on the last of the Tsin princes.

Grand Council Summoned.

These personal attacks were accompanied by unfavorable criticism of all his measures, and by censure where he felt that he deserved praise. It would have been more prudent if he had shown greater indifference and patience, for although he had the satisfaction of triumphing by brute force over those who jeered at him, the triumph was accomplished by an act of Vandalism, with which his name will be quite as closely associated in history as any of the wise measures or great works that he carried out. His vanquished opponents left behind them a legacy of hostility and revenge of the whole literary class of China, which has found expression in all the national histories.

The struggle, which had been in progress for some years, reached its culminating point in the year 213 B. C., when a Grand Council of the Empire was summoned at Hienyang. At this council were present not only the Emperor's chief military and civil officers from the different provinces, but also the large literary class, composed of aspirants to office and the members of the academies and college of Censors. The opposing forces in China were thus drawn up face to face, and it would have been surprising if a collision had not occurred. On the one side were the supporters of the man who had made China again an Empire, believers in his person and sharers in his glory; on the other were those who had no admiration for this ruler, who detested his works, proclaimed his successes dangerous innovations, and questioned his right to bear the royal name.

"A Vile Flatterer."

The purpose of the Emperor may be detected when he called upon speakers in this assembly of his friends and foes to express their opinions of his administration, and when a member of his household rose to extol his work and to declare that he had "surpassed the very greatest of his predecessors." This courtier-like declaration, which would have been excusable even if it had had a less basis of truth than it unquestionably possessed in the case of Hwangti, was received with murmurs and marks of dissent by the literary class. One of them rose and denounced the speaker as "a vile flatterer," and proceeded to expatiate on the superior merit of several of the earlier rulers. Not content with this unseasonable eulogy, he advocated the restoration of the Empire to its old form of principalities, and the consequent undoing of all that Hwangti had accomplished.

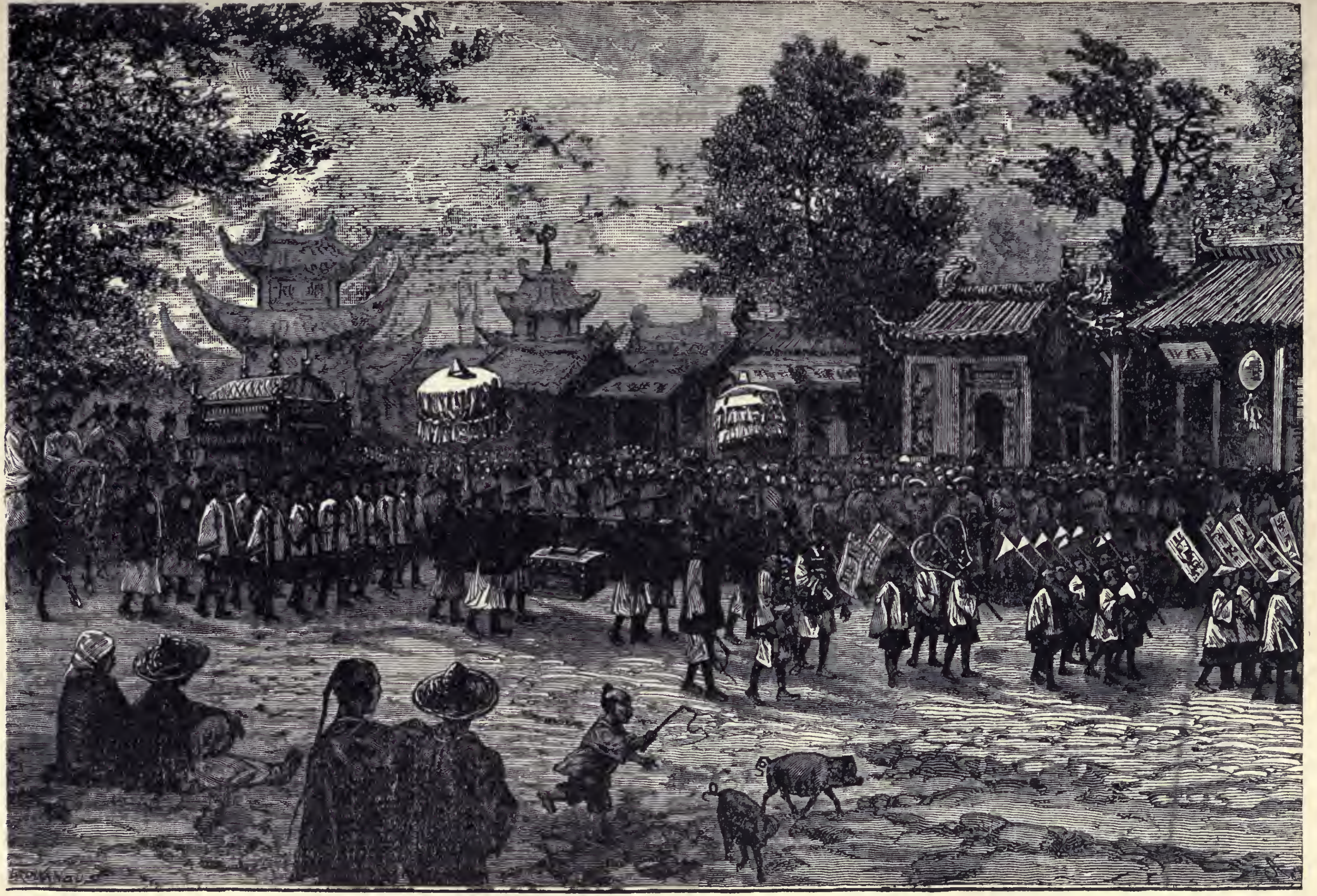
Hwangti interrupted this speaker and called upon his favorite minister Lisseh to reply to him and explain his policy. Lisseh began by stating what has often been said since, and in other countries, that "men of letters are, as a rule, very little acquainted with what concerns the government of a country, not that government of pure speculation which is nothing more than a phantom, vanishing the nearer we approached to it, but the practical government which consists in keeping men within the sphere of their proper duties." He then proceeded to denounce the literary class as being hostile to the State, and to recommend the destructiou of their works, declaring that "now is the time or never to close the mouths of these secret enemies and to place a curb on their audacity."

The Emperor at once from his throne ratified the policy and ordered that no time should be lost in executing the necessary measures. All books were proscribed, and orders were issued to burn every work except those relating to medicine, agriculture, and such science as then existed. The destruction of the national literature was carried out with terrible completeness, and such works as were preserved are not free from the suspicion of being garbled or incomplete versions of their original text. The burning of the books was accompanied by the execution of five hundred of the literati, and by the banishment of many thousands.

Inexcusable Tyranny.

By this sweeping measure, to which no parallel is to be found in the history of other countries, Hwangti silenced during the last few years of his life the criticisms of his chief enemies, but in revenge his memory has had to bear for two thousand years the sully of an inexcusable act of tryanny and narrow-mindedness. The price will be pronounced too heavy for what was a momentary gratification.

The reign of Hwangti was not prolonged many years after the burning of the books. In 210 B. C. he was seized with a serious illness, to which he succumbed, partly because he took no precautions, and partly, no doubt, through the incompetence of his physicians. His funeral was magnificent,



27 CORTEGE ACCOMPANYING A MANDARIN.

and, like the Huns, his grave was dug in the bed of a river, and with him were buried his wives and his treasure.

This great ruler left behind him an example of vigor such as is seldom found in the list of Chinese kings of effete physique and apathetic life. He is the only Chinese Emperor of whom it is said that his favorite exercise was walking, and his vigor was apparent in every department of State. On one occasion when he placed a large army of, it is said, 600,000 men at the disposal of one of his generals, the commander expressed some fear as to how this huge force was to be fed. Hwangti at once replied, "Leave it to me. I will provide for everything. There shall be want rather in my palace than in your camp."

A Famous Ruler.

He does not seem to have been a great general himself, but he knew how to select the best commanders, and he was also so quick in discovering the merits of the generals opposed to him, that some of his most notable victories were obtained by his skill in detaching them from their service or by ruining their reputation by some intrigue more astute than honorable. Yet, all deductions made, Tsin Chi Hwangti stands forth as a great ruler and remarkable man.

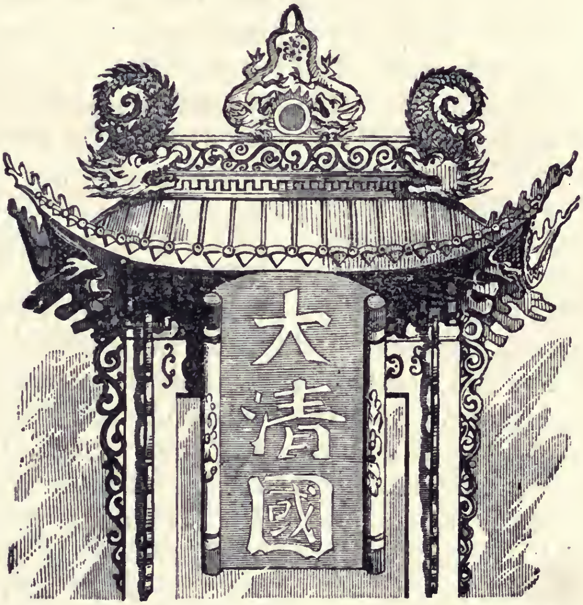
The Tsin dynasty only survived its founder a few years. Hwangti's son Eulchi became Emperor, but he reigned no more than three years. He was foolish enough to get rid of the general Moungtien, who might have been the buttress of his throne; and the minister Lisseh was poisoned, either with or without his connivance. Eulchi himself shared the same fate, and his successor, Ing Wang, reigned only six weeks, committing suicide after losing a battle, and with him the Tsin dynasty came to an end. Its chief, nay its only claim to distinction, arises from its having produced the great ruler Hwangti, and its destiny was Napoleonic in its brilliance and evanescence.

Looking back at the long period which connects the mythical age with what may be considered the distinctly historical epoch of the Tsins, we find that by the close of the third century before the Christian era China possessed settled institutions, the most remarkable portion of its still existing literature, and mighty rulers. It is hardly open to doubt that the Chinese annalist finds in these remote ages as much interest and instruction as we should in the record of more recent times, and proof of this may be discovered in the fact that the history of the first four dynasties, which we must dismiss in these few pages, occupies as much space in the national history as the chronicle of events from Tsin Chi Hwangti to the end of the Ming dynasty in 1644, at which date the official history of China stops, because the history of the Manchu dynasty, which has occupied the throne ever since, will only be given to the world after it has ceased to rule.

Folly and Incompetence.

We must not be surprised at this discursiveness, because the teachings of human experience are as clearly marked in those early times as they have been since, and Chinese historians aim as much at establishing moral and philosophical truths as at giving a complete record of events. The consequences of human folly and incompetence are as patent and conspicuous in those days as they are now. The ruling power is lost by one family and transferred to another because the prince neglects his business, gives himself over to the indulgence of pleasure, or fails to see the signs of the times. Cowardice and corruption receive their due and inevitable punishment. The founders of the dynasties are all brave and successful warriors, who are superior to the cant of a hyper-civilized state of society, which covers declining vigor and marks the first phase of effeteness, and who see that as long as there are human passions they may be moulded by genius to make the many serve the few and to build up an autocracy.

Nor are the lessons to be learnt from history applicable only to individuals. The faults of an Emperor are felt in every household of the community, and injure the State. Indifference and obtuseness at the capital entailed weakness on the frontier and in the provincial capitals. The barbarians grew defiant and aggressive, and defeated the Imperial forces. The provincial governors asserted their independence, and founded ruling families. The Empire became attenuated by external attack and internal division. But, to use the phrase of the Chinese historians, "after long abiding disunion, union revived." The strong and capable man always appears in one form or another, and the Chinese people, impressed with a belief in both the divine mission of their Emperor and also in the value of union, welcome with acclaim the advent of the prince who will restore their favorite and ideal system of one-man government



CHAPTER II.

THE STORY OF THE HAN RULERS.

AS the Chinese are still proud to call themselves the sons of Han it will be understood that the period covered by the Han rulers must be an important epoch in their history, and in more than one respect they were the first national dynasty. When the successors of Tsin Chi Hwangti proved unable to keep the throne, the victorious general who profited by their discomfiture was named Liu Pang. He had been a trusted official of the Emperor Hwangti, but on finding that his descendants could not bear the burden of government, he resolved to take his own measures, and he lost no time in collecting troops and in making a bid for popularity by endeavoring to save all the books that had not been burned. This was in the year 202 B. C.

His career bears some resemblance to that of Macbeth, for a soothsayer meeting him on the road predicted, "by the expression of his features, that he was destined to become Emperor." He began his struggle for the throne by defeating another general named Pawang, who was also disposed to make a bid for supreme power. After this success Liu Pang was proclaimed Emperor as Kao Hwangti, meaning Lofty and August Emperor, which has been shortened into Kaotsou. He named his dynasty the Han, after the small state in which he was born.

Kaotsou began his reign by a public proclamation in favor of peace, and deploring the evils which follow in the train of war. He called upon his subjects to aid his efforts for their welfare by assisting in the execution of many works of public utility, among which roads and bridges occupied the foremost place. He removed his capital from Loyang in Honan to Singanfoo in Shensi, and as Singan was difficult of access in those days, he constructed a great high road from the centre of China to this somewhat remote spot on the western frontier.

The First Suspension Bridge.

This road still exists, and has been described by several travellers in our time. It was constructed by the labor of 100,000 men through the most difficult country, crossing great mountain chains and broad rivers. The Chinese engineers employed on the making of this road, which has excited the admiration of all who have traversed it, first discovered and carried into execution the suspension bridge, which in other countries is quite a modern invention. One of these "flying bridges," as the Chinese called them, is 150 yards across a valley 500 feet below, and is still in use.

At regular intervals along this road Kaotsou constructed rest-houses for travellers, and postal-stations for his couriers. No Chinese ruler has done anything more useful or remarkable than this admirable road from Loyang to Singanfoo. He embellished his new capital with many fine buildings, among which was a large palace, the grandeur of which was intended to correspond with the extent of his power.

The reign of Kaotsou was, however, far from being one of unchequered prosperity

Among his own subjects his popularity was great because he promoted commerce and improved the administration of justice. He also encouraged literature, and was the first ruler to recognize the claims of Confucius, at whose tomb he performed an elaborate ceremony. He thus acquired a reputation which induced the King of Nanhai—a state composed of the southern provinces of China with its capital at or near the modern Canton—to tender his allegiance. But he was destined to receive many slights and injuries at the hands of a foreign enemy who at this time began a course of active aggression that entailed serious consequences for both China and Europe.

A Desert Chieftain.

Reference has been made to the Hiongnou or Hun tribes, against whom Tsin Hwangti built the Great Wall. In the interval between the death of that ruler and the consolidation of the power of Kaotsou, a remarkable chief named Meha, or Meta, had established his supremacy among the disunited clans of the Mongolian Desert, and had succeeded in combining for purposes of war the whole fighting force of what had been a disjointed and barbarous confederacy. The Chinese rulers had succeeded in keeping back this threatening torrent from overflowing the fertile plains of their country, as much by sowing dissension among these clans and by bribing one chief to fight another, as by superior arms.

But Meha's success rendered this system of defence no longer possible, and the desert chieftain, realizing the opportunity of spoil and conquest, determined to make his position secure by invading China. If the enterprise had failed, there would have been an end to the power of Meha, but his rapid success convinced the Huns that their proper and most profitable policy was to carry on implacable war with their weak and wealthy neighbors. Meha's success was so great that in a single campaign he recovered all the districts taken from the Tartars by the general Moungtien. He turned the western angle of the Great Wall, and brought down his frontier to the river Hoangho. His light cavalry raided past the Chinese capital into the province of Szchuen, and returned laden with the spoil of countless cities.

Rescued by a Maiden.

These successes were crowned by a signal victory over the Emperor in person. Kaotsou was drawn into an ambuscade in which his troops had no chance with their more active adversaries, and to save himself from capture, Kaotsou had no alternative but to take refuge in the town of Pingching, where he was closely beleaguered. It was impossible to defend the town for any length of time, and the capture of Kaotsou seemed inevitable, when recourse was had to a stratagem. The most beautiful Chinese maiden was sent as a present to propitiate the conqueror, and Meha, either mollified by the compliment, or deeming that nothing was to be gained by driving the Chinese to desperation, acquiesced in a convention which, while it sealed the ignominious defeat of the Chinese, rescued their sovereign from his predicament.

This disaster, and his narrow personal escape, seem to have unnerved Kaotsou for when the Huns resumed their incursions in the very year following the Pingching convention, he took no steps to oppose them, and contented himself with denouncing in his palace Meha as "a wicked and faithless man, who had risen to power by the murder of his father, and one with whom oaths and treaties carried no weight." Notwithstanding this opinion, Kaotsou proceeded to negotiate with Meha as an equal, and gave this barbarian prince his own daughter in marriage as the price of his abstaining from further attacks on the Empire. Never, wrote a historian, "was so great a shame inflicted on the Middle Kingdom, which then lost its dignity and honor."

Meha observed this peace during the life of Kaotsou, who found that his reputation was much diminished by his coming to terms with his uncivilized opponent, but although several of his generals rebelled, until it was said that "the very name of revolt inspired Kaotsou with apprehension," he succeeded in overcoming them all without serious difficulty. His troubles probably shortened his life, for he died when he was only fifty-three, leaving the crown to his son Hoeiti, and injunctions to his widow, Liuchi, as to the conduct of the administration.

A Wicked Empress.

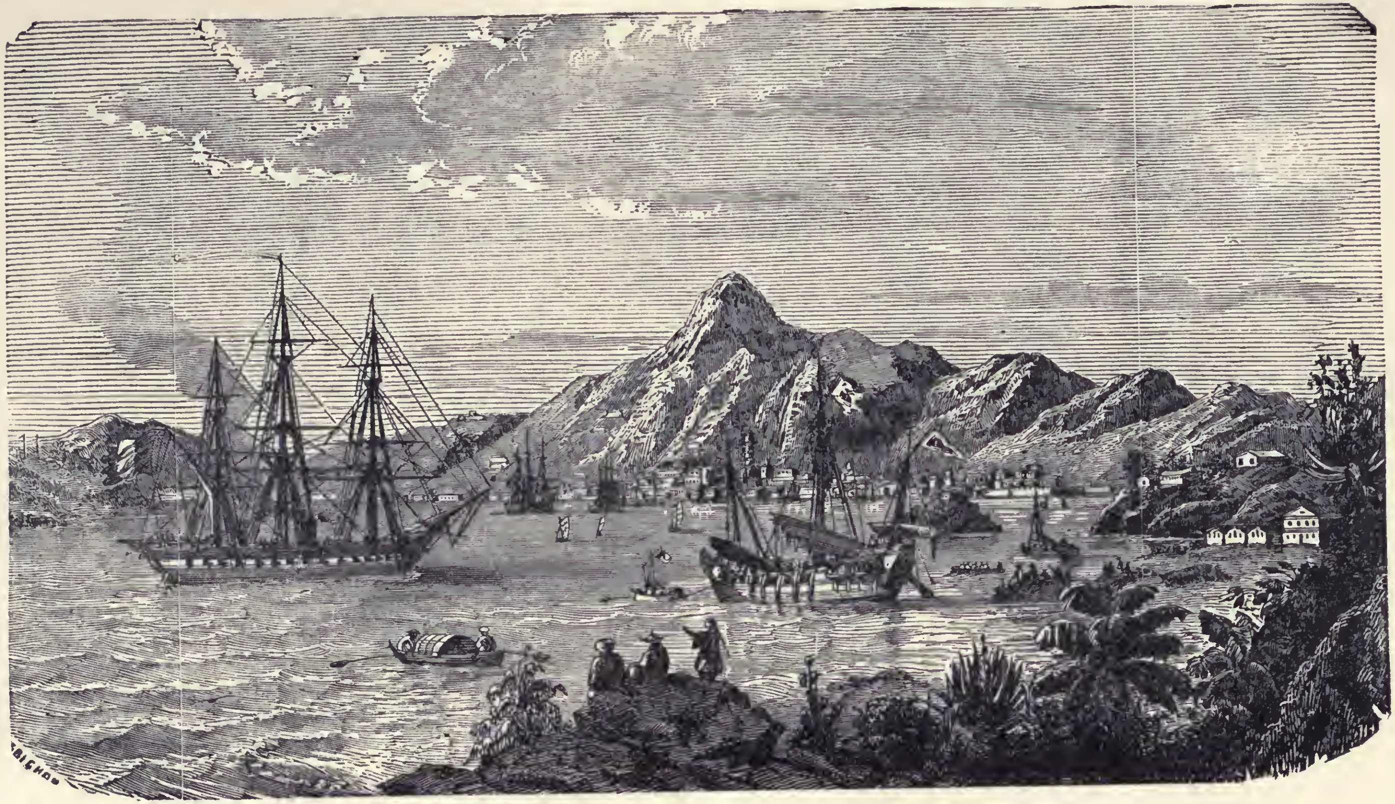
The brief reign of Hoeiti is only remarkable for the rigor and terrible acts of his mother, the Empress Liuchi, who is the first woman mentioned in Chinese history as taking a supreme part in public affairs. Another of Kaotsou's widows aspired to the throne for her son, and the chief direction for herself. Liuchi nipped their plotting in the bud by poisoning both of them. She marked out those who differed from her, or who resented her taking the most prominent part in public ceremonies, as her enemies, to be removed from her path by any means. At a banquet she endeavored to poison one of the greatest princes of the Empire, but her plot was detected and baffled by her son. It is, perhaps, not surprising that Hoeiti did not live long after this episode, and then Liuchi ruled in her own name, and without filling up the vacancy on the throne, until the public dissatisfaction warned her that she was going too far.

She then adopted a supposititious child as her grandson, and governed as regent in his name. The mother of this youth seems to have made inconvenient demands on the Empress, who promptly put her out of the way, and when the son showed a disposition to resent this action, she caused him to be poisoned. She again ruled without a puppet Emperor, hoping to retain power by placing her relatives in the principal offices; but the dissatisfaction had now reached an acute point, and threatened to destroy her. It may be doubted whether she would have surmounted these difficulties and dangers, when death suddenly cut short her adventurous career.

The popular legend is that this Chinese Lucrezia Borgia died of fright at seeing the apparitions of her many victims, and there can be no doubt that her crimes did not conduce to make woman government more popular in China.

Better Government.

It says much for the excellence of Kaotsou's work, and for the hold the Han family had obtained on the Chinese people, that when it became necessary to select an Emperor after the death of Liuchi the choice should have fallen unanimously on the Prince of Tai, who was the illegitimate son of Kaotsou. On mounting the throne, he took the name of Wenti. He began his reign by remitting taxes and by appointing able and honest governors and judges. He ordered that all old men should be provided with corn, meat, and wine, besides silk and cotton for their garments. At the suggestion of his ministers, who were alive to the dangers of a disputed succession, he proclaimed his eldest son heir to the throne. He purified



TOWN AND HARBOR OF VICTORIA, HONG KONG.

the administration of justice by declaring that prince and peasant must be equally subject to the law; he abolished the too common punishment of mutilation, and had the satisfaction of seeing crime reduced to such low proportions in the Empire that the jails contained only 400 prisoners.

Wenti was a strong advocate of peace, which was, indeed, necessary to China, as it had not recovered from the effects of the last Hun invasion. He succeeded by diplomacy in inducing the Prince at Canton, who had shown a disposition to assert his independence, to recognize his authority, and thus averted a civil war.

Purchasing Peace.

In his relations with the Huns, among whom the authority of Meha had passed to his son Lao Chang, he strove to preserve the peace, giving that chief one of his daughters in marriage, and showing moderation in face of much provocation. When war was forced upon him by their raids he did everything he could to mitigate its terrors, but the ill success of his troops in their encounters with the Tartars broke his confidence, and he died prematurely after a reign of twenty-three years, which was remarkable as witnessing the consolidation of the Hans. The good work of Wenti was continued during the peaceful reign of sixteen years of his son Kingti.

The next Emperor was Vouti, a younger son of Kingti, and one of his earliest conquests was to add the difficult and inaccessible province of Fuhkien to the Empire. He also endeavored to propitiate the Huns by giving their chief one of the princesses of his family as a wife, but the opinion was gaining ground that it would be better to engage in a war for the overthrow of the national enemy than to purchase a hollow peace. Wang Kua, a general who had commanded on the frontier, and who knew the Hun mode of warfare, represented that success would be certain, and at last gained the Emperor's ear.

Vouti decided on war, and raised a large army for the purpose. But the result was not auspicious. Wang Kua failed to bring the Huns to an engagement, and the campaign which was to produce such great results ended ingloriously. The unlucky general who had promised so much anticipated his master's displeasure by committing suicide. Unfortunately for himself, his idea of engaging in a mortal struggle with the Tartars gained ground, and became in time the fixed policy of China.

Annexing a Province.

Notwithstanding this check, the authority of Vouti continued to expand. He annexed Szchuen, a province exceeding in size and population most European states, and he received from the ruler of Manchuria a formal tender of submission. In the last years of his reign the irrepressible Hun question again came up for discussion, and the episode of the flight of the Yuchi from Kansuh affords a break in the monotony of the struggle, and is the first instance of that western movement which brought the tribes of the Gobi desert into Europe. The Yuchi are believed to have been allied with the Jats of India, and there is little or no doubt that the Sacæ, or Scythians, were their descendants. They occupied a strip of territory in Kansuh from Shachow to Lanchefoo, and after suffering much at the hands of the Huns under Meha, they resolved to seek a fresh home in the unknown regions of Western Asia.

The Emperor Vouti wished to bring them back, and he sent an envoy named Chang

Keen to induce them to return. That officer discovered them in the Oxus region, but all his arguments failed to incline them to leave a quarter in which they had recovered power and prosperity. Powerless against the Huns, they had more than held their own against the Parthians and the Greek kingdom of Bactria. They retained their predominant position in what is now Bokhara and Balkh, until they were gathered up by the Huns in their western march, and hurled, in conjunction with them, on the borders of the Roman Empire.

Meantime, the war with the Huns themselves entered upon a new phase. A general named Wei Tsing obtained a signal victory over them, capturing 15,000 prisoners and the spoil of the Tartar camp. This success restored long-lost confidence to the Chinese troops, and it was followed by several other victories. One Chinese expedition, composed entirely of cavalry, marched through the Hun country to Soponomo on the Tian Shan, carrying everything before it and returning laden with spoil, including some of the golden images of the Hun religion.

The Tartar King.

Encouraged by these successes, Vouti at last took the field in person, and sent a formal summons to the Tartar King to make his submission to China. His reply was to imprison the bearer of the message, and to defy the Emperor to do his worst. This boldness had the effect of deterring the Emperor from his enterprise. He employed his troops in conquering Yunnan and Leaoutung instead of in waging another war with the Huns. But he had only postponed, not abandoned, his intention of overthrowing, once and for all, this most troublesome and formidable national enemy. He raised an enormous force for the campaign, which might have proved successful but for the mistake of entrusting the command to an incompetent general.

In an ill-advised moment, he gave his brother-in-law, Li Kwangli, the supreme direction of the war. His incompetence entailed a succession of disasters, and the only redeeming point amid them was that Li Kwangli was taken prisoner and rendered incapable of further mischief. Liling, the grandson of this general, was entrusted with a fresh army to retrieve the fortunes of the war; but, although successful at first, he was out-manœuvred, and reduced to the unpleasant pass of surrendering to the enemy.

Death of a Great Ruler.

Both Li Kwangli and Liling adapted themselves to circumstances, and took service under the Tartar chief. As this conduct obtained the approval of the historian Ssematsien, it is clear that our views of such a proceeding would not be in harmony with the opinion in China of that day. The long war which Vouti waged with the Huns for half a century, and which was certainly carried on in a more honorable and successful manner than any previous portion of that historic struggle, closed with discomfiture and defeat, which dashed to the ground the Emperor's hopes of a complete triumph over the most formidable national enemy.

After a reign of fifty-four years, which must be pronounced glorious, Vouti died, amidst greater troubles and anxieties than any that had beset him during his long reign. He was unquestionably a great ruler. He added several provinces to his Empire, and the success he met with over the Huns was far from being inconsiderable. He was a Nimrod among the Chinese, and his principal enjoyment was to chase the wildest animals without any attendants.

Like many other Chinese princes, Vouti was prone to believe in the possibility of prolonging human life, or, as the Chinese put it, in the draught of immortality. In connection with this weakness an anecdote is preserved that will bear telling. A magician offered the Emperor a glass containing the pretended elixir of eternal life, and Vouti was about to drink it when a courtier snatched it from his hand and drained the goblet. The enraged monarch ordered him to prepare for instant death, but the ready courtier at once replied, "How can I be executed since I have drunk the draught of immortality?" To so convincing an argument no reply was possible, and Vouti lived to a considerable age without the aid of magicians or quack medicines.

An Emperor Eight Years Old.

Of him also it may be said that he added to the stability of the Han dynasty, and he left the throne to Chaoti, the youngest of his sons, a child of eight, for whom he appointed his two most experienced ministers to act as governors. As these ministers were true to their duty, the interregnum did not affect the fortunes of the State adversely, and several claimants to the throne paid for their ambition with their lives. The reign of Chaoti was prosperous and successful, but, unfortunately, he died at the early age of thirty-one, and without leaving an heir.

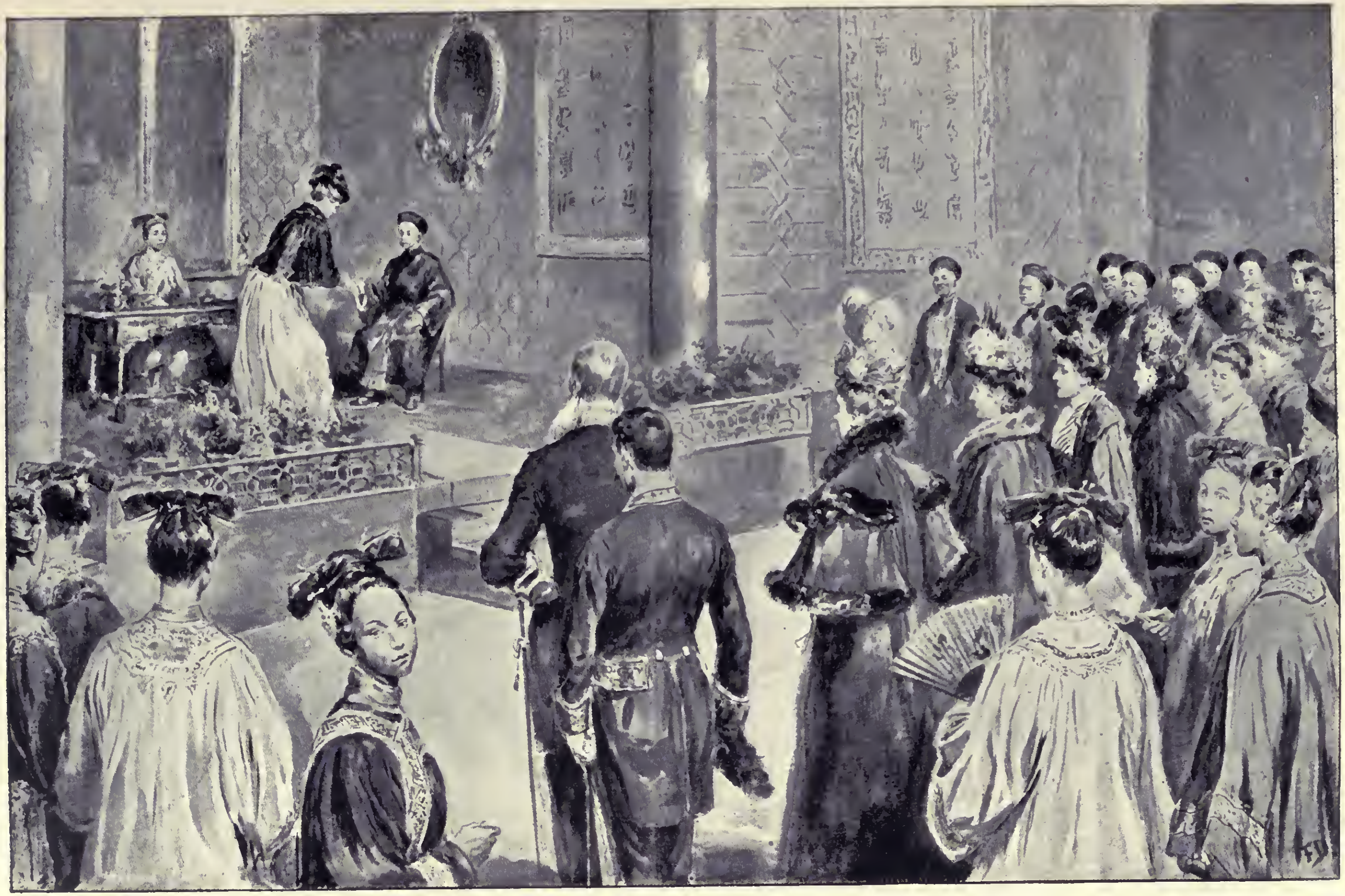
After some hesitation, Chaoti's uncle Liucho was proclaimed Emperor, but he proved to be a boor with low tastes, whose sole idea of power was the license to indulge in coarse amusements. The chief minister, Ho Kwang, took upon himself the responsibility of deposing him, and also of placing on the throne Siuenti, who was the great-grandson, or, according to another account, the grandson, of Vouti. The choice was a fortunate one, and "Ho Kwang gave all his care to perfecting the new Emperor in the science of government." As a knowledge of his connection with the Imperial family had been carefully kept from him, Siuenti was brought from a very humble sphere to direct the destinies of the Chinese, and his greater energy and more practical disposition were probably due to his not having been bred in the enervating atmosphere of a palace.

Compelled to Poison Themselves.

He, too, was brought at an early stage of his career face to face with the Tartar question, and he had what may be pronounced a unique experience in his wars with them. He sent several armies under commanders of reputation to wage war on them, and the generals duly returned, reporting decisive and easily obtained victories. The truth soon leaked out. The victories were quite imaginary. The generals had never ventured to face the Tartars, and they were given no option by their enraged and disappointed master but to poison themselves.

Other generals were appointed, and the Tartars were induced to sue for peace, partly from fear of the Chinese, and partly because they were disunited among themselves. Such was the reputation of Siuenti for justice that several of the Tartar chiefs carried their grievances to the foot of his throne, and his army became known as "the troops of justice." It is said that all the tribes and countries of Central Asia as far west as the Caspian sent him tribute, and to celebrate the event he built a kiln or pavilion, in which he placed statues of all the generals who had contributed towards his triumph.

Only one incident marred the tranquility of Siuenti's reign. The great statesman, Ho Kwang, had sunk quietly into private life as soon as he found the Emperor capable of



RECEPTION TO THE WIVES OF FOREIGN MINISTERS BY THE EMPRESS DOWAGER OF CHINA

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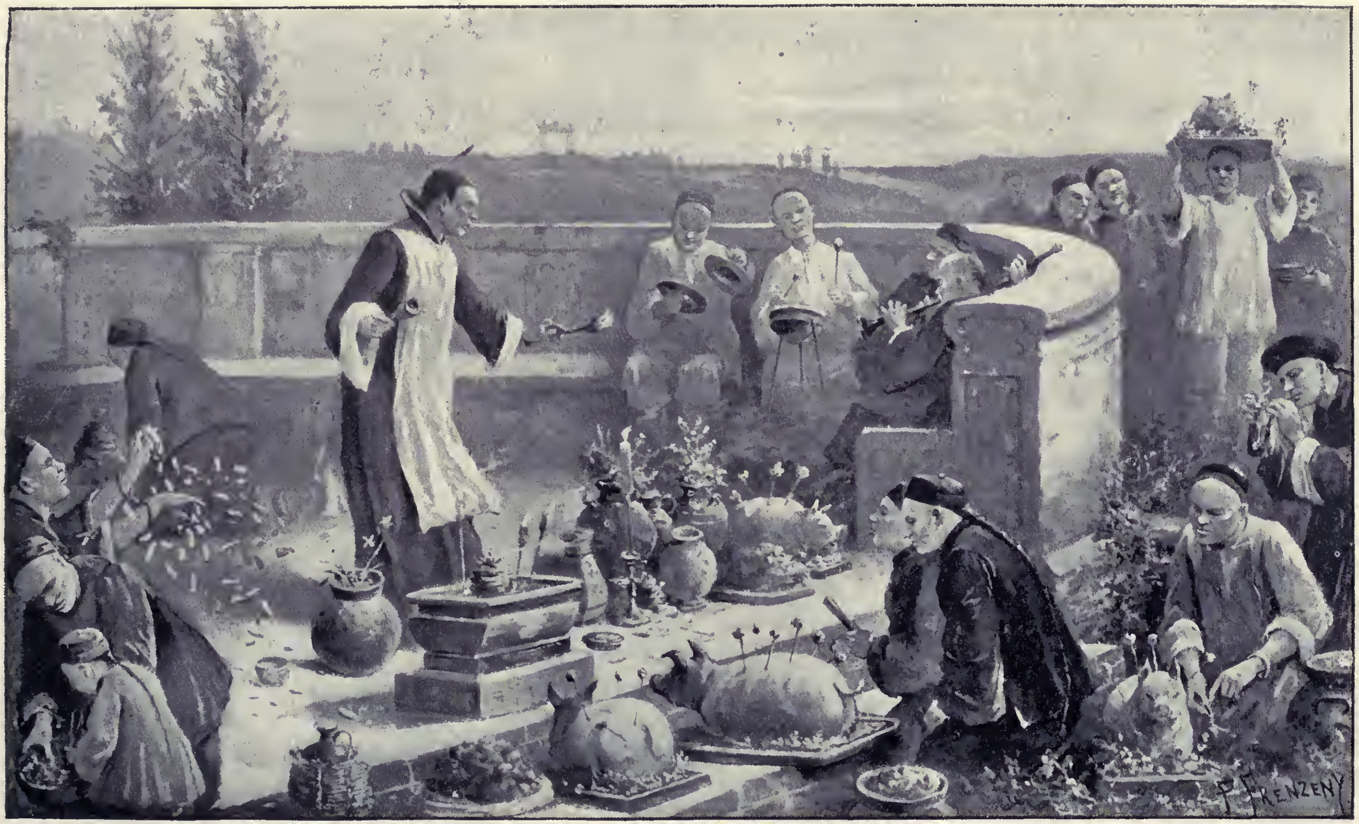


CHINESE WORSHIPING THEIR ANCESTORS

ON CERTAIN DAYS IN THE YEAR ALL THE MEMBERS OF A CHINESE FAMILY PROCEED TO THE BURIAL-GROUND CARRYING INCENSE, SANDALWOOD, CANDLES, FOOD AND DRINK OF ALL KINDS, AND AFTER A BLESSING PLACE THEM ON THE GRAVES OF THEIR FOREFATHERS governing for himself, but his wife Hohien was more ambitious and less satisfied with her position, although she had effected a marriage between her daughter and Siuenti. This lady was only one of the queens of the ruler, and not the Empress. Hohien, to further her ends, determined to poison the Empress, and succeeded only too well. Her guilt would have been divulged by the doctor she employed, but that Ho Kwang, by an exercise of his authority, prevented the application of torture to him when thrown into prison.

This narrow escape from detection did not keep Hohien from crime. She had the satisfaction of seeing her daughter proclaimed Empress, but her gratification was diminished by the son of the murdered Hiuchi being selected as heir to the throne. Hohien resolved to poison this prince, but her design was discovered, and she and all the members of her family were ordered to take poison. The minister, Ho Kwang, had taken no part in these plots, which, however, injured his reputation, and his statue in the Imperial pavilion was left without a name.

A Head Hung on the Walls.

Siuenti did not long survive these events, and Yuenti, the son of Hiuchi, became Emperor. His reign of sixteen years presents no features of interest beyond the signal overthrow of the Tartar chief, Chichi, whose head was sent by the victorious general to be hung on the walls of Singan. Yuenti was succeeded by his son Chingti, who reigned twenty-six years, and who gained the reputation of a Chinese Vitellius. His nephew, Gaiti, who was the next Emperor, showed himself an able and well-intentioned prince, but his reign of six years was too brief to allow of any permanent work being accomplished. One measure of his was not without its influence on the fate of his successors. He had disgraced and dismissed from the service an official named Wang Mang, who had attained great power and influence under Chingti. The ambition of this individual proved fatal to the dynasty. On Gaiti's death he emerged from his retirement, and in conjunction with that prince's mother, seized the government.

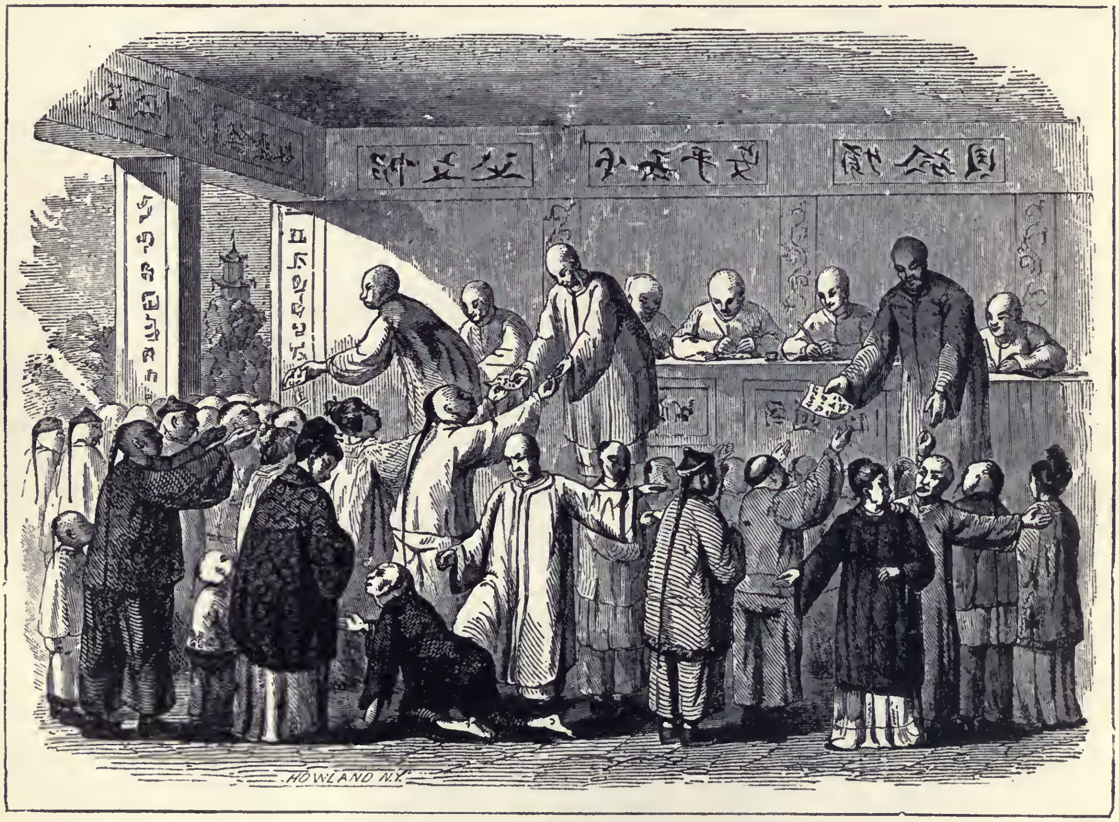
Crime to Gain the Throne.

They placed a child, grandson of Yuenti, on the throne, and they gave him the name of Pingti, or the Peaceful Emperor, but he never governed. Before Pingti was fourteen, Wang Mang resolved to get rid of him, and he gave him the poisoned cup with his own hands. This was not the only, or perhaps the worst, crime that Wang Mang, perpetrated to gain the throne. Pressed for money to pay his troops, he committed the sacrilege of stripping the graves of the princes of the Han family of the jewels deposited in them. One more puppet prince was placed on the throne, but he was soon got rid of, and Wang Mang proclaimed himself Emperor. He also decreed that the Han dynasty was extinct, and that his family should be known as the Sin.

Wang Mang the usurper was certainly a capable administrator, but in seizing the throne he had attempted a task to which he was unequal. As long as he was minister or regent, respect and regard for the Han family prevented many from revolting against his tyranny, but when he seized the throne he became the mark of popular indignation and official jealousy. The Huns resumed their incursions, and, curiously enough, put forward a proclamation demanding the restoration of the Hans.

Internal enemies sprang up on every side, and Wang Mang's attempt to terrify them by severity and wholesale executions only aggravated the situation. It became clear that the struggle was to be one to the death, but this fact did not assist Wang Mang, who saw his resources gradually reduced, and his enemies more confident as the contest continued. After twelve years' fighting, Wang Mang was besieged at Singan. The city was soon carried by storm, and Wang Mang retired to the palace to put an end to his existence. But his heart failed him, and he was cut down by the foe. His last exclamation and the dirge of his short-lived dynasty, which is denied a place in Chinese history, was, "If Heaven had given me courage, what could the family of the Hans have done?"

The eldest of the surviving Han princes, Liu Hiuen, was placed on the throne, and the capital was removed from Singan to Loyang, or Honan. Nothing could have been more popular among the Chinese people than the restoration of the Hans. It is said that the old men cried for joy when they saw the banner of the Hans again waving over the palace and in the field. But Liu Hiuen was not a good ruler, and there might have been reason to regret the change if he had not wisely left the conduct of affairs to his able cousin, Liu Sieou. At last the army declared that Liu Sieou should be Emperor, and when Liu Hiuen attempted to form a faction of his own he was murdered by Fanchong, the leader of a confederacy known as the Crimson Eye-



SALE OF PRAYERS IN A CHINESE TEMPLE.

brows, on whose co-operation he counted.

The Crimson Eyebrows were so called from the distinguishing mark which they had adopted when first organized as a protest against the tyranny of Wang Mang. At first they were patriots, but they soon became brigands. After murdering the Emperor, Fanchong, their leader, threw off all disguise, and seizing Singan, gave it over to his followers to plunder. Liu Sieou, on becoming Emperor, took the style of Kwang Vouti, and his first task was to overthrow the Crimson Eyebrows, who had become a public enemy. He entrusted the command of the army he raised for this purpose to Fongy, who justified his reputation as the most skilful Chinese general of his day by gaining several victories over a more numerous adversary. Within two years Kwang Vouti had the satisfaction of breaking up the formidable faction known as the Crimson Eyebrows, and of holding its leader Fanchong as a prisoner in his capital.

Constant Wars.

Kwang Vouti was engaged for many more years in subduing the numerous potentates who had repudiated the Imperial authority. His efforts were invariably crowned with success, but he acquired so great a distaste for war that it is said when his son asked him to explain how an army was set in battle array he refused to reply. But the love of peace will not avert war when a State has turbulent or ambitious neighbors who are resolved to appeal to arms, and so Kwang Vouti was engaged in almost constant hostilities to the end of his days.

Chingtse, the Queen of Kaochi, which may be identified with the modern Annam, defied the Chinese, and defeated the first army sent to bring her to reason. This reverse necessitated a still greater effort on the part of the Chinese ruler to bring his neighbor to her senses. The occupant of the Dragon Throne could not sit down tamely under a defeat inflicted by a woman, and an experienced general named Mayuen was sent to punish the Queen of Kaochi.

The Boadicea of Annam made a valiant defence, but she was overthrown, and glad to purchase peace by making the humblest submission. The same general more than held his own on the northern and northwest frontiers. When Kwang Vouti died, in A. D. 57, after a brilliant reign of thirty-three years, he had firmly established the Han dynasty, and he left behind him the reputation of being both a brave and a just prince.

A Prosperous Reign.

His son and successor, Mingti, was not unworthy of his father. His acts were characterized by wisdom and clemency, and the country enjoyed a large measure of peace through the policy of Mingti and his father. A general named Panchow, who was perhaps the greatest military commander China ever produced, began his long and remarkable career in this reign, and, without the semblance of an effort, kept the Huns in order, and maintained the Imperial authority over them. Among other great and important works, Mingti constructed a dyke, thirty miles long, for the relief of the Hoangho, and the French missionary and writer, Du Halde, states that so long as this was kept in repair there were no floods.

The most remarkable event of Mingti's reign was undoubtedly the official introduction of Buddhism into China. Some knowledge of the great Indian religion and of the teacher Sakya Muni seemed to have reached China through either Tibet, or, more probably, Burma, but it was not until Mingti, in consequence of a dream, sent envoys to India to study Buddhism, that its doctrine became known in China. Under the direct patronage of the Emperor it made rapid progress, and although never unreservedly popular, it has held its ground ever since its introduction in the first century of our era, and is now inextricably intertwined with the religion of the Chinese state and people. Mingti died after a successful reign of eighteen years in 75 A. D. His son, Changti, with the aid of his mother, Machi, the daughter of the general Mayuen, enjoyed a peaceful reign of thirteen years, and died at an early age lamented by his sorrowing people.

The Huns Conquered.

After Changti came his son Hoti, who was only ten at the time of his accession, and who reigned for seventeen years. He was a virtuous and well-intentioned prince, who instituted many internal reforms, and during his reign a new writing-paper was invented, which is supposed to have been identical with the papyrus of Egypt.

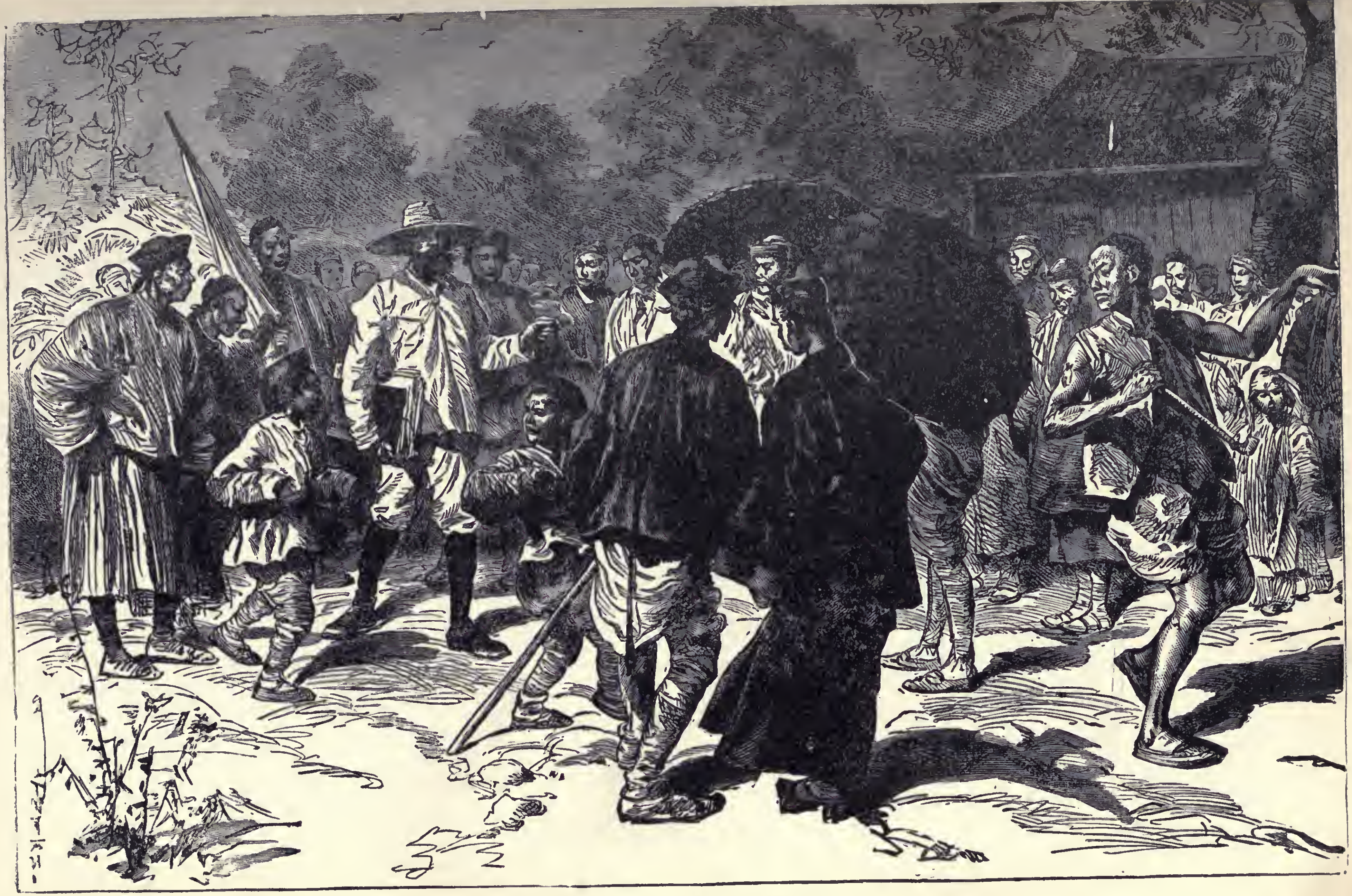
But the reign of Hoti is rendered illustrious by the remarkable military achievements of Panchow. The success of that general in his operations with the Huns has already been referred to, and he at last formed a deliberate plan for driving them away from the Chinese frontier. Although he enjoyed the confidence of his successive sovereigns, the Imperial sanction was long withheld from this vast scheme, but during the life of Changti he began to put in operation measures for the realization of this project that were only matured under Hoti. He raised and trained a special army for frontier war. He enlisted tribes who had never served the Emperor before, and who were specially qualified for desert warfare. He formed an alliance with the Sienpi tribes of Manchuria, who were probably the ancestors of the present Manchus, and thus arranged for a flank attack on the Huns.

This systematic attack was crowned with success. The pressure brought against them compelled the Hiongnou to give way, and as they were ousted from their possessions, to seek fresh homes further west In this they were, no doubt, stimulated by the example of their old opponents, the Yuchi, but Panchow's energy supplied a still more convincing argument. He pursued them wherever they went, across the Gobi desert and beyond the Tian Shan range, taking up a strong position at modern Kuldja and Kashgar, sending his expeditions on to the Pamir, and preparing to complete his triumph by the invasion of the countries of the Oxus and Jaxartes.

A Brilliant Campaign.

When Hoti was still a youth, he completed this programme by overrunning the region as far as the Caspian, which was probably at that time connected with the Aral, and it may be supposed that Khiva marked the limit of the Chinese general's triumphant progress. It is affirmed with more or less show of truth that he came into contact with the Roman Empire or the great Thsin, as the Chinese called it, and that he wished to establish commercial relations with it. But, however uncertain this may be, there can be no doubt that he inflicted a most material injury on Rome, for before his legions fled the Huns, who, less than four centuries later, debased the majesty of the Imperial City, and whose leader, Attila, may have been a descendant of that Meha, at whose hands the Chinese suffered so severely.

After this brilliant and memorable war, Panchow returned to China, where he died



A TRAVELLER'S HABITUAL ESCORT.

at the great age of eighty. With him disappeared the good fortune of the Han dynasty, and misfortunes fell rapidly on the family that had governed China so long and so well. Hoti's infant son lived only a few months, and then his brother Ganti became Emperor. The real power rested in the hands of the widow of Hoti, who was elevated to the post of Regent. Ganti was succeeded in A. D. 124 by his son Chunti, in whose time several rebellions occurred, threatening the extinction of the dynasty.

Ambitious Schemes.

Several children were then elevated to the throne, and at last an ambitious noble named Leangki, whose sister was one of the Empresses, acquired the supreme direction of affairs. He gave a great deal of trouble, but at last, finding that his ambitious schemes did not prosper, he took poison, thus anticipating a decree passed for his execution. Hwanti, the Emperor who had the courage to punish this powerful noble, was the last able ruler of the Hans. His reign was, on the whole, a brilliant one, and the Sienpi tribes, who had taken the place of the Hiognou, were, after one arduous campaign, defeated in a pitched battle. The Chinese were on the verge of defeat when their general, Twan Kang, rushed to the front, exclaiming: "Recall to your minds how often before you have beaten these same opponents, and teach them again to-day that in you they have their masters."

After Hwanti's death the decline of the Hans was rapid. They produced no other ruler worthy of the throne. In the palace the eunuchs, always numerous at the Chinese Court, obtained the upper hand, and appointed their own creatures to the great governing posts. Fortunately this dissension at the capital was not attended by weakness on the frontier, and the Sienpi were again defeated. The battle is chiefly memorable because the Sienpi endeavored to frighten the Chinese general by threatening to kill his mother, who was a prisoner in their hands, if he attacked.

Not deterred by this menace, Chow Pow attacked the enemy, and gained a decisive victory, but at the cost of his mother's life, which so affected him that he died of grief shortly afterwards. After some time dissensions rose in the Han family, and two half brothers claimed the throne. Pienti became Emperor by the skilful support of his uncle, General Hotsin, while his rival Hienti enjoyed the support of the eunuchs. A deadly feud ensued between the two parties, which was aggravated by the murder of Hotsin, who rashly entered the palace without an escort. His soldiers avenged his death, carrying the palace by storm, and putting 10,000 eunuchs to the sword.

End of a Famous Dynasty.

After this the last Emperors possessed only the name of Emperor. The practical authority was disputed among several generals, of whom Tsow Tsow was the most distinguished and successful; and he and his son Tsowpi founded a dynasty. In A. D. 220 Hienti, the last Han ruler, retired into private life as Prince of Chanyang, thus bringing to an end the famous Han dynasty, which had governed China for 475 years.

Among the families that have reigned in China none have obtained as high a place in popular esteem as the Hans. They rendered excellent work in consolidating the Empire and in carrying out what may be called the Imperial mission of China. Yunnan and Leaoutung were made provinces for the first time. Cochin China became a vassal state. The writ of the Emperor ran as far as the Pamir. The wealth and trade of the country increased with the progress of its armies. Some of the greatest public works, in the shape of roads, bridges, canals, and aqueducts, were constructed during this period, and still remain to testify to the glory of the Hans.

As has been seen, the Hans produced several great rulers. Their fame was not the creation of one man alone, and as a consequence the dynasty enjoyed a lengthened existence equalled by few of its predecessors or successors. No ruling family was ever more popular with the Chinese than this, and it managed to retain the throne when less favored rulers would have expiated their mistakes and shortcomings by the loss of the Empire. With the strong support of the people, the Hans overcame innumerable difficulties, and even the natural process of decay; and when they made their final exit from history it was in a graceful manner, and without the execration of the masses, which generally attends the fall of greatness and the loss of sovereign authority. That this feeling retains its force is shown in the pride with which the Chinese still proclaim themselves to be the sons of Han and glory in their ancestry.

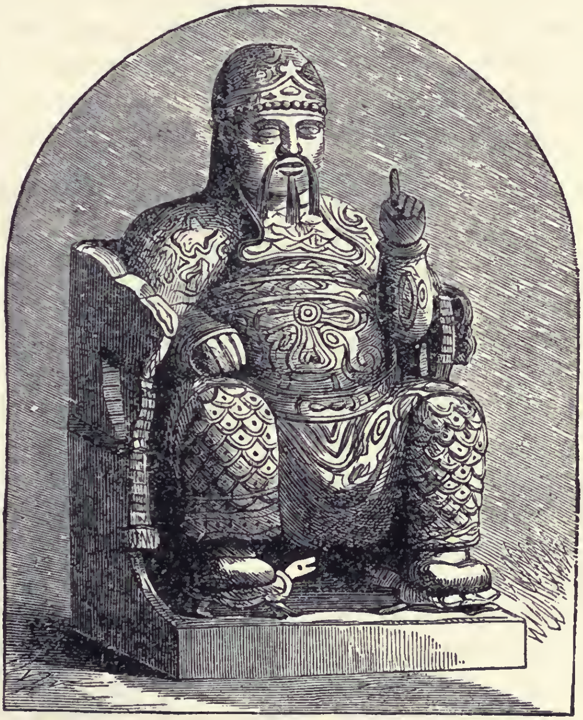


IMAGE OF BUDDHA.

CHAPTER III.

THE MONGOL CONQUEST OF CHINA.

THE ignominious failure of the usurper Wang Mang to found a dynasty was too recent to encourage anyone to take upon himself the heavy charge of administering the whole of the Han Empire, and so the state was split up into three principalities, and the period is known from this fact as the Sankoue. One prince, a member of the late ruling family, held possession of Szchuen, which was called the principality of Chow. The southern provinces were goverened by a general named Sunkiuen, and called Ou.

The central and northern provinces, containing the greatest population and resources, formed the principality of Wei, subject to Tsowpi, the son of Tsow Tsow. A struggle for supremacy very soon began between these princes, and the balance of success gradually declared itself in favor of Wei.

It would serve no useful purpose to enumerate the battles which marked this struggle, yet one deed of heroism deserves mention, the defence of Sinching by Changte, an officer of the Prince of Wei. The strength of the place was insignificant, and, after a siege of ninety days, several breaches had been made in the walls. In this strait Changte sent a message to the besieging general that he would surrender on the hundredth day if a cessation of hostilities were granted, "as it was a law among the princes of Wei that the governor of a place which held out for a hundred days and then surrendered, with no prospect of relief visible, should not be considered as guilty." The respite was short and it was granted. But the disappointment of the besieger, already counting on success, was great when a few days later he saw that the breaches had been repaired, that fresh defences had been improvised, and that Sinching was in better condition than ever to withstand a seige.

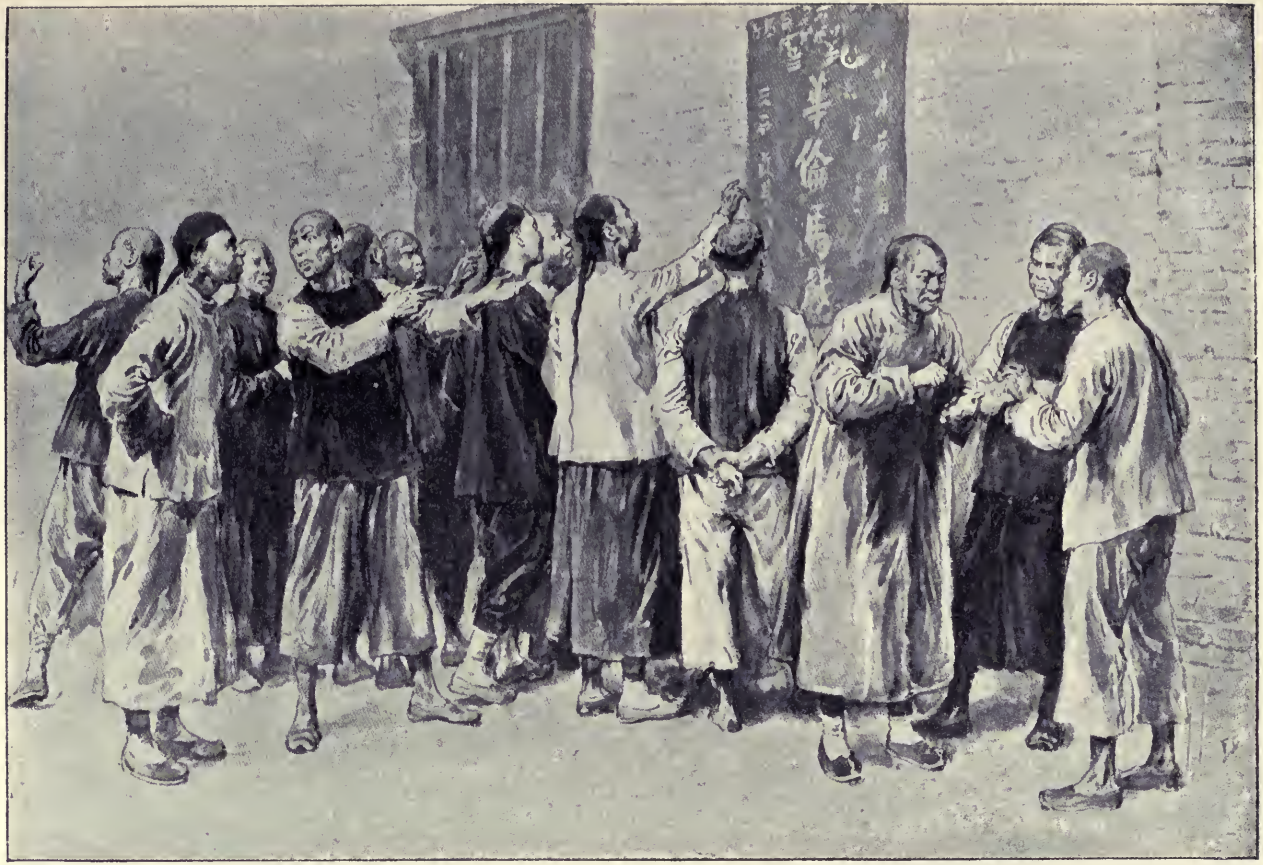
On sending to inquire the meaning of these preparations, Changte, gave the following reply: "I am preparing my tomb and to bury myself in the ruins of Sinching." Of such gallantry and resource the internecine strife of the Sankoue period presents few instances, but the progress of the struggle steadily pointed in the direction of the triumph of Wei.

Period of United Government.

A long period of dissension prevailed in China. Then came the powerful Tang dynasty, A. D. 617, which succeeded in largely restoring the unity of the nation. A termination was at last reached to the internal division and weakness that had lasted for more than 750 years.

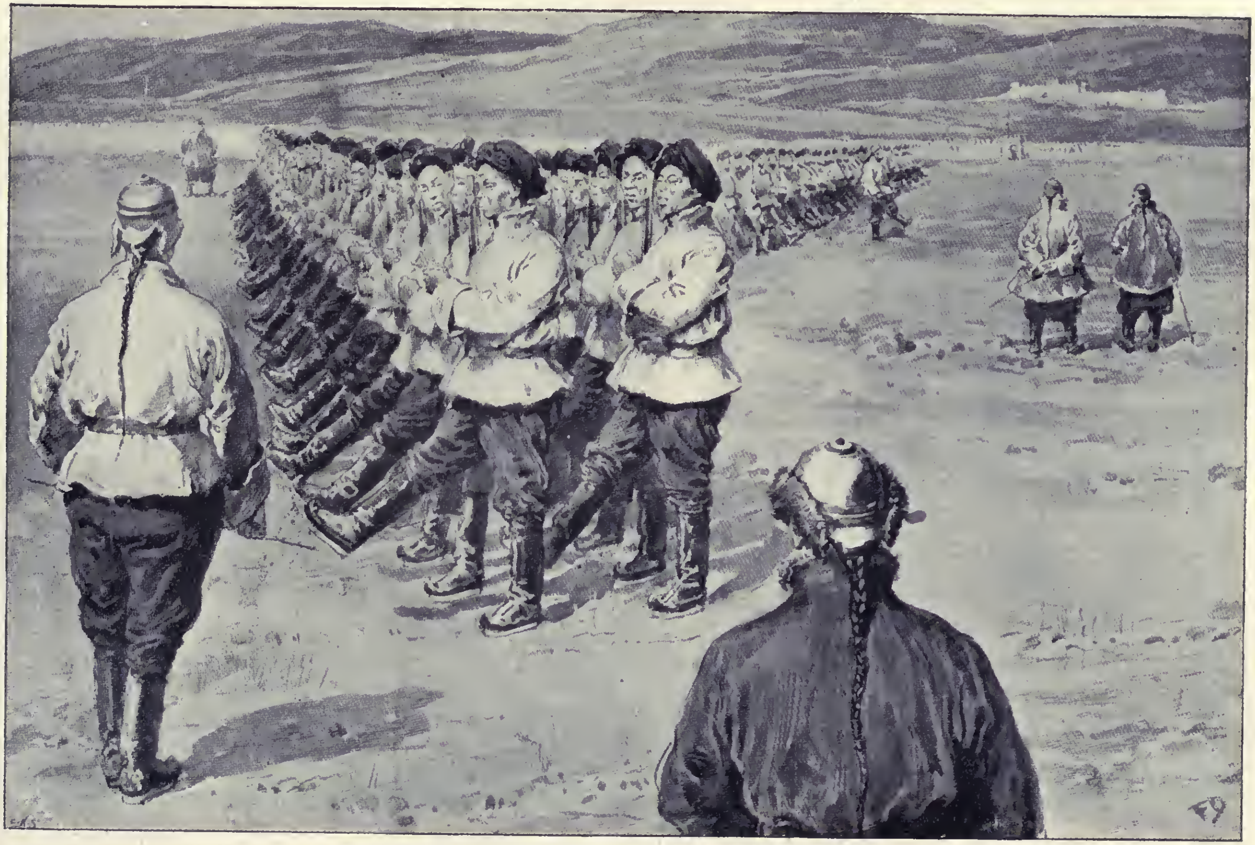
The student reaches at this point firmer ground in the history of China as an Empire, and his interest in the subject must assume a more definite form on coming to the beginning of that period of united government and settled authority which has been established for nearly 1,000 years, during which no more than four separate families have held possession of the throne.

After the rival dynasties of the Sungs and Kins rose to supremacy, the Chinese were



NATIVES READING AN ANTI-FOREIGN MANIFESTO AT PEKIN

THE ENGRAVING SHOWS A PLACARD POSTED BY THE "BOXERS" DEMANDING THE KILLING OF ALL FOREIGNERS



DRILLING CHINESE SOLDIERS NEAR PEKIN

DAY AFTER DAY THEY CAN BE SEEN PRACTICING THE "GOOSE STEP" AS SHOWN IN THE ENGRAVING subjugated by a race more powerful than themselves.

We must consider the origin and the growth of the power of the Mongols, who were certainly the most remarkable race of conquerors Asia, or perhaps the whole world, ever produced.

The home of the Mongols, whose name signifies "brave men," was in the strip of territory between the Onon and Kerulon rivers, which are both tributaries or upper courses of the Amour. They first appeared as a separate clan or tribe in the ninth century, when they attracted special attention for their physical strength and courage during one of China's many wars with the children of the desert, and it was on that occasion they gained the appellation under which they became famous.

The Head of the Clan.

The earlier history of the Mongol tribe is obscure, and baffles investigation, but there seems no reason to doubt their affinity to the Hiongnou, with whose royal house Genghis himself claimed blood relationship. If this claim be admitted, Genghis and Attila, who were the two specially typical Scourges of God, must be considered members of the same race, and their probability is certainly strengthened by the close resemblance in their methods of carrying on war. Budantsar is the first chief of the house of Genghis whose person and achievements are more than mythical. He selected as the abode of his race the territory between the Onon and the Kerulou, a region fertile in itself, and well protected by those rivers against attack.

It was also so well placed as to be beyond the extreme limit of any triumphant progress of the armies of the Chinese emperor. If Budantsar had accomplished nothing more than this, he would still have done much to justify his memory being preserved among a free and independent people. But he seems to have incited his followers to pursue an active and temperate life, to remain warriors rather than to become rich and lazy citizens. He wrapped up this counsel in the exhortation, "What is the use of embarrassing ourselves with wealth? Is not the fate of men decreed by Heaven?" He sowed the seed of future Mongol greatness, and the headship of his clan remained vested in his family.

Overthrown in Battle.

In due order of succession the chiefship passed to Kabul Khan, who in the year 1135 began to encroach on the dominion of Hola, the Kin Emperor. He seems to have been induced to commit this act of hostility by a prophecy, to the effect that his children should be emperors, and also by discourteous treatment received on the occasion of his visit to the court of Oukimai. Whatever the cause of umbrage Kabul Khan made the Kins pay dearly for their arrogance or shortsighted policy. Hola sent an army under one of his best generals, Hushahu, to bring the Mongol chief to reason, but the inaccessibility of his home stood him in good stead. The Kin army suffered greatly in its futile attempt to cross the desert, and during its retreat it was harassed by the pursuing Mongols.

When the Kin army endeavored to make a stand against its pursuers, it suffered a crushing overthrow in a battle at Hailing, and on the Kins sending a larger force against the Mongols in 1139, it had no better fortune. Kabul Khan, after the second success, caused himself to be proclaimed Great Emperor of the Mongols. His success in war, and his ambition, which rested satisfied with no secondary position, indicated the path on which the Mongols proceeded to the acquisition of supreme power and a paramount military influence whithersoever they carried their name and standards.

Union of Warlike Races.

The work begun by Kabul was well continued by his son Kutula, or Kablai. He, too, was a great warrior, whose deeds of prowess aroused as much enthusiasm among the Mongols as those of Cœur-de-Lion evoked in the days of the Plantagenets. The struggle with the Kins was rendered more bitter by the execution of several Mongols of importance, who happened to fall into the hands of the Kins. When Kutula died the chiefship passed to his nephew, Yissugei, who greatly extended the influence aud power of his family among the tribes neighboring to the Mongol home. Many of these, and even some Chinese, joined the military organization of the dominant tribe, so that what was originally a small force of strictly limited numbers, became a vast and ever-increasing confederacy of the most warlike and aggressive races of the Chinese northern frontier. Important as Yissugei's work in the development of Mongol power undoubtedly was, his chief historical interest is derived from the fact that he was the father of Genghis Khan.

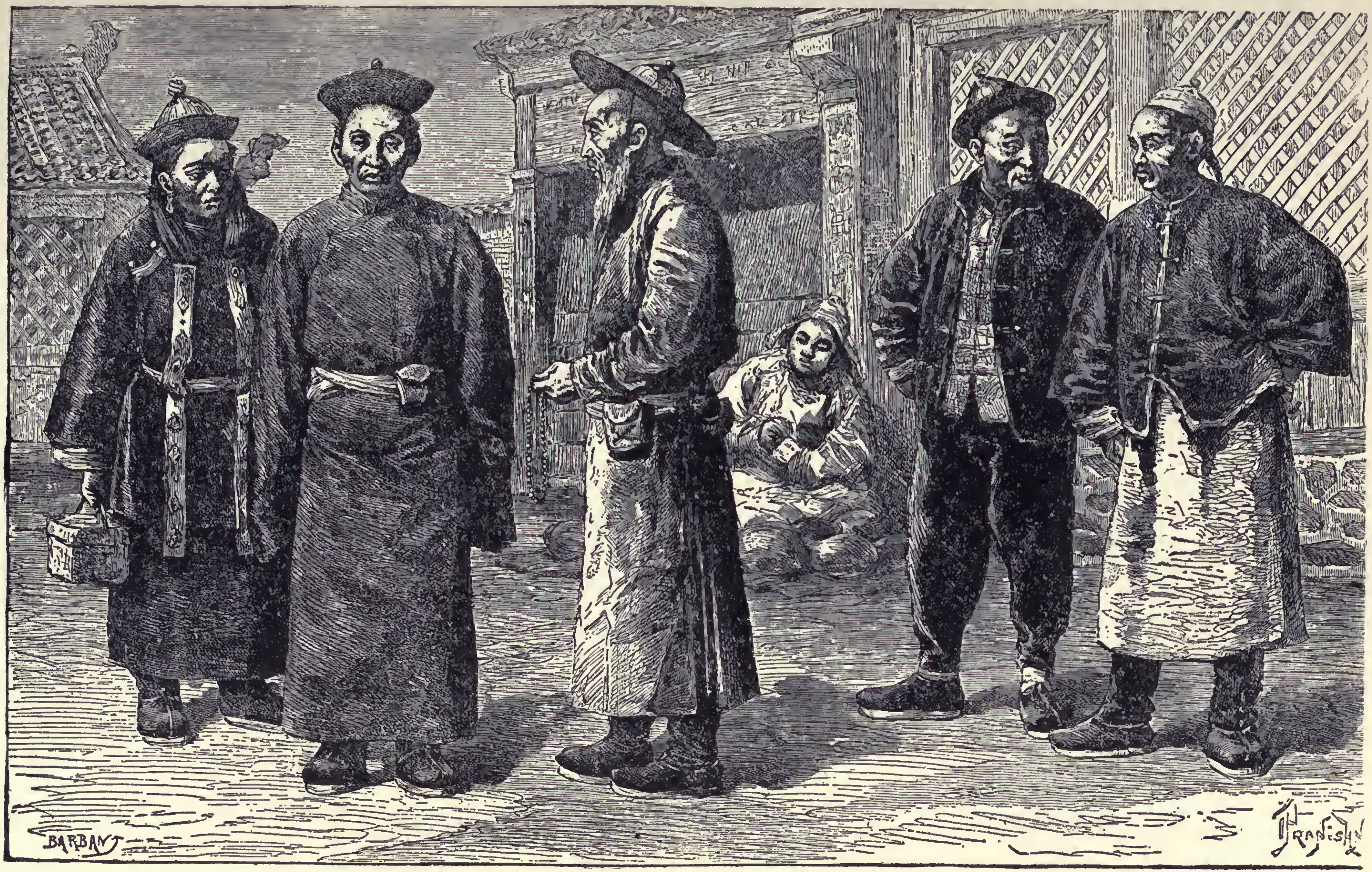
There are several interesting fables in connection with the birth of Genghis, which event may be safely assigned to the year 1162 A. D. One of these reads as follows:—"One day Yissugei was hunting in company with his brothers, and was following the tracks of a white hare in the snow. They struck upon the track of a wagon, and following it up came to a spot where a woman's yart was pitched. Then said Yissugei, 'This woman will bear a valiant son.' He discovered that she was the damsel Ogelen Eke (*i. e.*, the mother of nations), and that she was the wife of Yeke Yilatu, chief of a Tartar tribe. Yissugei carried her off and made her his wife."

Birth of the "Valiant Son."

Immediately after his overthrow of Temujin, chief of one of the principal Tartar tribes, Yissugei learned that the promised "valiant son" was about to be born, and in honor of his victory he gave him the name of Temujin, which was the proper name of the great Genghis. The village or encampment in which the future conqueror first saw the light of day still bears the old Mongol name, Dilun Boldak, on the banks of the Onon. When Yissugei died, Temujin, or Genghis, was only thirteen, and his clan of 40,000 families refused to recognize him as their leader. At a meeting of the tribe Genghis entreated them with tears in his eyes to stand by the son of their former chief, but the majority of them mocked at him, exclaiming, "The deepest wells are sometimes dry, and the hardest stone is sometimes broken, why should we cling to thee?"

Genghis owed to the heroic attitude of his mother, who flung abroad the cow-tailed banner of his race, the acceptance of his authority by about half the warriors who had obeyed his father. The great advantage of this step was that it gave Genghis time to grow up to be a warrior as famous as any of his predecessors, and it certainly averted what might have easily become the irretrievable disintegration of the Mongol alliance.

The youth of Genghis was passed in one ceaseless struggle to regain the whole of his birthright. His most formidable enemy was



TYPES OF MONGOLS.

Chamuka, chief of the Juriats, and for a long time he had all the worst of the struggle, being taken prisoner on one occasion, and undergoing marked indignity. On making his escape he had rallied his remaining followers round him for a final effort, and on the advice of his mother Ogelen Eke, who was his principal adviser and staunchest supporter, he divided his forces into thirteen regiments of 1,000 men each, and confined his attention to the defence of his own territory.

Unexpected Victory.

Chamuka, led away by what he deemed the weakness of his adversary, attacked him on the Onon with as he considered the overwhelming force of 30,000 men; but the result dispelled his hopes of conquest, for Genghis gained a decisive victory. Then was furnished a striking instance of the truth of the saying that "nothing succeeds like success." The despised Temujin, who was thought to be unworthy of the post of ruling the Mongols, was lauded to the skies, and the tribes declared with one voice, "Temujin alone is generous and worthy of ruling a great people." At this time also he began to show the qualities of a statesman and diplomatist. He formed in 1194 a temporary alliance with the Kin emperor, Madacou, and the richness of his reward seems to have excited his cupidity, while his experience of the Kin army went to prove that they were not so formidable as had been imagined.

The discomfiture of Chamuka has been referred to, but he had not abandoned the hope of success, and when he succeeded in detaching the Kerait chief Wang Khan from the Mongols, to whom he was bound by ties of gratitude, he fancied that he again held victory in his grasp. But the intrigue did not realize his expectations. Wang Khan deserted Genghis while engaged in a joint campaign against the Naimans, but he was the principal sufferer by his treachery, for the enemy pursued his force, and inflicted a heavy defeat upon it. In fact, he was only rescued from destruction by the timely aid of the man he had betrayed.

But far from inspiring gratitude, this incident inflamed the resentment of Wang Khan, who, throwing off the cloak of simulated friendship, declared publicly that either the Kerait or the Mongol must be supreme on the great steppe, as there was not room for both. Such was the superiority in numbers of the Kerait, that in the first battle of this long and keenly-contested struggle, Wang Khan defeated Temujin near Ourga, where the mounds that cover the slain are still shown to the curious or skeptical visitor. After this serious, and in some degree unexpected reverse, the fortunes of Genghis sank to the lowest ebb. He was reduced to terrible straits, and had to move his camp rapidly from one spot to another.

Put Him to Death.

A small section of his followers, mindful of his past success and prowess, still clung to him, and by a sudden and daring coup he changed the whole aspect of the contest. He surprised Wang Khan in his camp at night, and overwhelmed him and his forces. Wang Khan escaped to his old foes, the Naimans, who, disregarding the laws of hospitality, put him to death. The death of Wang Khan signified nothing less than the wholesale defection of the Kerait tribe, which joined Genghis to the last man. Then Genghis turned westwards to settle the question of supremacy with the Naimans, who were both hostile and defiant.

The Naiman chief shared the opinion of

Wang Khan, that there could not be two masters on the Tian Shan, and with that vigorous illustration which has never been wanting to these illiterate tribes, he wrote, "There cannot be two suns in the sky, two swords in one sheath, two eyes in one eyepit, or two kings in one empire." Both sides made strenuous efforts for the fray, and brought every fighting man they could into the field. The decisive battle of the war was fought in the heart of Jungaria, and the star of Genghis rose in the ascendant. The Naimans fought long and well, but they were borne down by the heavier armed Mongols, and their desperate resistance only added to their loss. Their chief died of his wounds, and the triumph of Genghis was rendered complete by the capture of his old enemy, Chamuka.

Nine White Yak-Tails.

As Genghis had sworn the oath of friendship with Chamuka, he would not slay him, but he handed him over to a relative, who promptly exacted the rough revenge his past hostility and treachery seemed to call for. On his way back from this campaign the Mongol chief attacked the Prince of Hia, who reigned over Kansuh and Tangut, and thus began the third war he waged for the extension of his power. Before this assumed serious proportions he summoned a Grand Council or Kuriltai, at his camp on the Onon, and then erected outside his tent the royal Mongol banner of the nine white yak-tails.

It was on this occasion that Temujin took, and was proclaimed among the Mongol chiefs by, the highly exalted name of Genghis Khan, which means Very Mighty Khan. The Chinese character for the name signifies "Perfect Warrior," and the earlier European writers affirm that it is supposed to represent the sound of "the bird of heaven." At this assemblage, which was the first of a long succession of Mongol councils summoned at the same place on critical occasions, it was supposed and agreed that the war should be carried on with the richer and less warlike races of the south.

Rewards and Decorations.

Among soldiers it is necessary to preserve the spirit of pre-eminence and warlike zeal by granting rewards and decorations. Genghis realized the importance of this matter, and instituted the order of Baturu or Bahadur, meaning warrior. He also made his two leading generals Muhula and Porshu princes, one to sit on his right hand and the other on his left. He addressed them before council in the following words:—"It is to you that I owe my empire. You are and have been to me as the shafts of a carriage or the arms to a man's body." Seals of office were also granted to all the officials, so that their authority might be the more evident and the more honored.

In A. D. 1207 Genghis began his war with the state of Hia, which he had determined to crush as the preliminary invasion of China. In that year he contented himself with the capture of Wuhlahai, one of the border fortresses of that principality, and in the following year he established his control over the tribes of the desert more fully, thus gaining many Kirghiz and Naiman auxiliaries. In 1209 he resumed the war with Hia in a determined spirit, and placed himself in person at the head of all his forces. Although the Hia ruler prepared as well as he could for the struggle, he was really unnerved by the magnitude of the danger he had to face. His army was overthrown, his best generals were taken prisoners, and he himself had no resource left but to throw himself on the consideration of Genghis. For good reasons the Mongol conqueror was lenient. He married one of the daughters of the king, and he took him into subsidiary alliance with himself.

Thus did Genghis absorb the Hia power, which was very considerable, and prepared to enrol it with all his own resources against the Kin empire. The Mongols owed their military success to their admirable discipline and to their close study of the art of war. Their military supremacy arose from their superiority in all essentials as a fighting power to their neighbors. Much of their knowledge was borrowed from China, where the art of disciplining a large army and manœuvring it in the field had been brought to a high state of perfection many centuries before the time of Genghis. War had become a science.

But the Mongols carried the teaching of the past to a further point than any of the former or contemporary Chinese commanders, indeed, than any in the whole world had done; and the revolution which they effected in tactics was not less remarkable in itself, and did not leave a smaller impression upon the age, than the improvements made in military science by Frederick the Great and Napoleon did in their day. The Mongol played in a large way in Asia the part which the Normans on a smaller scale played in Europe. Although the landmarks of their triumph have almost wholly vanished, they were for two centuries the dominant caste in most of the states of Asia.

A CHINESE BRIDGE.

Having thus prepared the way for a larger enterprise, it only remained to find a plausible pretext for attacking the Kins, the other dynasty, ruling in southern China. With or without a pretext Genghis would no doubt have made war, but even the ruthless Mongol sometimes showed a regard for appearances. Many years before the Kins had sent as envoy to the Mongol encampment Conghei, a member of their ruling house, and his mission had been not only unsuccessful, but had led to a personal antipathy between the two men. In the course of time Conghei succeeded Madacou as emperor of the Kins, and when a Kin messenger brought intelligence of this event to Genghis, the Mongol ruler turned towards the south, spat upon the ground, and said, "I thought that your sovereigns were of the race of the gods, but do you suppose that I am going to do homage to such an imbecile as that?"

All the Tribes Rallied.

The affront rankled in the mind of Chonchei, and while Genghis was engaged with Hia, he sent troops to attack the Mongol outposts. Chonghei thus placed himself in the wrong, and gave Genghis justification for declaring that the Kins and not he began the war. The reputation of the Golden dynasty, although not as great as it once was, still stood sufficienty high to make the most adventurous of desert chiefs wary in attacking it. Genghis had already secured the co-operation of the ruler of Hia in his enterprise, and he next concluded an alliance with Yeliu Liuko, chief of the Khitans, who were again manifesting discontent with the Kins.

Genghis finally circulated a proclamation among all the desert tribes, calling upon them to join him in his attack upon the common enemy. This appeal was heartily and generally responded to, and it was at the head of an enormous force that Genghis set out in March, 1211, to effect the conquest of China. The Mongol army was led by Genghis in person, and under him his four sons and his most famous general, Chepe Noyan, held commands.

Ravages of War.

The plan of campaign of the Mongol ruler was as simple as it was bold. From his camp at Karakoram, on the Kerulon, he marched in a straight line through Kuku Khoten and the Ongut country to Taitong, securing an unopposed passage through the Great Wall, by the defection of the Ongut tribe. The Kins were unprepared for this sudden and vigorous assault directed on their weakest spot, and successfully executed before their army could reach the scene. During the two years that the forces of Genghis kept the field on this occasion, they devastated the greater portion of the three northern provinces of Shensi, Shansi, and Pechihli.

But the border fortress of Taitong and the Kin capital, Tungking, successfully resisted all the assaults of the Mongols, and when Genghis received a serious wound at the former place, he reluctantly ordered the retreat of his army, laden with an immense quantity of spoil, but still little advanced in its main task of conquering China. The success of Khitan Yeliu Liuko had not been less considerable, and he was proclaimed King of Leaou as a vassal of the Mongols. The planting of this ally on the very threshold of Chinese power facilitated the subsequent enterprises of the Mongols against the Kins, and represented the most important result of this war.

In 1213 Genghis again invaded the Kin dominions, but his success was not very striking, and in several engagements of no very great importance the Kin arms met with some success. The most important events of the year were, however, the deposition and murder of Chonghei, the murder of a Kin general, Hushahu, who had won a battle against the Mongols, and the proclamation of Utubu as Emperor. The change of sovereign brought no change of fortune to the unlucky Kins. Utubu was only able to find safety behind the walls of his capital, and he was delighted when Genghis wrote him the following letter: "Seeing your wretched condition and my exalted fortune, what may your opinion be now of the will of heaven with regard to myself? At this moment I am desirous to return to Tartary, but could you allow my soldiers to take their departure without appeasing their anger with presents?"

An Inhuman Massacre.

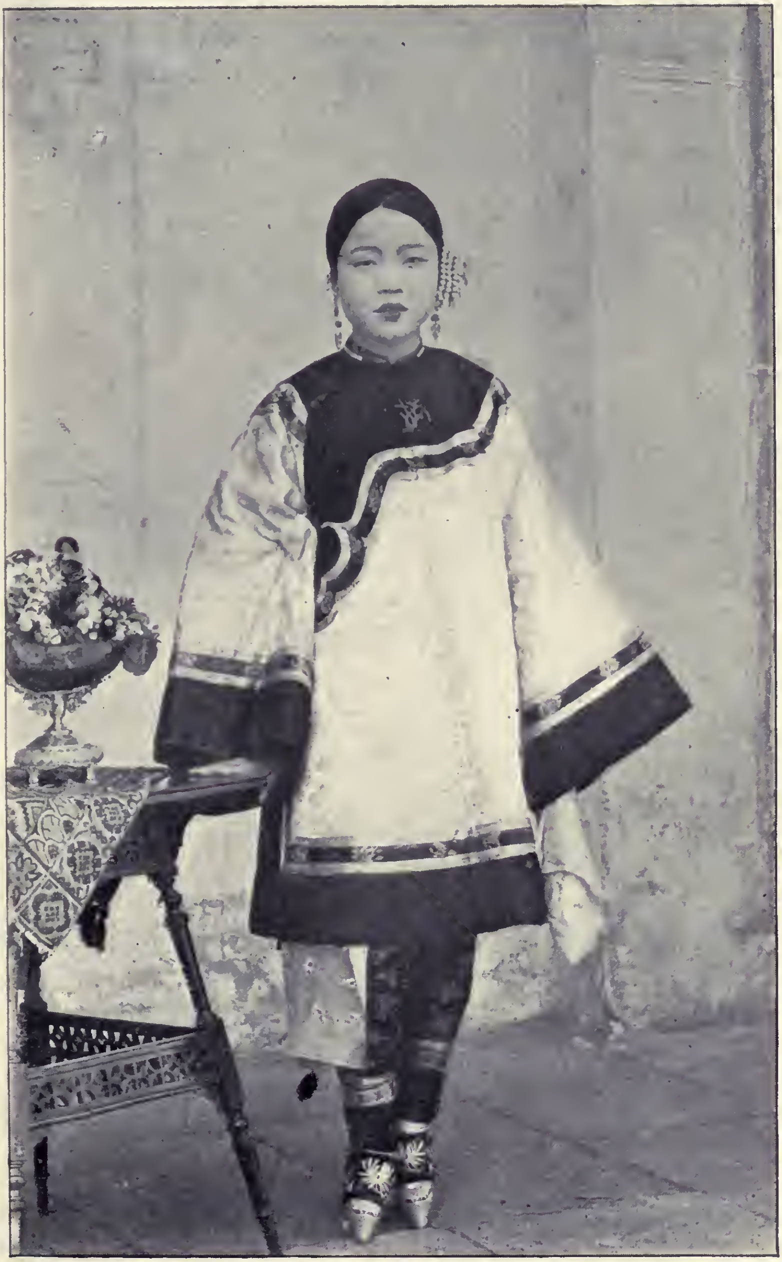
In reply, Utubu sent Genghis a princess of a family as a wife, and also "500 youths, the same number of girls, 3000 horses, and a vast quantity of precious articles." Then Genghis retired once more to Karakoram, but on his march he stained his reputation by massacring all his prisoners—the first gross act of inhumanity he committed during his Chinese wars.

When Utubu saw the Mongols retreating, he thought to provide against the most serious consequences of their return by removing his capital to a greater distance from the frontier, and with this object he transferred his residence to Kaifong. The majority of his advisers were against this change, as a retirement could not but shake public confidence. It had another consequence, which they may not have contemplated, and that was its providing Genghis with an excuse for renewing his attack on China. The Mongol at once complained that the action of the Kin Emperor implied an unwarrantable suspicion of his intentions, and he sent his army across the frontier to recommence his humiliation.

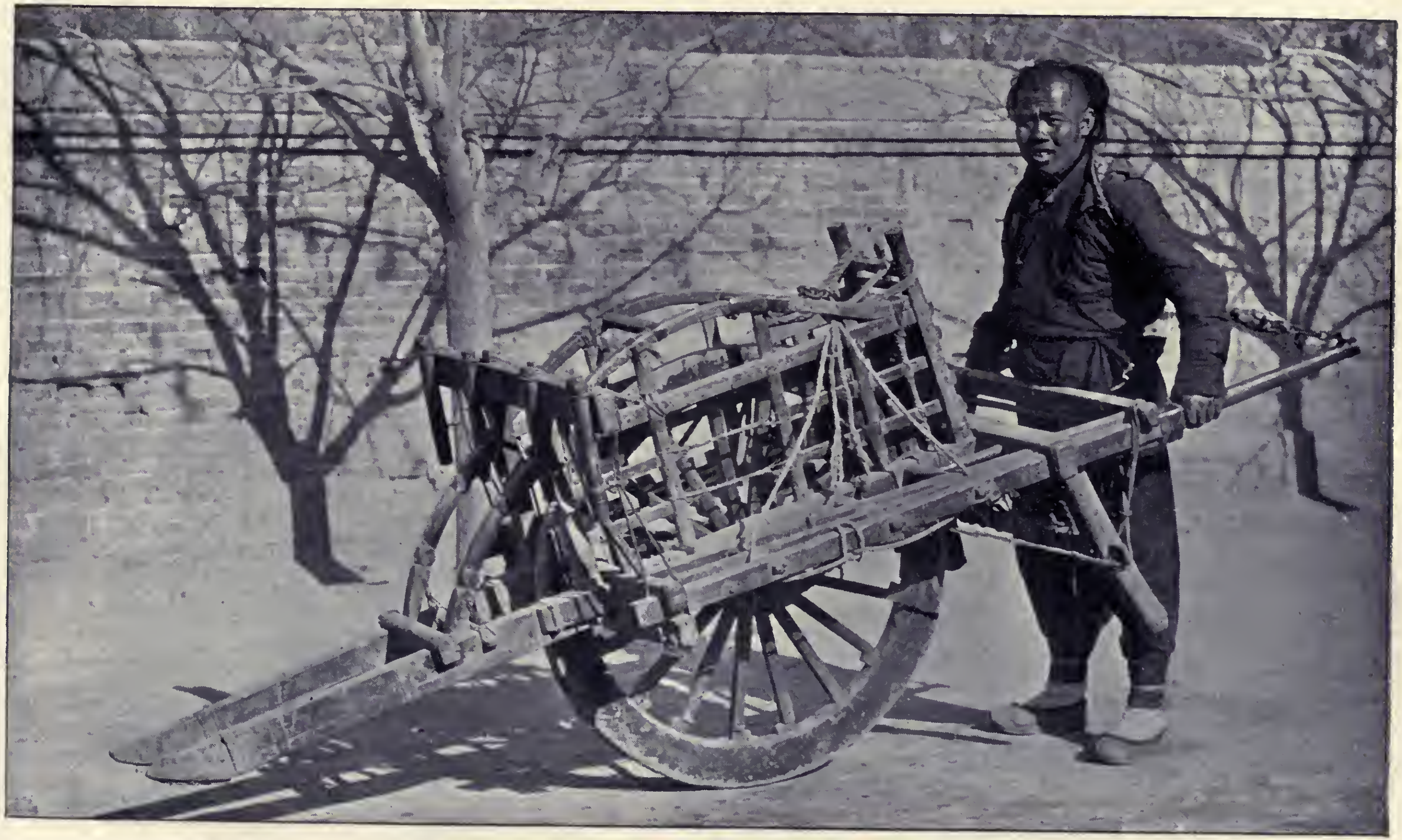
On this occasion a Kin general deserted to them, and thenceforward large bodies of the Chinese of the north attached themselves to the Mongols, who were steadily acquiring a unique reputation for power as well as military prowess. The great event of this war was the siege of Yenking—on the site of which now stands the capital Pekin—the defence of which had been entrusted to the Prince Imperial, but Utubu, more anxious for his son's safety than the interests of the state, ordered him to return to Kaifong. The governor of Yenking offered a stout resistance to the Mongols, and when he found that he could not hold out, he retired to the temple of the city and poisoned himself. His last act was to write a letter to Utubu begging him to listen no more to the pernicious advice of the man who had induced him to murder Hushahu.

On to Central China.

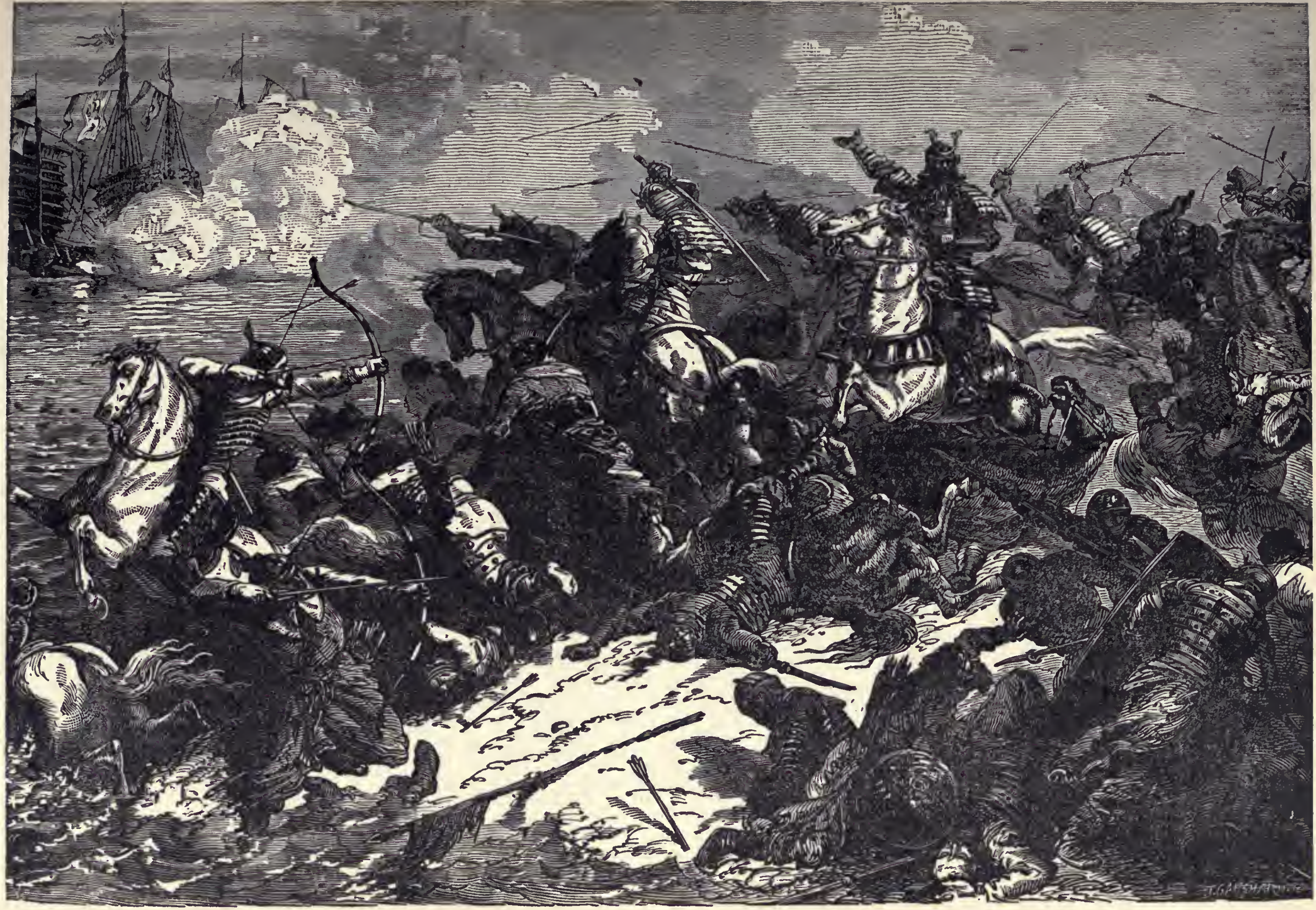
The capture of Yenking, where Genghis obtained a large supply of war materials, as well as vast booty, opened the road to Central China. The Mongols advanced as far as the celebrated Tunkwan pass, which connects Shensi and Honan, but when their general, Samuka, saw how formidable it was, and how strong were the Kin defences and garrison, he declined to attack it, and, making a detour through very difficult country, he marched on Kaifong, where Utubu little expected him. The Mongols had to make their own road, and they crossed several ravines by improvised "bridges made of spears and the branches of trees bound together by strong chains." But the Mongol force was too small to accomplish any



CHINESE DANCING GIRL WITH SMALL FEET



NATIVE OF TIEN TSIN WITH CHINESE WHEELBARROW



BATTLE WITH THE MONGOLS.

great result, and the impetuosity of Samuka was nearly leading to his destruction. A prompt retreat, and the fact that the Hoangho was frozen over, enabled him to extricate his army after much fatigue and reduced in numbers, from its awkward position.

Sudden Successes.

The retreat of the Mongols inspired Utubu with sufficient confidence to induce him to attack Yeliu Liuko in Leaoutung, and the success of this enterprise imparted a gleam of sunshine and credit to the expiring cause of the Kins. Yelin Liuko was driven from his newly-created kingdom, but Genghis hastened to the assistance of his ally by sending Muhula, the greatest of all his generals, at the head of a large army to recover Leaoutung. His success was rapid and remarkable. The Kins were speedily overthrown, Yeliu Liuko was restored to his authority, and the neighboring King of Corea, impressed by the magnitude of the Mongol success, hastened to acknowledge himself the vassal of Genghis.

The most important result of this campaign was that Genghis entrusted to Muhula the control of all military arrangemeats for the conquest of China. He is reported to have said to his lieutenant: "North of the Taihing mountains I am supreme, but all the regions to the south I commend to the care of Muhula," and he "also presented him with a chariot and a banner with nine scalops. As he handed him this last emblem of authority, he spoke to his generals, saying, 'Let this banner be an embelm of sovereignty, and let the orders issued from under it be obeyed as my own.'" The principal reason for entrusting the conquest of China to a special force and commander, was that Genghis wished to devote the whole of his personal attention to the prosecution of his new war with the King of Khwaresm and the other great rulers of Western Asia.

Muhula more than justified the selection and confidence of his sovereign. In the year 1218–19 he invaded Honan, defeated the best of the Kin commanders, and not merely overran, but retained possession of the places he occupied in the Kin dominions. The difficulties of Utubu were aggravated by an attack from Ningtsong the Sung Emperor, who refused any longer to pay tribute to the Kins as they were evidently unable to enforce the claim, and the Kin armies were equally unfortunate against their southern opponents as their northern. Then Utubu endeavored to negotiate terms with Muhula for the retreat of his army, but the only conditions the Mongol general would accept were the surrender of the Kin ruler and his resignation of the Imperial title in exchange for the principality of Honan.

Had his Eye on India.

Utubu, low as he had sunk, declined to abase himself further and to purchase life at the loss of his dignity. The sudden death of Muhula gained a brief respite for the distressed Chinese potentate, but the advantage was not of any permanent significance, first of all because the Kins were too exhausted by their long struggle, and, secondly, because Genghis hastened to place himself at the head of his army. The news of the death of Muhula reached him when he was encamped on the frontier of India and preparing to add the conquest of that country to his many other triumphs in Central and Western Asia. He at once came to the conclusion that he must return to set his house in order at home, and to prevent all the results of Muhula's remarkable triumphs being lost.

What was a disadvantage for China proved a benefit for India, and possibly for

Europe, as there is no saying how much further the Mongol encroachment might have extended westward, if the direction of Genghis had not been withdrawn. While Genghis was hastening from the Cabul river to the Kerulon, across the Hindoo Koosh and Tian Shang ranges, Utubu died, and Ninkiassu reigned in his stead.

One of the first consequences of the death of Muhula was that the young King of Hia, believing that the fortunes of the Mongols would then wane, and that he might obtain a position of greater power and independence, threw off his allegiance, and adopted hostile measures against them. The prompt return of Genghis nipped this plan in the bud, but it was made quite evident that the conquest of Hia was essential to the success of any permanent annexation of Chinese territory, and as its prince could dispose of an army which he boasted numbered half-a-million of men, it is not surprising to find that he took a whole year in perfecting his arrangements for so grave a contest.

Battle on Ice.

The war began in 1225 and continued for two years. The success of the Mongol army was decisive and unqualified. The Hias were defeated in several battles, and in one of them fought upon the frozen waters of the Hoangho, when Genghis broke the ice by means of his engines, the Hia army was almost annihilated. The King Leseen was deposed, and Hia became a Mongol province.

It was immediately after this successful war that Genghis was seized with his fatal illness. Signs had been seen in the heavens which the Mongol astrologers said indicated the near approach of his death. The five planets had appeared together in the southwest, and so much impressed was Genghis by this phenomenon that on his death-bed he expressed "the earnest desire that henceforth the lives of our enemies shall not be unnecessarily sacrificed." The expression of this wish undoubtedly tended to mitigate the terrors of war as carried on by the Mongols

How He Died.

The immediate successors of Genghis conducted their campaigns after a more humane fashion, and it was not until Timour revived the early Mongol massacres that their opponents felt there was no chance in appealing to the humanity of the Mongols. Various accounts have been published of the cause of Genghis's death, some authorities ascribing it to violence, either by an arrow, lightning or drowning, and others to natural causes. The event seems to have unquestionably happened in his camp on the borders of Shansi on 27th August, 1227, when he was about 65 years of age, during more than fifty of which he had enjoyed supreme command of his own tribe.

The area of the undertakings conducted under his eye was more vast and included a greater number of countries than was the case with any other conqueror. Not a country from the Euxine to the China Sea escaped the tramp of the Mongol horsemen, and if we include the achievements of his immediate successors, the conquest of Russia, Poland and Hungary, the plundering of Bulgaria, Roumania and Bosnia, the final subjection of China and its southern tributaries must be added to complete the tale of Mongol triumph. The sphere of Mongol influence extended beyond this large portion of the earth's surface, just as the consequence of an explosion cannot be restricted to the immediate scene of the disaster. If we may include the remarkable achievements of his descendant Baber, and of that prince's decendant Akbar, in India three centuries later, not a country in Asia enjoyed immunity from the effect of their successes.

Perhaps the most important result of their great outpouring into Western Asia, which certainly was the arrest of the Mahomedan career in Central Asia, and the diversion of the current of the fanatical propagators of the Prophet's creed against Europe, is not yet as fully recognized as it should be. The doubt has been already expressed whether the Mongols would ever have risen to higher rank than that of a nomad tribe but for the appearance of Genghis. Leaving that supposition in the category of other interesting but problematical conjectures, it may be asserted that Genghis represented in their highest forms all the qualities which entitled his race to exercise governing authority.

The Mongol Napoleon.

He was, moreover, a military genius of the very first order, and it may be questioned whether either Cæsar or Napoleon can as commanders be placed on a par with him. Even the Chinese said that he led his armies like a God. The manner in which he moved large bodies of men over vast distances without an apparent effort, the judgment he showed in the conduct of several wars in countries far apart from each other, his strategy in unknown regions, always on the alert, yet never allowing hesitation or over-caution to interfere with his enterprise, the sieges which he brought to a successful termination, his brilliant victories, a succession of "suns of Austerlitz," all combined make up the picture of a career to which Europe can offer nothing that will surpass, if, indeed, she has anything to bear comparison with it.

After the lapse of centuries, and in spite of the indifference with which the great figures of Asiatic history have been treated, the name of Genghis preserves its magic spell. It is still a name to conjure with when recording the great revolutions of a period which beheld the death of the old system in China, and the advent in that country of a newer and more vigorous government which, slowly acquiring shape in the hands of Kublai and a more national form under the Mings, has attained the pinnacle of its utility and strength under the influence of the great Emperors of the Manchu dynasty. But great as is the reputation Genghis has acquired it is probably short of his merits. He is remembered as a relentless and irresistible conquerer, a human scourge; but he was much more. He was one of the greatest instruments of destiny, one of the most remarkable moulders of the fate of nations to be met with in the history of the world. His name still overshadows Asia with its fame and the tribute of our admiration cannot be denied.

The Struggle Continues.

The death of Genghis did not seriously retard the progress of the war against the Kins. He expressed the wish that war should be carried on in a more humane and less vindictive manner, but he did not advocate there being no war or the abandonment of any of his enterprises. His son and successor Ogotai was indeed specially charged to bring the conquest of China to a speedy and victorious conclusion. The weakness of the Mongol confederacy was the delay connected with the proclamation of a new Khan and the necessity of summoning to a Grand Council all the princes and generals of the race, although it entailed the suspension and often the abandonment of great enterprises.

The death of Genghis saved India but not China. Almost his last instructions were to draw up the plan for attacking and turning the great fortress of Tunkwan, which had provided such an efficient defence for Honan on the north, and in 1230, Ogotai who had already partitioned the territory taken from the Kins into ten departments, took the field in person, giving a joint command to his brother Tuli, under whom served the experienced generals Yeliu Chutsia, Antchar, and Subutai. At first the Mongols met with no great success, and the Kins, encouraged by a momentary gleam of victory. ventured to reject the terms offered by Ogotai and to insult his envoy. The only important fighting during the years 1230-1 occurred round Fongsian, which after a long siege surrendered to Antchar, and when the campaign closed the Kins presented a bold front to the Mongols and still hoped to retain their power and dominions.

Attacked on Two Sides.

In 1232 the Mongols increased their armies in the field, and attacked the Kins from the two sides. Ogotai led the main force against Honan, while Tuli, marching through Shensi into Szchuen, assailed them on their western flank. The difficulties encountered by Tuli on this march, when he had to make his own roads, were such, that he entered the Kin territories with a much reduced and exhausted army. The Kin forces gained some advantage over it, but by either a feigned or a forced retreat, Tuli succeeded in baffling their pursuit, and in effecting a junction with his brother Ogotai, who had met with better fortune. Tuli destroyed everything along his line of march, and his massacres and sacks revived the worst traditions of Mongol ferocity.

In these straits the Kins endeavored to flood the country round their capital, to which the Mongols had now advanced, but the Mongols fell upon the workmen while engaged in the task, and slew 10,000 of them. When the main Kin army accepted battle before the town of Yuchow, it was signally defeated, with the loss of three of its principal generals, and Ninkiassu fled from Kaifong to a place more removed from the scene of war. The garrison and townspeople of Kaifong—an immense city with walls 36 miles in circumference, and a population during the siege it is said of 1,400,000 families, or nearly seven million people—offered a stubborn resistance to the Mongols, who entrusted the conduct of the attack to Subutai, the most daring of all their commanders.

The Mongols employed their most formidable engines, catapults hurling immense stones, and mortars ejecting explosives and combustibles, but twelve months elapsed before the walls were shuttered and the courage and provisions of the defenders exhausted. Then Kaifong surrendered at discretion, and Subutai wished to massacre the whole of the population. But fortunately for the Chinese Yeliu Chutsai was a more humane and a more influential general, and under his advice Ogotai rejected the cruel proposal.

The Brave Kins.

At this moment, when it seemed impossible for fate to have any worse experience in store for the unfortunate Kins, their old enemies the Sungs declared war upon them, and placed a large army in the field under the their best general, Mongkong. The relics of the Kin army under their sovereign Ninkiassu, took shelter in Tsaichau, where they were closely besieged by the Mongols on one side and the Sungs on the other. Driven thus into a corner, the Kins fought with the courage of despair, and long held out against the combined efforts of their enemies. At last Ninkiassu saw the struggle could not be prolonged, and he prepared himself to end his life and career in a manner worthy of the race from which he sprang.

When the enemy broke into the city, and he heard the stormers at the gate of his palace, he retired to an upper chamber and set fire to the building. Many of his generals, and even of his soldiers, followed his example, preferring to end their existence rather than to add to the triumph of their Mongol and Sung opponents. Thus came to an end in 1234 the famous dynasty of the Kins, who under nine Emperors had ruled Northern China for 118 years, and whose power and military capacity may best be gauged by the fact that without a single ally they held out against the all-powerful Mongols for more than a quarter of a century. Ninkiassu, the last of their rulers, was not able to sustain the burden of their authority, but he at least showed himself equal to ending it in a worthy and appropriately dramatic manner.

Warnings not Heeded.

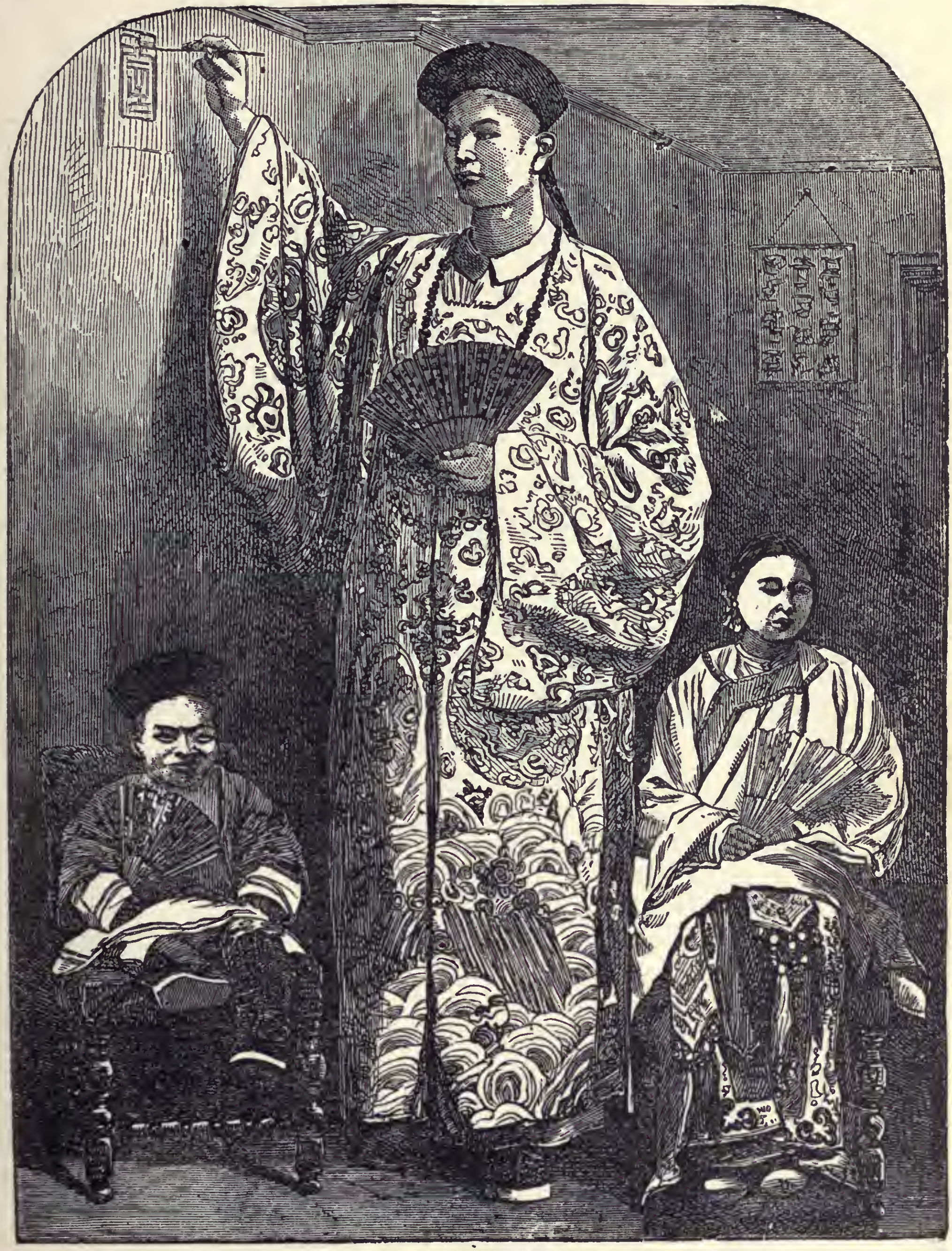
The folly of the Sungs had completed the discomfiture of the Kins, and had brought to their own borders the terrible peril which had beset every other state in Asia, and which had in almost every case entailed destruction. How could the Sungs expect to avoid the same fate, or to propitiate the most implacable and insatiable of conquering races? They had done this to a large extent with their eyes open. More than once in the early stages of the struggle the Kin rulers had sent envoys to beg their alliance, and to warn them that if they did not help in keeping out the Mongols, their time would come to be assailed and to share in the common ruin.

But Ningtsong did not pay heed to the warning, and scarcely concealed his gratification at the misfortunes of his old opponents. The nearer the Mongols came, and the worse the plight to which the Kins were reduced, the more did he rejoice. He forgave Tuli the violation of Sung territory, necessary for his flank attack on Honan, and when the knell of the Kins sounded at the fall of Kaifong, he hastened to help in striking the final blow at them, and to participate, as he hoped, in the distribution of the plunder. By this time Litsong had succeeded his cousin Ningtsong as ruler of the Sungs, and it is said that he received from Tsaichau the armor and personal spoils of Ninkiassu, which he had the satisfaction of offering up in the temple of his ancestors.

Saw his Mistake.

But when he requested the Mongols to comply with the more important part of the convention, by which the Sung forces had joined the Mongols before Tsaichau, and to evacuate the province of Honan, he experienced a rude awakening from his dream that the overthrow of the Kins would redound to his advantage, and he soon realized what value the Mongols attached to his alliance. The military capacity of Mongkong inspired the Sung ruler with confidence, and he called upon the Mongols to execute their promises, or to prepare for war. The Mongol garrisons made no movement of retreat, and the utmost that Litsong was offered was a portion of Honan, if it could be practically divided. The proposition was probably meant ironically, but at all events Litsong rejected it, and sent Mongkong to take by force possesion of the disputed province.

The Mongol forces on the spot were fewer than the Chinese, and they met with some reverses. But the hope of the Sungs that the fortune of war would declare in their favor was soon destroyed by the vast pre-



THE GIANT CHANG.

parations of the Mongols, who, at a special kuriltai, held at Karakoram, declared that the conquest of China was to be completed. Then Litsong's confidence left him, and he sent an appeal for peace to the Mongols, giving up all claim to Honan, and only asking to be left in undisturbed possession of his original dominions. It was too late. The Mongols had passed their decree that the Sungs were to be treated like the Kins, and that the last Chinese government was to be destroyed.

An Army of Half a Million.

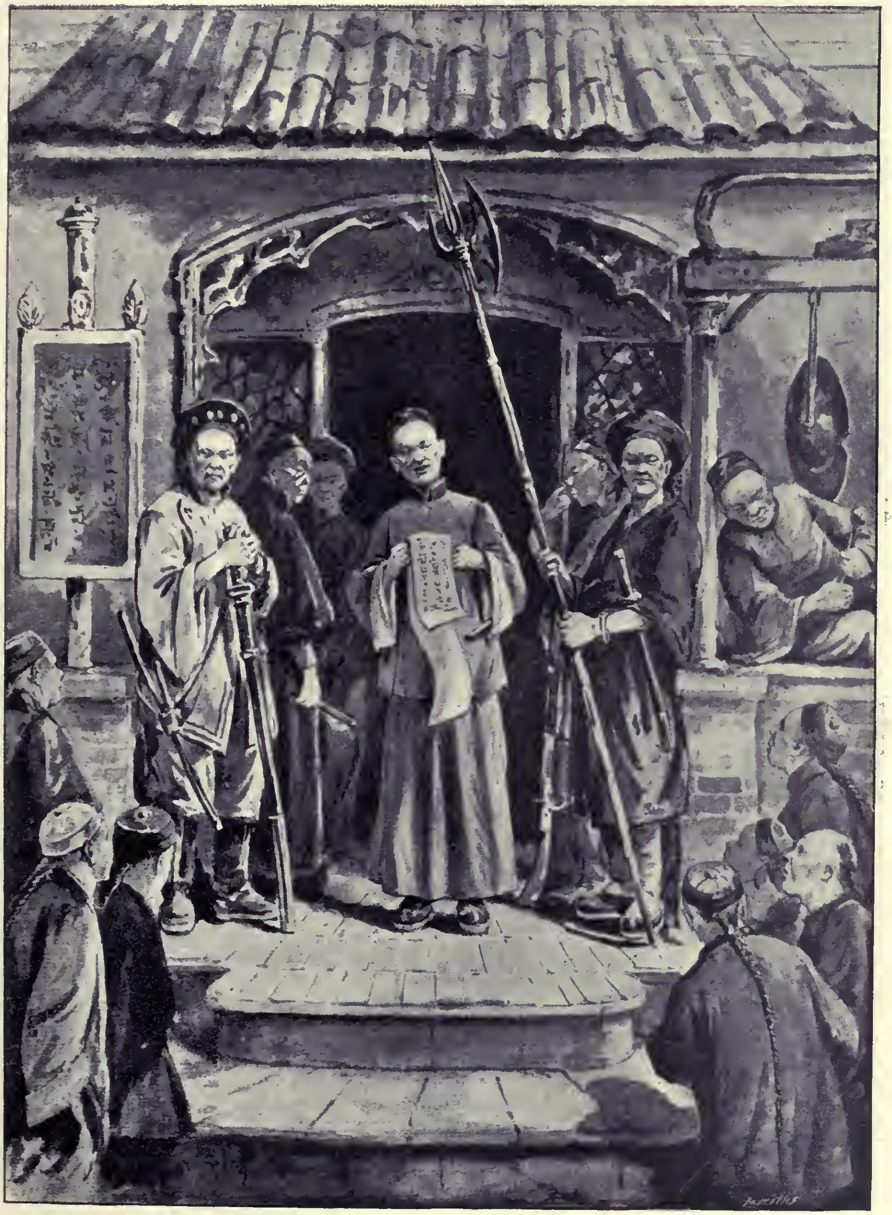
In 1235, the year following the immolation of Ninkiassu, the Mongols placed half a million men in the field for the purpose of destroying the Sung power, and Ogotai divided them into three armies, which were to attack Litsong's kingdom from as many sides. The Mongol ruler entrusted the most difficult task to his son Kutan, who invaded the inaccessible and vast province of Szchuen, at the head of one of these armies. Notwithstanding its natural capacity for offering an advantageous defence, the Chinese turned their opportunities to poor account, and the Mongols succeeded in capturing all its frontier fortresses, with little or no resistance. The shortcomings of the defence can be inferred from the circumstances of the Chinese annalists making special mention of one governor having had the courage to die at his post.

For some reason not clearly stated the Mongols did not attempt to retain possession of Szchuen on this occasion. They withdrew when they were in successful occupation of the northern half of the province, and when it seemed as if the other lay at their mercy. In the two dual provinces of Kiangnan and Houkwang, the other Mongol armies met with considerable success, which was dimmed, however, by the death of Kuchu, the son and proclaimed heir of Ogotai. This event, entailing no inconsiderable doubt and long-continued disputes as to the succession, was followed by the withdrawal of the Mongol forces from Sung territory, and during the last six years of his life Ogotai abstained from war, and gave himself up to the indulgence of his gluttony. He built a great palace at Karakoram, where his ancestors had been content to live in a tent, and he entrusted the government of the old Kin dominions to Yeliu Chutsai, who acquired great popularity among the Chinese for his clemency and regard for their customs.

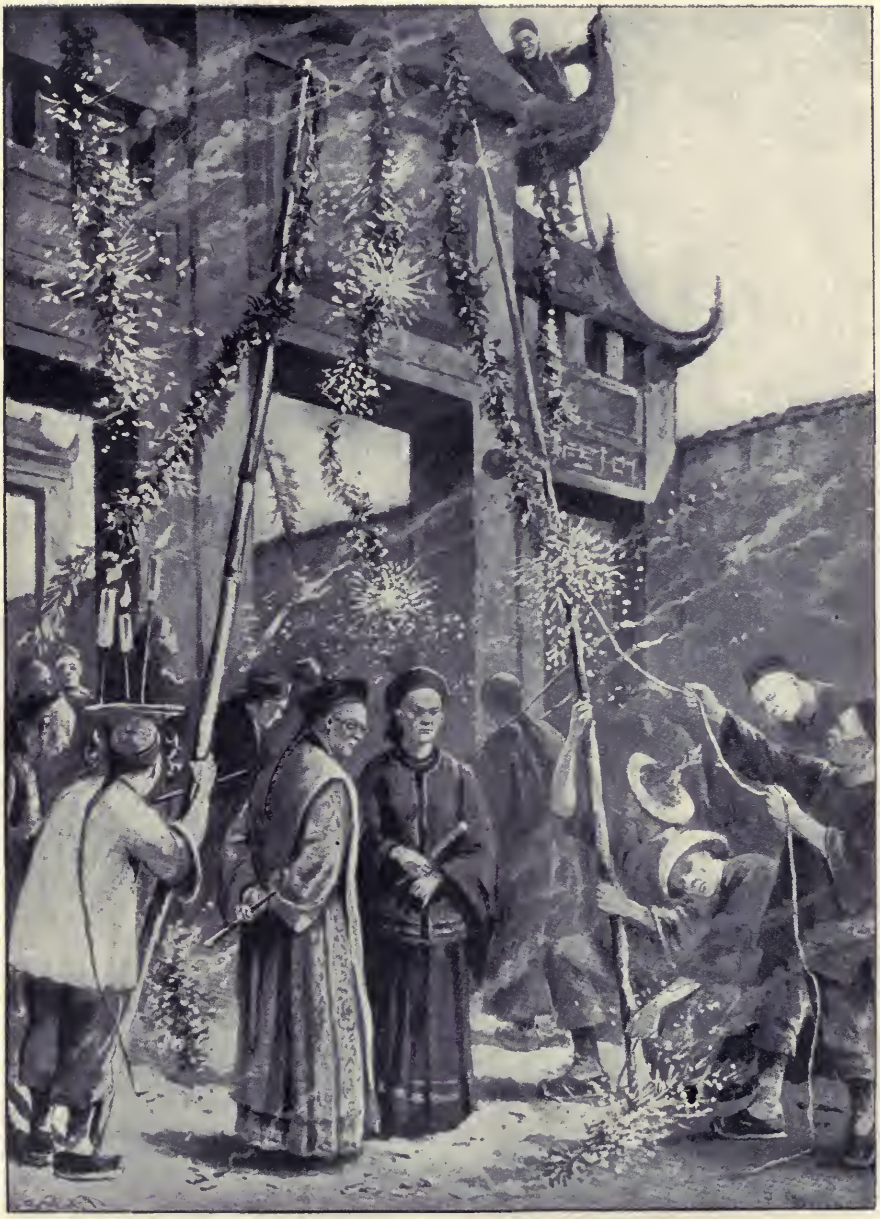
Died of Grief.

Yeliu Chutsai adopted the Chinese mode of taxation, and when Ogotai's widow, Turakina, who acted as Regent after her husband's death, ordered him to alter his system and to farm out the revenues, he sent in his resignation, and it is said, died of grief shortly afterwards. Ogotai was one of the most humane and amiable of all the Mongol rulers, and Yeliu Chutsai imitated his master. Of the latter the Chinese contemporary writers said "he was distinguished by a rare disinterestedness. Of a very broad intellect, he was able, without injustice and without wronging a single person, to amass vast treasures, and to enrich his family, but all his care and labors had for their sole object the advantage and glory of his masters. Wise and calculating in his plans, he did little of which he had any reason to repent."

During the five years following the death of Ogotai, the Mongols were absorbed in the question who should be their next Great Kahn, and it was only after a warm and protracted discussion, which threatened to entail the disruption of Mongol power, and the revelation of many rivalries among the de-



CHINESE OFFICIAL READING AN IMPERIAL EDICT CONCERNING THE INSURRECTION AT THE RESIDENCE OF A PROVINCIAL GOVERNOR



INVOKING THE CHINESE GOD OF WAR AT THE GATE OF HIS SHRINE

BOMBS AND FIRECRACKERS ARE FIRED OFF, PRAYERS ARE MADE, AND THE DIN AND NOISE ARE SUPPOSED TO APPEASE THE OFFENDED DEITY. THE SHRINE DESERTED IN PEACE, IS THRONGED IN TIME OF WAR scendants of Genghis, that Kuyuk, the eldest son of Ogotai, was proclaimed Emperor. At the kuriltai held for this purpose, all the great Mongol leaders were present, including Batu, the conqueror of Hungary, and after the Mongol chiefs had agreed as to their chief, the captive kings, Yaroslaf of Russia, and David of Georgia, paid homage to their conqueror. We owe to the monk Carpino, who was sent by the Pope to convert the Mongol, a graphic account of one of the most brilliant ceremonies to be met with in the whole course of Mongol history.

Pushing Forward the Conquest.

The delay in selecting Kuyuk, whose principal act of sovereignty was to issue a seal having this inscription: "God in Heaven and Kuyuk on earth; by the power of God the ruler of all men," had given the Sungs one respite, and his early death procured them another. Kuyuk died in 1248, and his cousin Mangu, the son of Tuli, was appointed his successor. By this time the Mongol chiefs of the family of Genghis in Western Asia were practically independent of the nominal Great Khan, and governed their states in complete sovereignty, and waged war without reference to Karakoram. This change left the Mongols in their original home on the Amour absolutely free to devote all their attention to the final overthrow of the Sungs, and Mangu declared that he would know no rest until he had finally subjected the last of the Chinese ruling families. In this resolution Mangu received the hearty support of his younger, but more able brother, Kublai, to whom was entrusted the direction in the field of the armies sent to complete the conquest of China.

Kublai received this charge in 1251, so that the Sungs had enjoyed, first through the pacific disposition of Ogotai, and, secondly, from the family disputes following his death, peace for more than fifteen years. The advantage of this tranquility was almost nullified by the death of Mongkong, a general whose reputation may have been easily gained, but who certainly enjoyed the confidence of his soldiers, and who was thought by his countrymen to be the best commander of his day.

When the Chinese Emperor Litsong saw the storm again approaching his northern frontier, he found that he had lost the main support of his power, and that his military resources were inferior to those of his enemy. He had allowed himself to be lulled into a false sense of security by the long inaction of the Mongols, and although he seems to have been an amiable prince, and a typical Chinese ruler, honoring the descendants of Confucius with the hereditary title of Duke, which still remains in that family, and is the only title of its kind in China, and encouraging the literary classes of his country, he was a bad sovereign to be entrusted with the task of defending his realm and people against a bold and determined enemy.

A Wise Policy.

Kublai prepared the way for his campaigns in Southern China by following a very wise and moderate policy in Northern China similar to that begun by Muhula, and carried out with greater effect by Yeliu Chutsai. He had enjoyed the advantage of a Chinese education, imparted by an able tutor named Yaochu, who became the prince's private secretary and mentor in all Chinese matters. At his instigation, or, at least, with his co-operation, Kublai took in hand the restoration of the southern portion of Honan, which had been devastated during the wars, and he succeeded in bringing back its population and prosperity to that great province of Central China and retrieving the misfortunes of past years.

He thus secured a base for his operations close to the Sung frontier, while he attached to his person a large section of the Chinese nation. There never was any concealment that this patronage of Chinese officials and these measures for the amelioration of many millions of Chinese subjects, were the well calculated preliminaries to the invasion of Southern China, and the extinction of the Sung dynasty.

A Bold Campaign.

If Kublai had succeeded in obtaining a wise adviser in Yaochu, he was not less fortunate in procuring a great general in the person of Uriangkadai, the son of Subutai, and his remarkable and unvarying successes were largely due to the efforts of those two men in the cabinet and the field. The plan of campaign, drawn up with great care and forethought by the prince and his lieutenant, had the double merit of being both bold and original. Its main purpose was not one that the Sung generals would be likely to divine. It was determined to make a flank march round the Sung dominions, and to occupy what is now the province of Yunnan, and by placing an army in the rear of their kingdom, to attack them eventually from two sides. At this time Yunnan formed an independent state, and its ruler, from his position behind the Sung territory, must have fancied himself secure against any attack by the Mongols. He was destined to a rude awakening.

Kublai and Uriangkadai, marching across Szchuen and crossing the Kinchakiang, or "river of golden sand," which forms the upper course of the Great River, on rafts, burst into Yunnan, speedily vanquished the frontier garrisons, and laid siege to the capital, Talifoo. That town did not hold out long, and soon Kublai was in a position to return to his own state, leaving Uriangkadai with a considerable garrison in charge of Yunnan. That general, believing that his position would be improved by his resorting to an active offensive, carried the standard of his race against the many turbulent tribes in his neighborhood, and invaded Burmah, whose king, after one campaign, was glad to recognize the supremacy of the Mongols.

The success and the boldness, which may have been considered temerity, of this campaign, raised up enemies to Kublai at the court of Karakoram, and the mind of his brother Mangu was poisoned against him by many who declared that Kublai aspired to complete independence. These designs so far succeeded, that in 1257 Mangu finally deprived Kublai of all his commands, and ordered him to proceed to Karakoram. At this harsh and unmerited treatment Kublai showed himself inclined to rebel and dispute his brother's authority. If he had done this, although the provocation was great, he would have confirmed the charges of his accusers, and a war would have broken out among the Mongols, which would probably have rent their power in twain in Eastern Asia.

Proved his Innocence.

But fortunately Yaochu was at hand to give prudent advice, and, after much hesitation, Kublai yielded to the impressive exhortations of his experienced and sagacious minister. He is reported to have addressed Kublai in the following terms:—"Prince! You are the brother of the Emperor, but you are not the less his subject. You cannot, without committing a crime, question his decisions, and, moreover, if you were to do so, it would only result in placing you in a more dangerous predicament, out of which you could hardly succeed in extricating yourself, as you are so far distant from the capital where your enemies seek to injure you. My advice is that you should send your family to Mangu, and by this step you will justify yourself and remove any suspicions there may be."

Kublai adopted this wise course, and proceeded in person to Karakoram, where he succeeded in proving his innocence and in discomfiting his enemies. It is said that Mangu was so affected at the mere sight of his brother that he at once forgave him without waiting for an explanation and reinstated him in all his offices. To ratify this reconciliation Mangu proclaimed that he would take the field in person, and that Kublai should hold joint command with himself. When he formed this resolution to proceed to China in person, he appointed his next brother, Arikbuka, to act as his lieutenant in Mongolia. It is necessary to recollect this arrangement as Mangu died during the campaign, and it led to the separation of the Chinese empire and the Mongolian, which were divided after that event between Kublai and Arikbuka.

Rapid Movements.

Mangu did not come to his resolution to prosecute the war with the Sungs any too soon, for Uriangkadai was beginning to find his isolated position not free from danger. Large as the army of that general was, and skilfully as he had endeavored to improve his position by strengthening the fortresses and recruiting from the warlike tribes of Yunnan, Uriangkadai found himself threatened by the collected armies of the Sungs, who occupied Szchuen with a large garrison and menaced the daring Mongol general with the whole of their power. There seems every reason to believe that if the Sungs had acted with only ordinary promptitude they might have destroyed this Mongol army long before any aid could have reached it from the north. Once Mangu had formed his resolution the rapidity of his movements left the Sungs little or no chance of attacking Uriangkadai.

A Council of War.

This campaign began in the winter of 1257, when the troops were able to cross the frozen waters of the Hoangho, and the immense Mongol army was divided into three bodies, while Uriangkadai was ordered to march north and effect a junction with his old chief Kublai in Szchuen. The principal fighting of the first year occurred in this part of China, and Mengu hastened there with another of his armies. The Sung garrison was large, and showed great courage and fortitude. The difficulty of the country and the strength of several of their fortresses seconded their efforts, and after two years' fighting the Mongols felt so doubtful of success that they held a council of war to decide whether they should retreat or continue to prosecute the struggle.

It has been said that councils of war do not come to bold resolutions, but this must have been an exception, as it decided not to retreat, and to make one more determined effort to overcome the Chinese. The campaign of 1259 began with the siege of Hochau, a strong fortress, held by a valiant garrison and commander, and to whose aid a Chinese army under Luwenti was hastening. The governor, Wangkien, offered a stout resistance, and Luwenti succeeded in harassing the besiegers, but the fall of the fortress appeared assured, when a new and more formidable defender arrived in the form of dysentery. The Mongol camp was ravaged by this foe, Mangu himself died of the disease, and those of the Mongols who escaped beat a hasty and disorderly retreat back to the north. Once more the Sungs obtained a brief respite.

The death of Mangu threatened fresh disputes and strife among the Mongol royal family. Kublai was his brother's lawful heir, but Arikbuka, the youngest of the brothers, was in possession of Karakoram, and supreme throughout Mongolia. He was hostile to Kublai, and disposed to assert all his rights and to make the most of his opportunities.

A Generous Conqueror.

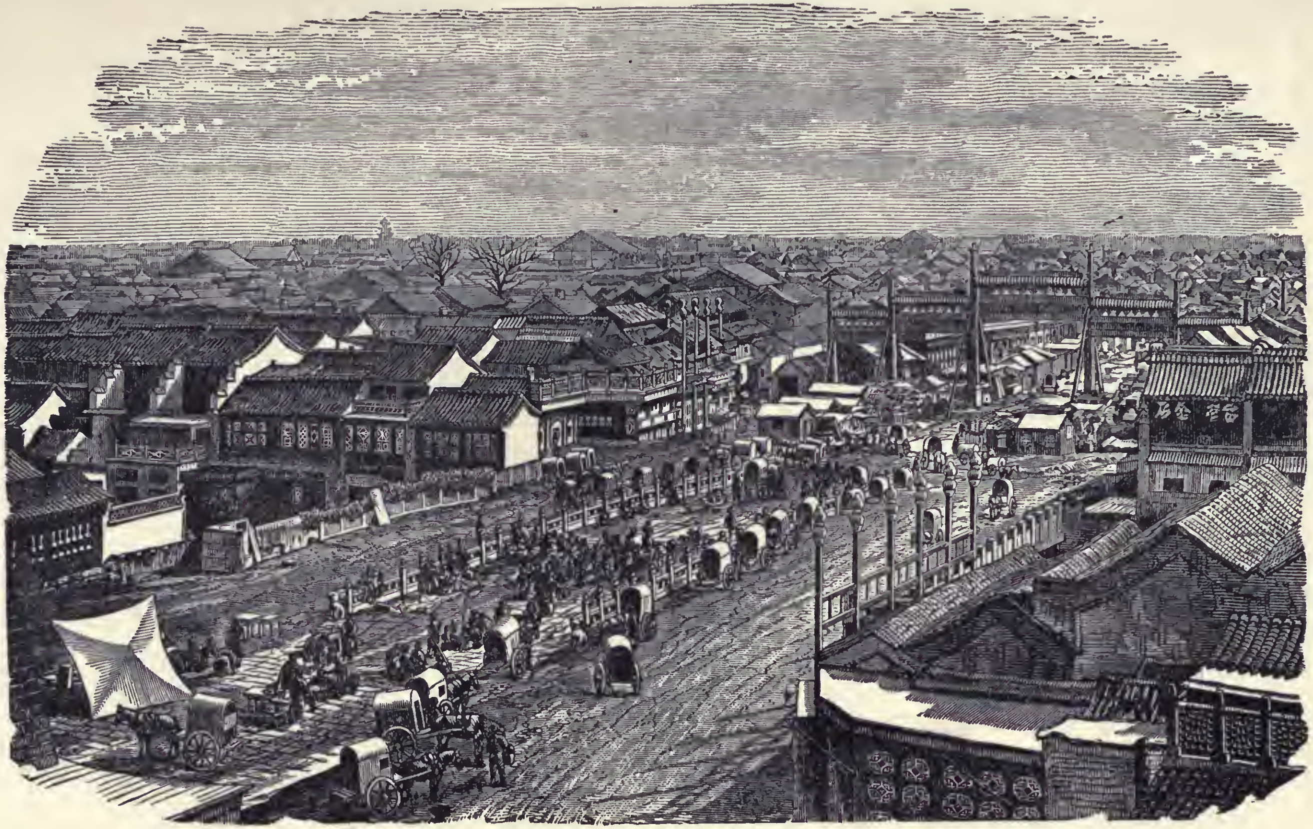
No Great Khan could be proclaimed anywhere save at Karakoram, and Arikbuka would not allow his brother to gain that place, the cradle of their race and dynasty, unless he could do so by force of arms. Kublai attempted to solve the difficulty by holding a grand council near his favorite city of Cambaluc, the modern Pekin, and he sent forth his proclamation to the Mongols as their Khan. But they refused to recognize one who was not elected in the orthodox fashion at Karakoram; and Arikbuka not merely defied Kublai, but summoned his own kuriltai at Karakoram, where he was proclaimed Khakhan in the most formal manner and with all the accustomed ceremonies. Arikbuka was undoubtedly popular among the Mongols, while Kublai, who was regarded as half a Chinese on account of his education, had a far greater reputation south of the wall than north of it.

Kublai could not tolerate the open defiance of his authority, and the contempt shown for what was his birthright, by Arikbuka; and in 1261 he advanced upon Karakoram at the head of a large army. A single battle sufficed to dispose of Arikbuka's pretensions, and that prince was glad to find a place of refuge among the Kirghiz. Kublai proved himself a generous enemy. He sent Arikbuka his full pardon, he reinstated him in his rank of prince, and he left him virtually supreme amongst the Mongol tribes. He retraced his steps to Pekin, fully resolved to become Chinese Emperor in reality, but prepared to waive his rights as Mongol Khan. Mangu Khan was the last of the Mongol rulers whose authority was recognized in both the east and the west, and his successor, Kublai, seeing that its old significance had departed, was fain to establish his on a new basis in the fertile, ancient, and wide-stretching dominions of China.

Before Kublai composed the difficulty with Arikbuka he had resumed his operations against the Sungs, and even before Mangu's death he had succeded in establishing some posts south of the Yangtsekiang, in the impassability of which the Chinese fondly believed. During the year of 1260 he laid siege to Wochow, the modern Wouchang, but he failed to make any impression on the fortress on this occasion, and he agreed to the truce which Litsong proposed.

Terms of the Treaty.

By the terms of this agreement Litsong acknowledged himself a Mongol vassal, just as his ancestors had subjected themselves to to the Kins, paid a large tribute, and forbade his generals anywhere to attack the Mongols. The last stipulation was partly broken by an attack on the rear of Uriangkadai's corps, but no serious results followed, for Kublai was well satisfied with the manner in which the campaign terminated, as there is no doubt that his advance across the Yangtsekiang had been precipitate, and he may have thought himself lucky to escape with the appearance of success and the conclusion of a gratifying treaty. It was with the reputation gained by his nominal success, and by having made the Sungs his tributaries, that



STREET SCENE IN PEKIN, CHINA.

Kublai hastened northwards to settle his rivalry with Arikbuka.

Having accomplished that object with complete success he decided to put an end to the Sung dynasty. The Chinese Emperor, acting with strange fatuity, had given fresh cause of umbrage, and had provoked a war by many petty acts of discourtesy, culminating in the murder of the envoys of Kublia, sent to notify his proclamation as Great Khan of the Mongols. Probably the Sung ruler could not have averted war if he had shown the greatest forbearance and humility, but this cruel and inexcusable act precipitated the crisis and the extinction of his attenuated authority. If there was any delay in the movements of Kublai for the purpose of exacting reparation for this outrage, it was due to his first having to arrange a difficulty that had arisen in his relations with the King of Corea. That potentate had long preserved the peace with his Mongol neighbors, and perhaps he would have remained a friend without any interruption, had not the Mongols done something which was construed as an infraction of Corean liberty.

Uprising of the Coreans.

The Corean love of independence took fire at the threatened diminution of their rights, they rose *en masse* in defence of their country, and even the king, Wangtien, who had been well disposed to the Mongol rulers, declared that he could not continue the alliance, and placed himself at the head of his people. Seeing himself thus menaced with a costly war in a difficult country on the eve of a more necessary and hopeful contest, Kublai resorted to diplomacy. He addressed Wangtien in complimentary terms and disclaimed all intention of injuring the Coreans with whom he wished to maintain friendly relations, but at the same time he pointed out the magnitude of his power and dilated on the extent of the Mongol conquests. Half by flattery and half by menace Kublai brought the Corean court to reason, and Wangtien again entered into bonds of alliance with Cambaluc and renewed his old oaths of friendship.

Change of Rulers.

In 1263 Kublai issued his proclamation of war, calling on his generals "to assemble their troops, to sharpen their swords and their pikes, and to prepare their bows and arrows," for he intended to attack the Sungs by land and sea. The treason of a Chinese general in his service named Litan served to delay the opening of the campaign for a few weeks, but this incident was of no importance, as Litan was soon overthrown and executed. Brief as was the interval, it was marked by one striking and important event—the death of Litsong, who was succeeded by his nephew, Chowki, called the Emperor Toutsong. Litsong was not a wise ruler, but compared with many of his successors, he might be more accurately styled unfortunate than incompetent.

Toutsong, and his weak and arrogant minister, Kiasseto, hastened to show that there were greater heights of folly than any to which he had attained. Acting on the advice of a renegade Sung general, well acquainted with the defences of Southern China, Kublai altered his proposed attack, and prepared for crossing the Yangtsekiang by first making himself supreme on its tributary, the Han river. His earlier attack on Wouchang, and his compulsory retirement from that place had taught him the evil of making a premature attack. His object remained the same, but instead of marching direct to it across the Yangtsekiang he took the advice of the Sung general, and attacked the fortress of Sianyang on the Han river, with the object of making himself supreme on that stream, and wresting from the Sungs the last first-class fortress they possessed in the northwest.

By the time all these preliminaries were completed and the Mongol army had fairly taken the field it was 1268, and Kublai sent 60,000 of his best troops, with a large number of auxiliaries, to lay siege to Sianyang, which was held by a large garrison and a resolute governor. The Mongol lines were drawn up round the town, and also its neighbor of Fanching, situated on the opposite bank of the river, with which communication was maintained by several bridges, and the Mongols built a large fleet of fifty war junks, with which they closed the Han river and effectually prevented any aid being sent up it from Hankow or Wouchang.

A Long Siege.

Liuwen Hoan, the commandant of Sianyang, was a brave man, and he commanded a numerous garrison and possessed supplies, as he said, to stand a ten years' siege. He repulsed all the assaults of the enemy, and, undaunted by his isolation, replied to the threats of the Mongols to give him no quarter if he persisted in holding out, by boasting that he would hang their traitor general in chains before his sovereign. The threats and vaunts of the combatants did not bring the siege any nearer to an end. The utmost that the Mongols could achieve was to prevent any provisions or reinforcements being thrown into the town. But on the fortress itself they made no impression. Things had gone on like this for three years, and the interest in the siege had begun to languish, when Kublai determined to make a supreme effort to carry the place, and at the same moment the Sung minister came to the conclusion to relieve it at all hazards. It was evident that the crisis had arrived.

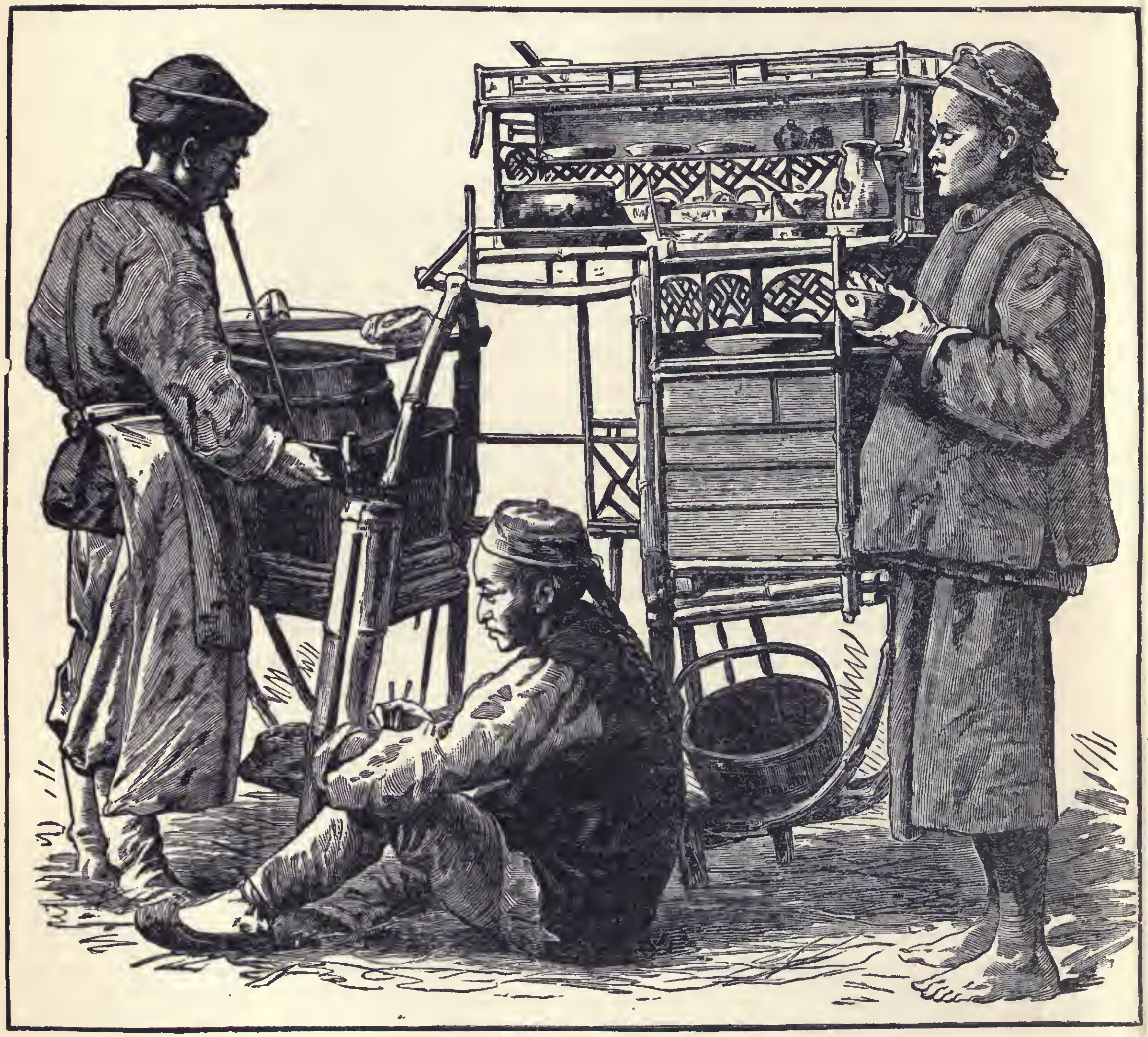
The campaign of 1270 began with a heroic episode—the successful despatch of provisions into the besieged town, under the direction of two Chinese officers named Changkoua and Changchun, whose names deserve to be long remembered for their heroism. The flotilla was divided into two bodies, one composed of the fighting, the other of the storeships. The Mongols had made every preparation to blockade the river, but the suddenness and vigor of the Chinese attack surprised them, and, at first, the Chinese had the best of the day. But soon the Mongols recovered, and from their superior position threatened to overwhelm the assailing Chinese squadron. In this perilous moment Changchun, devoting himself to death in the interest of his country, collected all his war-junks, and making a desperate attack on the Mongols, succeeded in obtaining sufficient time to enable the storeships under Changkoua to pass safely up to Sianyang. The life of so great a hero as Changchun was, however, a heavy price to pay for the temporary relief of Sianyang, which was more closely besieged than ever after the arrival of Kublai in person.

All Were Destroyed.

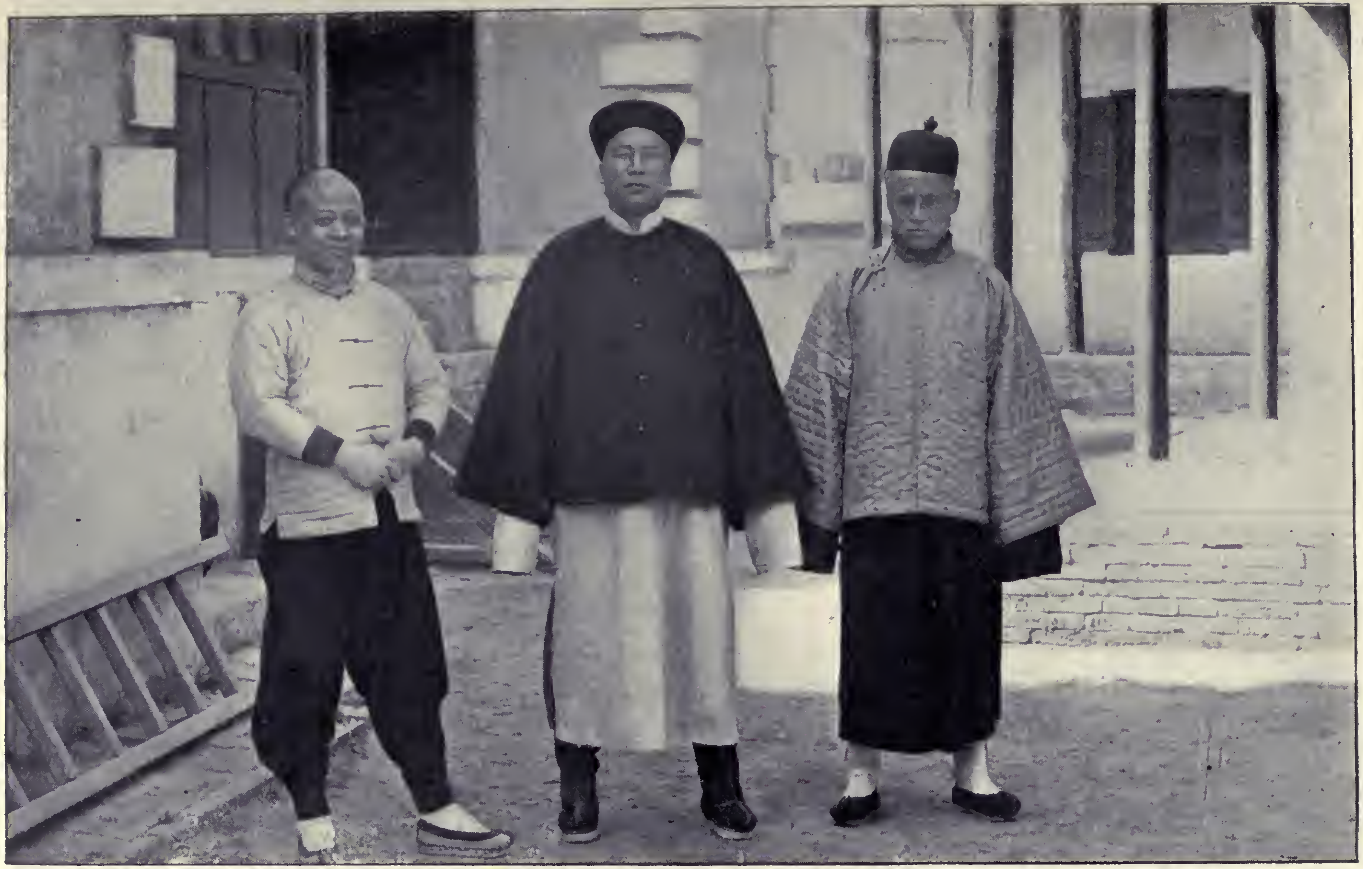
The heroic deed of Changchun roused a spirit of worthy emulation in the bosom of his comrade, Changkoua, who having thrown the needed supplies into Sianyang was no longer wanted in that beleagured city. He determined to cut his way back with such forces as he could collect, and to take a part in the operations in progress for the relief of the town. At the head of the few remaining war-junks he succeeded in breaking his way through the chains and other barriers by which the Mongols sought to close the river, and for a brief space it seemed as if he would evade or vanquish such of the Mongol ships as were on the alert. But the Mongols kept good watch, and as Changkoua refused to surrender he and his small band were destroyed to the last man.

After the brief struggle was ended the Mongols sent the body of Changkoua into Sianyang, where it was received with loud lamentations, and buried beside that of Changchun, whose corpse had been rescued from the river.

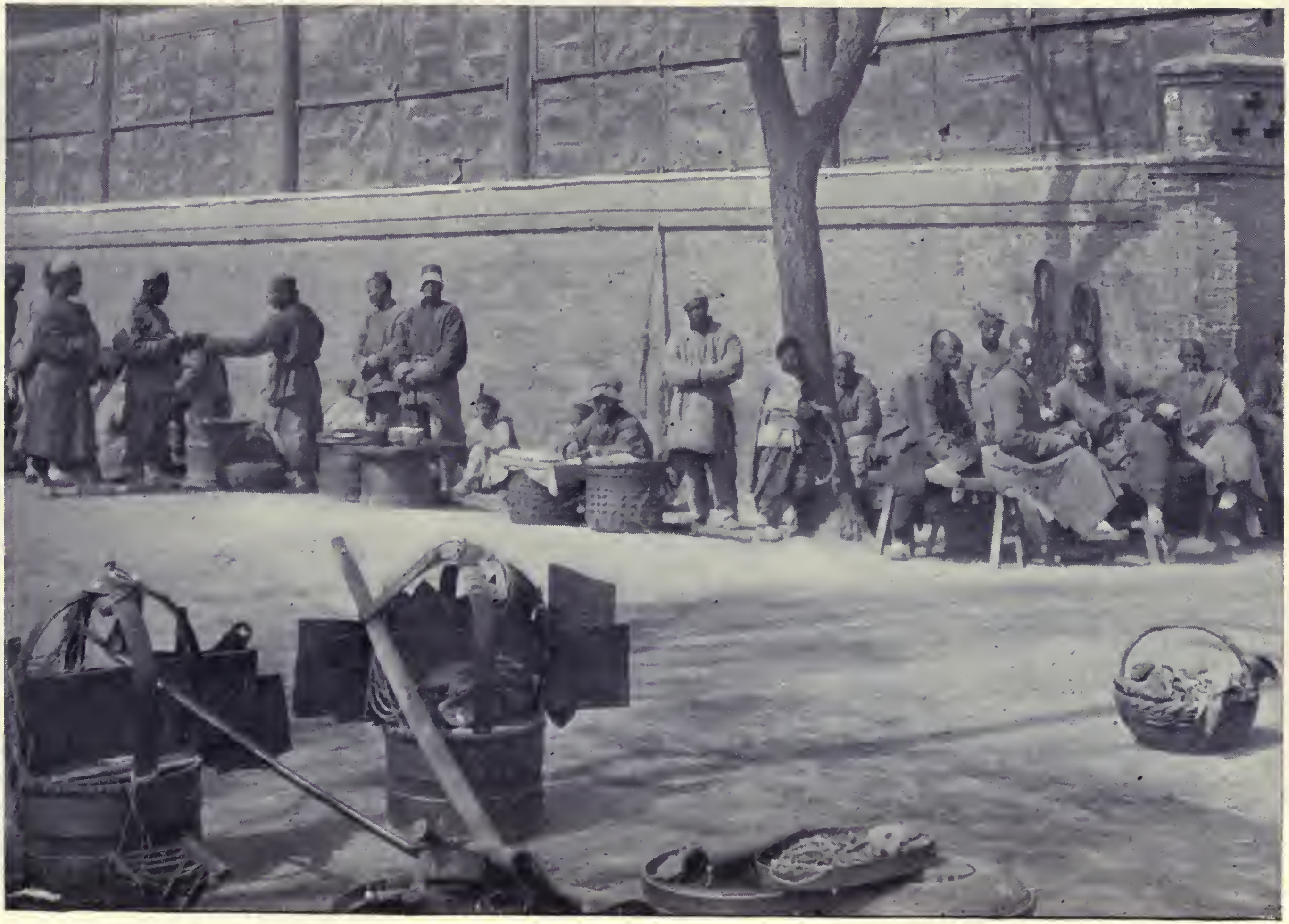
After this affair the Mongols pushed the siege with greater vigor, and instead of concentrating their efforts on Sianyang they attacked both that fortress and Fanching from all sides. The Mongol commander, Alihaya, sent to Persia, where the Mongols were also supreme, for engineers trained in



A MOVABLE COOK-SHOP.



CHINESE SERVANTS—SHOWING THEIR STYLES OF DRESS



STREET SCENE, TIEN TSIN, CHINA

the working of mangonels or catapults, engines capable of throwing stones of 160-lbs. weight with precision for a considerable distance. By their aid the bridges across the river were first destroyed, and then the walls of Sianyang were so severely damaged that an assault appeared to be feasible.

Letter from the Mongol Emperor.

But Fanching had suffered still more from the Mongol bombardment, and Alhaya, therefore, attacked it first. The garrison offered a determined resistance, and the fighting was continued in the streets. Not a man of the garrison escaped, and when the slaughter was over the Mongols found that they had only acquired possession of a mass of ruins. But they had obtained the key to Sianyang, the weakest flank of which had been protected by Fanching, and the Chinese garrison was so discouraged that Liuwen Hoan, despairing of relief, agreed to accept the terms offered by Kublai. Those terms were expressed in the following noble letter from the Mongol Emperor:

"The generous defence you have made during five years covers you with glory. It is the duty of every faithful subject to serve his prince at the expense of his life, but in the straits to which you are reduced, your strength exhausted, deprived of succor and without hope of receiving any, would it be reasonable to sacrifice the lives of so many brave men out of sheer obstinacy? Submit in good faith to us and no harm shall come to you. We promise you still more; and that is to provide each and all of you with honorable employment. You shall have no grounds of discontent, for that we pledge you our Imperial word."

It will not excite surprise that Liuwen Hoan, who had been practically speaking deserted by his own sovereign, should have accepted the magnanimous terms of his conqueror, and become as loyal a lieutenant of Kublai as he had shown himself to be of the Sung Toutsong. The death of that ruler followed soon afterwards, but as the real power had been in the hands of the Minister Kiassetao, no change took place in the policy or fortunes of the Sung kingdom.

At this moment Kublai succeeded in obtaining the services of Bayan, a Mongol general who had acquired a great reputation under Khulagu in Persia. Bayan, whose name signifies the noble or the brave, and who was popularly known as Bayan of the Hundred Eyes, because he was supposed to see everything, was one of the greatest military leaders of his age and race. He was entrusted with the command of the main army, and under him served, it is interesting to state, Liuwen Hoan. Several towns were captured after more or less resistence, and Bayan bore down with all his force on the triple cities of Hankow, Wouchang and Hanyang. Bayan concentrated all his efforts on the capture of Hanyang, while the Mongol navy under Artchu compelled the Chinese fleet to take refuge under the walls of Wouchang. None of these towns offered a very stubborn resistance, and Bayan had the satisfaction of receiving their surrender one after another. Leaving Alihaya with 40,000 men to guard these places Bayan marched with the rest of his forces on the Sung capital, Lingan or Hangchow, the celebrated Kincsay of mediæval travellers.

The National Defence.

The retreating fleet and army of the Sungs carried with them fear of the Mongols, and the ever-increasing representation of their extraordinary power and irresistible arms. In this juncture public opinion compelled Kiassetao to take the lead, and he called upon all the subjects of the Sung to contribute arms and money for the purpose of national defence. But his own incompetence in directing this national movement deprived it of half its force and of its natural chances of success. Bayan's advance was rapid. Many towns opened their gates in terror or admiration of his name, and Liuwen Hoan was frequently present to assure them that Kublai was the most generous of masters, and that there was no wiser course than to surrender to his generals.

"A Little Too Late."

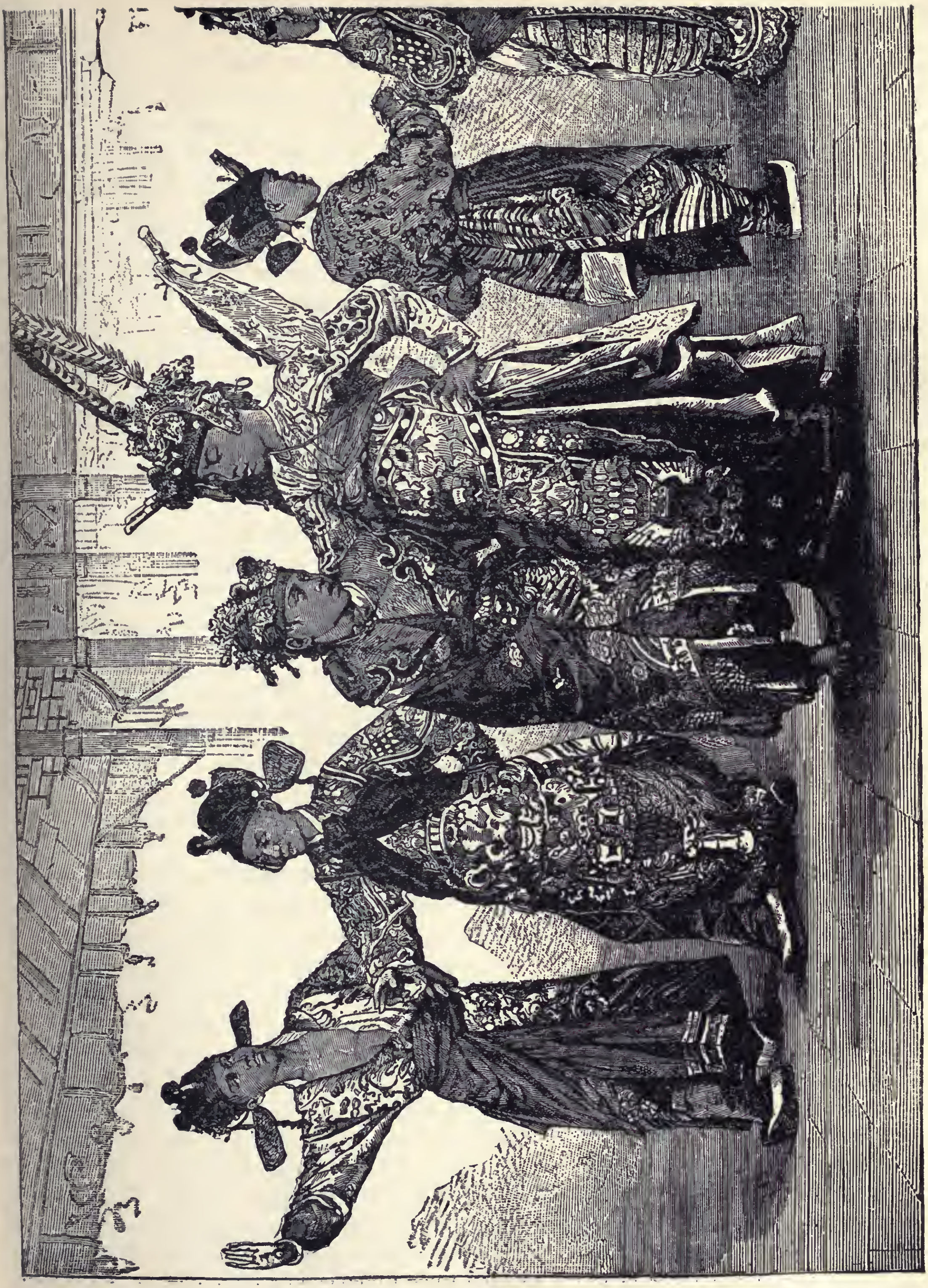
The Mongol forces at last reached the neighborhood of the Sung capital where Kiassetao had succeeded in collecting an army of 130,000 men, but many of them were ill-trained, and the splendor of the camp provided a poor equivalent for the want of arms and discipline among the men. Kiassetao seems to have been ignorant of the danger of his position, for he sent an arrogant summons to the Mongols to retire, stating also that he would grant a peace based on the Yangtsekiang as a boundary. Bayan's simple reply to this notice was: "If you had really aimed at peace, you would have made this proposition before we crossed the Kiang. Now that we are the masters of it, it is a little too late. Still if you sincerely desire it, come and see me in person, and we will discuss the necessary conditions." Very few of the Sung lieutenants offered a protracted resistance, and even the isolated cases of devotion were confined to the official class who were more loyal than the mass of the people.

Chao Maofa and his wife Yongchi put an end to their existence sooner than give up their charge at Chichow, but the garrison accepted the terms of the Mongols without compunction and without thinking of their duty. Kiassetao attempted to resist the Mongol advance at Kien Kang, the modern Nankin, but after an engagement on land and water the Sungs were driven back, and their fleet only escaped destruction by retiring precipitately to the sea. After this success Nankin surrendered without resistance, although its governor was a valiant and apparently a capable man. He committed suicide sooner than surrender, and among his papers was found a plan of campaign, after perusing which Bayan exclaimed, "Is it possible that the Sungs possessed a man capable of giving such prudent counsel? If they had paid heed to it should we ever have reached this spot?"

After this success Bayan pressed on with increased rather than diminished energy, and the Sung Emperor and his court fled from the capital. Kublai showed an inclination to temporize and to negotiate, but Bayan would not brook any delay. "To relax your grip even for a moment on an enemy whom you have held by the throat for a hundred years would only be to give him time to recover his breath, to restore his forces, and in the end to cause us an infinity of trouble."

Repulsed with Heavy Loss.

The Sung fortunes showed some slight symptoms of improving when Kiassetao was disgraced, and a more competent general was found in the person of Chang Chikia. But the Mongols never abated the vigor of their attack or relaxed in their efforts to cut off all possibility to succor from the Sung capital. When Chang Chikia hoped to improve the position of his side by resuming the offensive he was destined to rude disappointment. Making an attack on the strong position of the Mongols at Nankin he was repulsed with heavy loss. The Sung fleet was almost annihilated and 700 war-junks



CHINESE ACTORS IN FANTASTIC COSTUMES.

were taken by the victors. After this the Chinese never dared to face the Mongols again on the water. The victory was due to the courage and capacity of Artchu.

Bayan now returned from a campaign in Mongolia to resume the chief conduct of the war, and he signalized his return by the capture of Changchow. At this town he is said to have sanctioned a massacre of the Chinese troops, but the facts are veiled in uncertainty; and Marco Polo declares that this was only done after the Chinese had treacherously cut up the Mongol garrison. Alarmed by the fall of Changchow the Sung ministers again sued for peace, sending an imploring letter to this effect:—"Our ruler is young and cannot be held responsible for the differences that have arisen between the peoples. Kiassetao the guilty one has been punished; give us peace and we shall be better friends in the future."

The Surrender.

Bayan's reply was severe and uncompromising. "The age of your prince has nothing to do with the question between us. The war must go on to its legitimate end. Furthur argument is useless." The defences of the Sung capital were by this time removed, and the unfortunate upholders of that dynasty had no option save to come to terms with the Mongols. Marco Polo describes Kincsay as the most opulent city of the world, but it was in no position to stand a siege. The Empress-Regent acting for her son sent in her submission to Bayan, and agreed to proceed to the court of the conqueror. She abdicated for herself and family all the pretensions of their rank, and she accepted the favors of the Mongol with due humility, saying, "The Son of Heaven (thus giving Kublai the correct Imperial style) grants you the favor of sparing your life; it is just to thank him for it and to pay him homage."

Bayan made a triumphal entry into the city, while the Emperor Kongtsong was sent off to Pekin. The majority of the Sung courtiers and soldiers came to terms with Bayan, but a few of the more desperate or faithful endeavored to uphold the Sung cause in Southern China under the general, Chang Chikia. Two of the Sung princes were supported by this commander and one was proclaimed by the empty title of emperor. Capricious fortune rallied to their side for a brief space, and some of the Mongol detachments which had advanced too far or with undue precipitancy were cut up and destroyed.

Capture of Canton.

The Mongols seem to have thought that the war was over, and the success of Chang Chikia's efforts may have been due to their negligence rather than to his vigor. As soon as they realized that there remained a flickering flame of opposition among the supporters of the Sungs they sent two armies, one into Kwantung and the other into Fuhkien, and their fleet against Chang Chikia. Desperate as was his position, that officer still exclaimed, "If heaven has not resolved to overthrow the Sungs, do you think that even now it cannot restore their ruined throne?" but his hopes were dashed to the ground by the capture of Canton, and the expulsion of all his forces from the mainland. One puppet emperor died and then Chang proclaimed another as Tiping. The last supporters of the cause took refuge on the island of Tai in the Canton estuary, where they hoped to maintain their position. The position was strong and the garrison was numerous; but the Mongols were not to be frightened by appearances. Their fleet bore down on the last Sung stronghold with absolute confidence, and, although the Chinese resisted for three days and showed great gallantry, they were overwhelmed by the superior engines as well as the numbers of the Mongols.

Chang Chikia with a few ships succeeded in escaping from the fray, but the emperor's vessel was less fortunate, and finding that escape was impossible, Lousionfoo, one of the last Sung ministers, seized the emperor in his arms and jumped overboard with him. Thus died Tiping, the last Chinese Emperor of the Sungs, and with him expired that ill-fated dynasty. Chang Chikia renewed the struggle with aid received from Tonquin, but when he was leading a forlorn hope against Canton he was caught in a typhoon and he and his ships were wrecked. His invocation to heaven, "I have done everything I could to sustain on the throne the Sung dynasty. When one prince died I caused another to be proclaimed emperor. He also has perished, and I still live! Oh, heaven, shall I be acting against thy desires if I sought to place a new prince of this family on the throne?" sounded the dirge of the race he had served so well.

Thus was the conquest of China by the Mongols completed. After half a century of warfare the kingdom of the Sungs shared the same fate as its old rival the Kin, and Kublai had the personal satisfaction of completing the work begun by his grandfather Genghis seventy years before. Of all the Mongol triumphs it was the longest in being attained. The Chinese of the north and of the south resisted with extraordinary powers of endurance the whole force of the greatest conquering race Asia ever saw. They were not skilled in war and their generals were generally incompetent, but they held out with desperate courage and obstinacy long after other races would have given in.

The student of history will not fail to see in these facts striking testimony of the extraordinary resources of China, and of the capacity of resistance to even a vigorous conqueror possessed by its inert masses. Even the Mongols did not conquer until they had obtained the aid of a large section of the Chinese nation, or before Kublai had shown that he intended to prove himself a worthy Emperor of China and not merely a great Khan of the Mongol Hordes, a barbarous conqueror and not a wise ruler.

CHAPTER IV.

THE FIRST MANCHU RULER.

THE history of China from this time on presents a succession of wars and conquests, and rising and falling dynasties. The Mongol dynasty gave way to the Ming, and this in turn went into decline. In the first half of the 17th century the country was conquered by the Manchus who established the present reigning Tsin dynasty.

How a small Tartar tribe succeeded after fifty years of war in imposing its yoke on the skeptical, freedom-loving, and intensely national millions of China will always remain one of the enigmas of history. The military genius of Wou Sankwei, the widely prevalent dissensions among the people, and the effeteness of the reigning house on the one hand, and the superior discipline, sagacity, and political knowledge of the Tartars on the other, are some of the principal causes of the Manchu success that at once suggest themselves to the mind.

But in no other case has a people, boldly resisting to the end and cheered by occasional flashes of victory, been subjected after more than a whole generation of war, with a despised an truly insignificant enemy in the durable form in which the Manchus trod the Chinese under their heel, and secured for themselves all the perquisites and honor accruing to the governing class in one of the richest and largest empires under the sun.

The Chinese were made to feel all the bitterness of subjection by the imposition of a hated badge of servitude, and that they proved unable to succeed under this aggravation of circumstances, greatly increases the wonder with which the Manchu conquest must ever be regarded. But the most significant feature of the Manchu conquest is that it provides a durable proof of the possibility of China being conquered by a small but determined body of men. Once Wou Sankwei had opened the door to the foreigner, the end proved easy, and was never in doubt. The Chinese were subjugated with extraordinary ease, and the only testimony to their undiminished vitality has been the quiet and silent process by which the conquerors have been compelled to assimilate themselves to the conquered.

Lives and Property Respected.

While the Manchu generals and armies were establishing their power in southern China the young Emperor Chuntche, under the direction of his prudent uncle, the regent Ama Wang, was setting up at Pekin the central power of a ruling dynasty. In doing so little or no opposition was experienced at the hands of the Chinese, who showed that they longed once more for a settled government; and this acquiescence on the part of the Chinese people in their authority no doubt induced the Manchu leaders to adopt a far more conciliatory and lenient policy towards the Chinese than would otherwise have been the case. Ama Wang gave special orders that the lives and property of all who surrendered to his lieutenants should be scrupulously respected.

This moderation was only departed from

in the case of some rebels in Shensi, who, after accepting, repudiated the Manchu authority, and laid close siege to the chief town of Singan, which held a garrison of only 3,000 Manchus. The commandant wished to make his position secure by massacring the Chinese of the town, but he was deterred from taking this extreme step by the representations of a Chinese officer, who, binding himself for the good faith of his countrymen, induced him to enrol them in the ranks of the garrison. They proved faithful and rendered excellent service in the siege; and when a relieving Manchu army came from Pekin the rebels were quickly scattered and pursued with unflagging bitterness to their remotest hiding places.

A Bride Carried Off.

In the adjoining province of Shansi another insurrection temporarily upset Manchu authority, but it was brought about by an outrage of a Manchu prince. In 1649 Ama Wang sent an embassy to the principal khan of the Mongols, with whom it was the first object of the Manchus to maintain the closest friendly relations, in order to arrange a marriage between Chuntche and a Mongol princess. The mission was entrusted to a Manchu prince, who took up his residence at Taitong, in Shansi, a place still held by a Chinese garrison under an officer named Kiangtsai. The Manchu prince and his attendants behaved in a most arrogant and overbearing manner, and at last their conduct culminated in an outrage which roused the indignation of the Chinese populace, and converted a loyal city into a hostile centre.

The daughter of one of the most influential citizens of Taitong was being led through the streets in honor of her wedding day when several of the ambassador's associates broke into the procession and carried off the bride. The Chinese were shocked at this outrage, and clamored for the prompt punishment of its perpetrators. The governor, Kiangtsai, supported the demand of the citizens, but, unfortunately, the Manchu prince was indifferent to the Chinese indignation, and made light of his comrades' conduct. Then the Chinese resolved to enact a terrible vengeance, and Kiangtsai organized a movement to massacre every Manchu in the place. He carried out his intention to the letter, and the Manchu prince was the only one to escape, thanks to the swiftness of his horse.

Became a Rebel.

The inevitable consequence of this act was that Kiangtsai passed from a loyal servant into a rebel. Ama Wang might have condoned his offence out of consideration for the provocation, but Kiangtsai, thinking of his own safety, decided that there was no course open to him save to pose as the enemy of the Manchu. He seems to have done everything that prudence suggested to strengthen his position, and he showed the grasp of a statesman when he turned to the Mongols and sought to obtain their alliance by begging them to restore the Empire, and to assert their national superority over the Manchus. His policy at first promised to be signally successful, as the Mongol chief entered into his plans and promised to render him all the aid in his power.

But his hopes on this score proved short-lived, for Ama Wang, realizing the situation at a glance, nipped the alliance between Kiangtsai and the Mongols in the bud by sending a special embassy with exceptionally costly gifts to the Mongol camp. The cupidity of the Mongols prevailed, and they repudiated with scant ceremony the convention they had just concluded with Kiangtsai, Then the Manchus bore down from all sides on Kiangstai, who had assumed the title of Prince of Han. He had gathered round him such a considerable force that he did not hesitate to march out to meet the Manchus, and he trusted for victory to a skilfully-devised artifice as much as to superior numbers. He sent forward, under a small guard, a number of wagons containing canisters of gun-powder, and when the Tartar cavalry saw this baggage train approaching they at once concluded that it was a valuable prize, and pounced down upon it. The Chinese guard having fired the train took to flight, and the Manchus lost many men in the ensuing explosion, but the most serious consequence was that it threw the whole Manchu army into confusion, and thus enabled Kiangtsai to attack it at a disadvantage, and to overthrow it with a loss of 15,000 men. In a second battle he confirmed the verdict of the first, and it is almost unnecessary to add that the reputation of Kiangtsai was raised to a high point, and that the Manchus trembled on the throne. If the Mongols had only joined him, it is impossible to say what might not have happened.

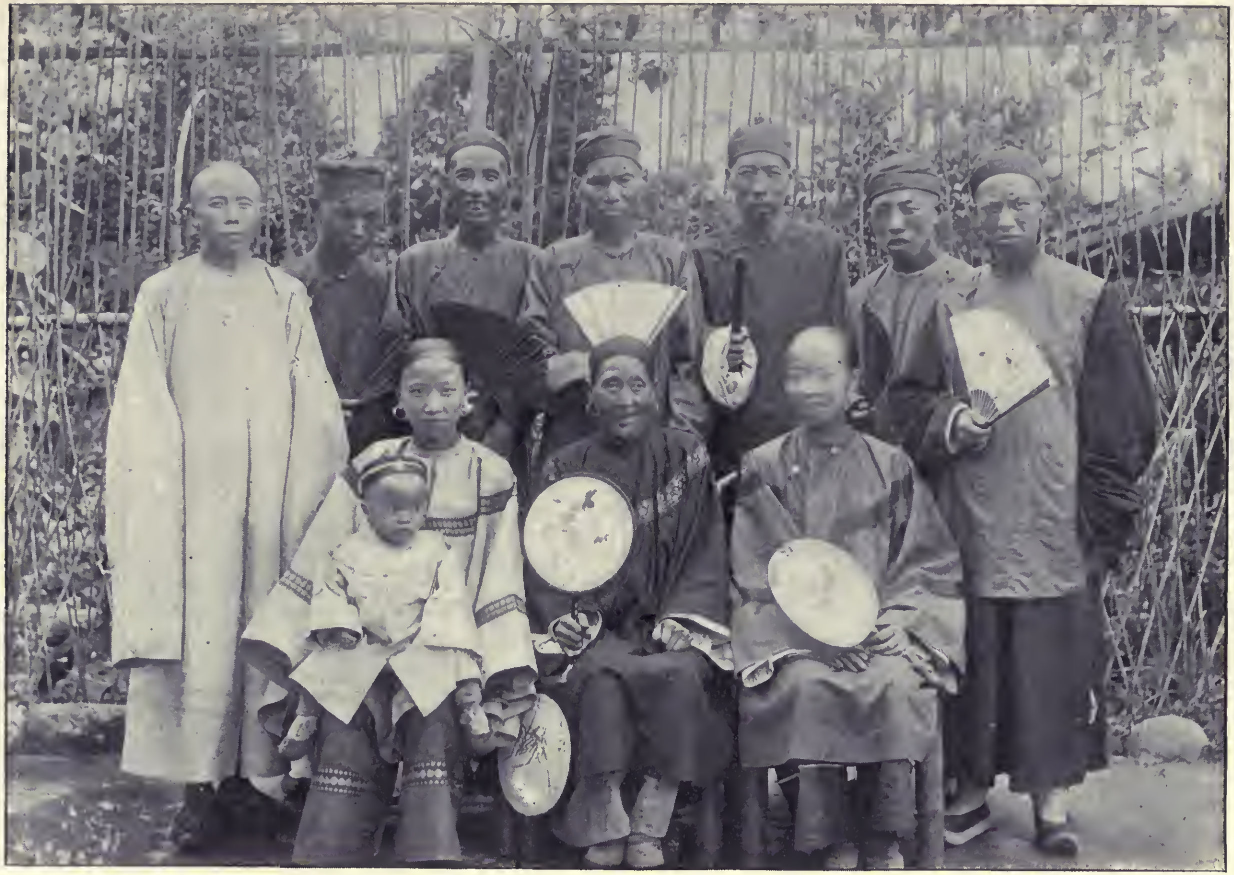
Takes the Field in Person.

So grave did the possible consequences of these defeats appear that Ama Wang decided to take the field in person, and to proceed against Kiangtsai with the very best troops he could collect. Matters had reached such a pass that, if a general insurrection were to be averted, the Taitong rising would have to be put down without delay. Ama Wang resolved to strike promptly, yet he had the prudence to adopt Fabian tactics in front of an opponent whose confidence had been raised by two successes in the field. The opposing armies each exceeded 100,000 men, and Kiangtsai was as eager to force on a battle as Ama Wang was to avoid it.

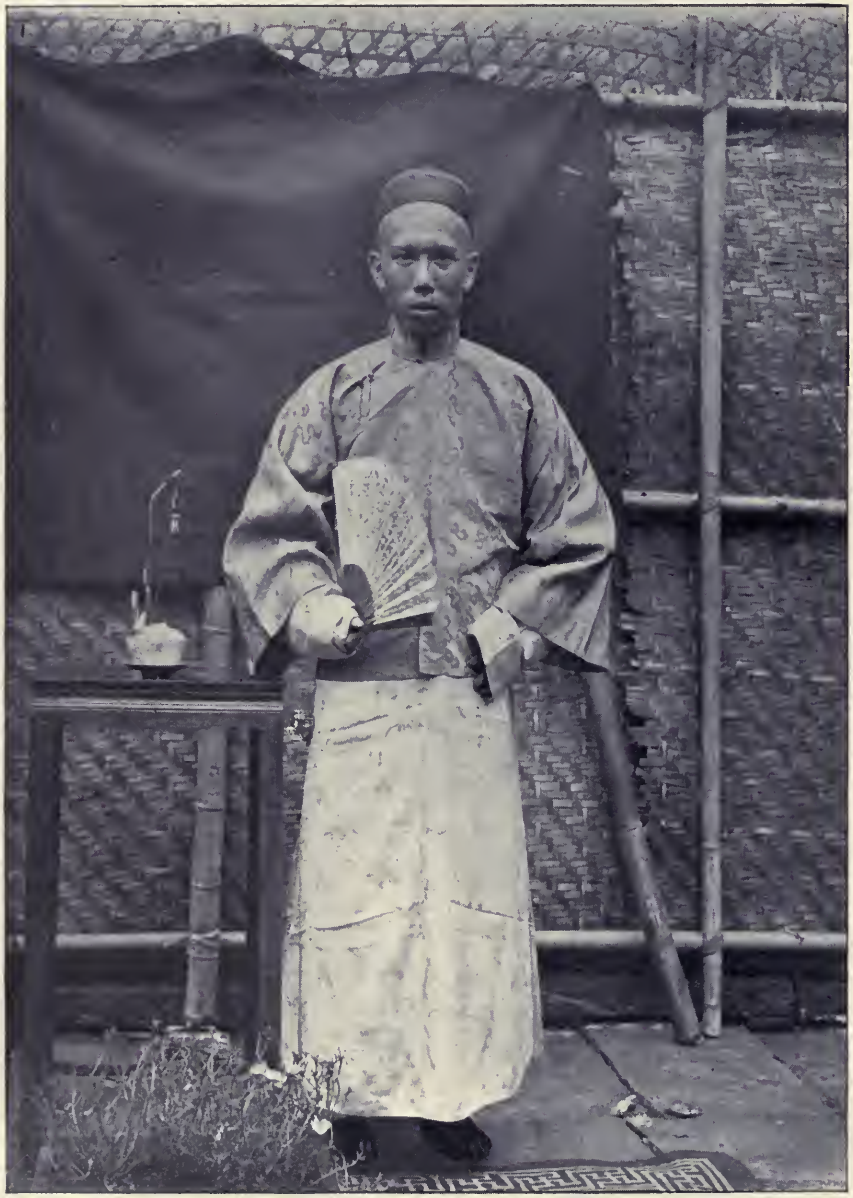
During two months there was much manœuvring and counter-manœuvring, and at last Kiangtsai, apprehensive of losing Taitong and finding his supplies failing, retired into that place, flattering himself that an enemy who feared to attack him in the open would never venture to assail him in a fortress. But the object of Ama Wang was accomplished, and he proceeded to invest the place on all sides. Then Kiangtsai realized his error, and saw that he had no alternative between fighting at a disadvantage to cut his way out and remaining besieged until the want of supplies should compel him to surrender. He chose the more valiant course, and haranguing his men in the following words he led them out to assault the Manchua lines. "I will not lose a moment in exposing to you the danger which threatens us, it must be evident to yourselves. Your valor alone can avail to secure safety for us all. Success is not impossible, but it will require a great effort of valor on your part. Whom have we to fight after all? Men already weakened and discouraged by two defeats, and who so much feared a third battle that all our efforts to bring them to an engagement failed. The part which alone remains for us is not doubtful. If we must perish, let it be with arms in our hands. Is it not better to sell our lives like brave men than to fall ingloriously under the steel of the Tartars?"

A Terrible Onslaught.

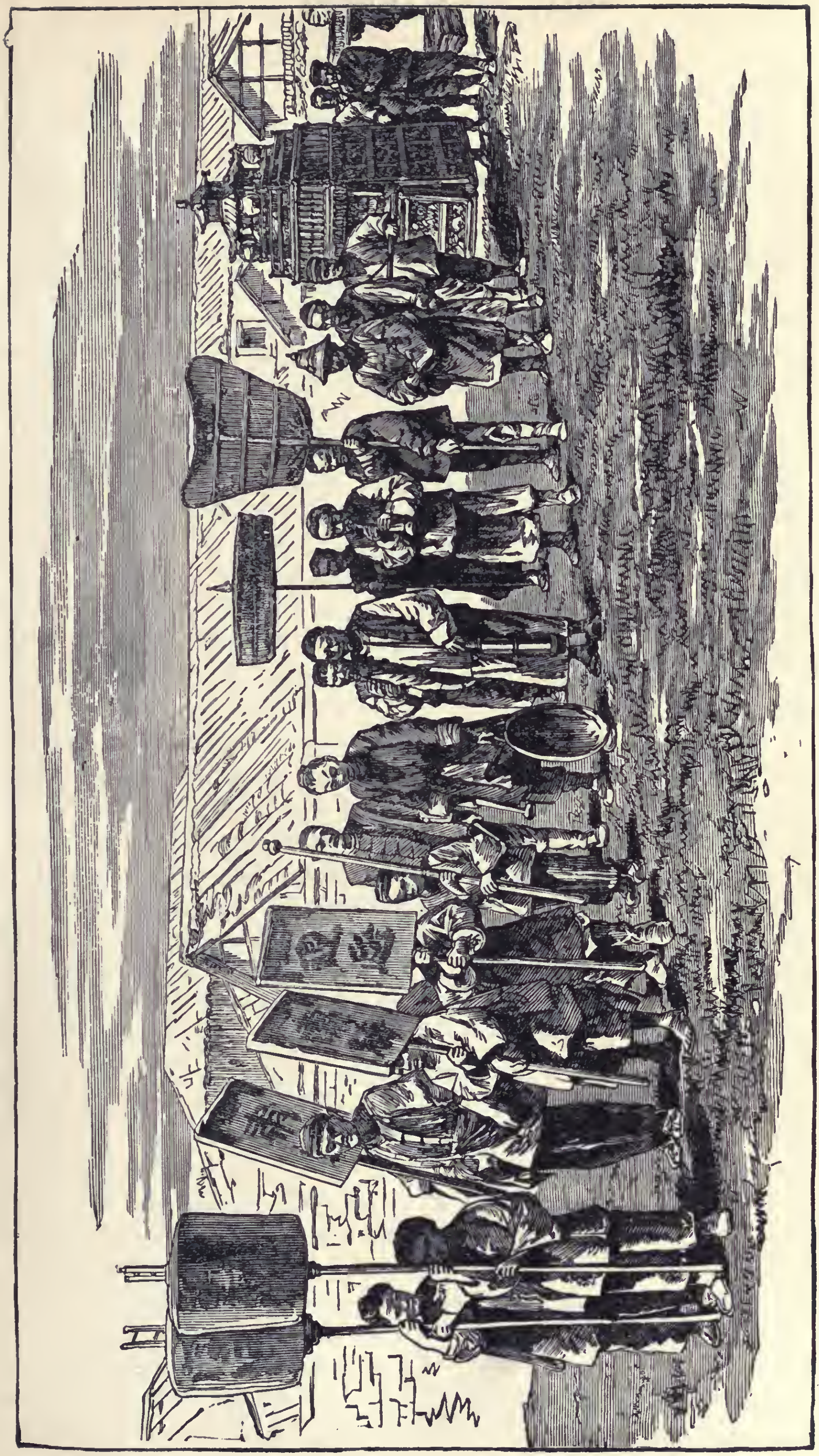
Such was the impetuosity of the Chinese onslaught that after four hours' fighting the Manchus were driven from their first entrenchments. The Chinese were as much elated as their adversaries were depressed by



CHINESE GARDEN PARTY, SHOWING COSTUMES



CHINESE STUDENT OF YUNNAN PROVINCE



CHINESE WEDDING PROCESSION.

this initial success, and counted on victory. A single incident served to change the fortune of the day. Kiangtsai placed himself at the head of his men to lead them to the attack of the remaining Manchu positions when he was struck in the head by an arrow. The death of their leader created a panic among the Chinese troops, who, abandoning all they had won, fled in irretrievable confusion back to Taitong, where they were more closely beleaguered than before by the Manchus. The discouraged and disorganized Chinese offered but a feeble resistance, and in a very short time the Manchus were masters of Taitong; and the most formidable Chinese gathering which had, up to that time, threatened the new dynasty was broken up. The Taitong insurgents acquired all their strength from the personal genius and ascendancy of Kiangtsai, and with his death they collapsed.

"King of the West."

In the province of Szchuen a Chinese leader of very different character and capacity from Kiangtsai set up an administration. He distinguished himself by his brutality, and although he proclaimed himself Si Wang, or King of the West, he was execrated by those who were nominally his subjects. Among the most heinous of his crimes was his invitation to literary men to come to his capital for employment, and when they had assembled to the number of 30,000, to order them to be massacred. He dealt in a similar manner with 3,000 of his courtiers, because one of them happened to omit a portion of his full titles. His excesses culminated in the massacre of Chentu, when 600,000 innocent persons are said to have perished.

Even allowing for the eastern exaggeration of numbers, the crimes of this inhuman monster have rarely, if ever, been surpassed. His rage or appetite for destruction was not appeased by human sacrifices. He made equal war on the objects of nature and the works of man. He destroyed cities, levelled forests, and overthrew all the public monuments that embellished his province. In the midst of his excesses he was told that a Manchu army had crossed the frontier, but he resolved to crown his inhuman career by a deed unparalleled in the records of history, and what is more extraordinary, he succeeded in inducing his followers to execute his commands. His project was to massacre all the women in attendance on his army, and his motives can only be described in his own words.

Murder by the Wholesale.

"The province of Szchuen is no more than a mass of ruins and a vast desert. I have wished to signalize my vengeance, and at the same time to detach you from the wealth which it offered, in order that your ardor for the conquest of the Empire, which I have sttll every hope of attaining, should not flag. The execution of my project is easy, but one obstacle which might prevent or delay the conquest, I meditate, disturbs my mind. An effeminate heart is not well suited to great enterprises; the only passion heroes should cherish is that glory. All of you have wives, and the greater number of you have several in your company. These women can only prove a source of embarrassment in camp, and especially during marches or other expeditions demanding celerity of movement. Have you any apprehension lest you should not find elsewhere wives as charming and as accomplished? In a very short time I promise you others who will give us every reason to congratulate ourselves for having made the sacrifice which

I propose to you. Let us, therefore, get rid of the embarrassment which these women cause us. I feel that the only way for me to persuade you in this matter is by setting you an example. To-morrow, without further delay, I will lead my wives to the public parade. See that you are all present, and cause to be published, under most severe penalties, the order to all your soldiers to assemble there at the same time, each accompanied by his wives. The treatment I accord to mine shall be the general law."

Killed by an Arrow.

When the assembly took place Si Wang slew his wives, and his followers, seized with an extreme frenzy, followed his example. It is said that as many as 400,000 women were slain that day, and Si Wang, intoxicated by his success in inducing his followers to execute his inhuman behests, believed that he had nothing to fear at the hands of the Manchus. But he was soon undeceived, for in one of the earliest affairs at the outposts he was killed by an arrow. His power at once crumbled away, and Szchuen passed under the authority of the Manchus.

The conquest of Szchuen paved the way for the recovery of the position that had been lost in Southern China, and close seige was laid to the city of Canton, where the Chinese leaders had collected all their forces. The Manchus adopted the astute course of giving the highest nominal commands to Chinese, and consequently many of their countrymen surrendered to them more readily than if they had been foreigners. One officer, named Kiuchessa, who is said to have been a Christian, remained faithful to the Ming prince of Southern China until his execution, and he refused to accept a pardon as the price of his apostacy.

Outside Canton the Manchus carried everything before them, and that city itself at last was captured, after what passed for a stubborn resistance. Canton was given over to pillage, and the sack continued for ten days. The Ming pretender fled to Yunnan, and afterwards into Burmah, where he enjoyed shelter for seven years. At this moment of success Ama Wang, the wise regent, died. His last years had been full of anxiety from the dangers that had arisen in the path of the Manchus, but he lived long enough to see it much allayed, and the most serious perils removed. He gave all his time and energy to improving his nephew in the work of government, and to looking after his interests. Towards the Chinese he assumed an attitude of moderation, and even of studied conciliation, which produced a beneficial effect on the public mind. To this attitude, as well as to the successful measures of his government, must be attributed the success he experienced in tranquillizing the country. He was not the first nor the last of the great rulers and statesmen which the present imperial family of China has produced in the last three centuries.

Choosing an Emperor.

Some of the elder princes of the Manchu family attempted to succeed to his position, but the principal ministers and courtiers combined together and insisted that the Emperor Chuntche was old enough to rule for himself, and that they would not recognize any other master. This extreme step settled the question, and Chuntche assumed the reins of government. He at once devoted his attention to administrative reforms. It is said that corruption had begun to sway the public examinations, and that Chuntche issued a special edict, enjoining the examiners to give fair awards and to maintain the purity of the service. But several examiners had to be executed and others banished beyond the Wall before matters were placed on a satisfactory basis. He also adopted the astronomical system in force in Europe, and he appointed the priest Adam Schaal head of the Mathematical Board at Pekin.

But his most important work was the institution of the Grand Council, which still exists, and which is the supreme power under the Emperor of the country. It is composed of only four members—two Manchus and two Chinese—who alone possess the privilege of personal audience with the Emperor whenever they may demand it. They are far higher in rank than any member of the Six Tribunals or the Board of Censors, whose wide liberty of expression is limited to written memorials.

As this act gave the Chinese an equal place with the Manchus in the highest body of the Empire it was exceedingly welcome, and explains, among other causes, the popularity and stability of the Manchu dynasty. When allotting Chuntche his place among the founders of Manchu greatness allowance must be made for this wise and far-reaching measure, the consequences of which cannot be accurately gauged.

Embassies from Europe.

Another interesting event in the reign of Chuntche, was the arrival at Pekin of more than one embassy from European States. The Dutch and the Russians can equally claim the honor of having had an envoy resident in the Chinese capital during the year 1656, but in neither case could the result be described as altogether satisfactory. After some delay and difficulty and on making the required concessions to the dignity of the Emperor—which means the performance of the Kotao, or making the prostration by beating the ground with the forehead—the Dutch merchants, who were sent as envoys, were admitted to audience, but although they bribed freely, the only favor they obtained was the right to present tribute at stated intervals, which was a doubtful gain. The Emperor restricted their visit to once in every eight years, and then they were not to exceed one hundred persons, of whom only twenty might proceed to the capital.

An Official from Siberia.

The most interesting circumstance in connection with this embassy is that it provided Nieuhoff, the secretary, to the envoys, with the material for a description of Pekin at a time when it had not recovered from the effects of the wars we have described. The conquest of Siberia by the Cossack Irmak had brought the Russians into immediate contact with the Chinese, and it was held desirable to establish some sort of diplomatic relations with them. An officer was accordingly sent from Siberia to Pekin, but as he persistently refused to perform the Kotao, he was denied audience, and returned without having accomplished anything. The commencement of diplomatic relations between Russia and China was therefore postponed to a later day.

With Tibet, Chuntche succeeded in establishing relations of a specially cordial nature, which preserve their force to the present time. In 1653 he received a visit from the Grand Lama of Lhasa, and he conferred upon him the title of Dalai, or Ocean Lama, because his knowledge was as deep and profound as the ocean. It says much for the influence of China, and the durability of the tie thus established, that the supreme Lama of Lhasa, has been generally known by this title ever since its being conferred on him.

During the last years of the reign of Chuntche, the growth of the naval power of Koshinga, son of Ching Chelong, attracted considerable attention. When Canton fell, many Chinese escaped in their junks, and as the Manchus had no fleet they were unable to follow the fugitives, and the Chinese derived fresh confidence from this security at sea. The daring and activity of Koshinga became the solace and admiration of his countrymen. He first established his headquarters on the island of Tsong-ming, at the mouth of the river Yangtsekiang, and had he been content with operations along the seacoast, he might have enjoyed immunity from attack, and an indefinite scope for plunder for many years. But his ambition led him to take an exaggerated view of his power, and, by attempting too much, he jeopardized all he had gained, and finally curtailed his sphere of enterprise.

The Opportunity Lost.

In 1656, he sailed up the river to attack Nankin, and his enterprise was so far well-timed that the Manchu garrison was then very weak, and the chances of a popular rising in his favor were also at their highest point. But he seems to have relied for succes mainly on the latter contingency, and in the desire to spare his men, he postponed his attack until the favorable opportunity had passed away, and the Manchu garrison being strongly reinforced, the townspeople were both afraid to revolt, and Koshinga to deliver his attack. When at last he nerved himself to assault the place, the Manchus anticipated his intention by delivering a night attack upon his camp, which was completely successful. Three thousand of his best men were slain, and Koshinga and the remainder were only too glad to seek shelter in their ships.

The repulse at Nankin destroyed all Koshinga's dreams of posing as a national deliverer. After this episode he could only hope to be powerful as a rover of the sea, and the head of a piratical confederacy.

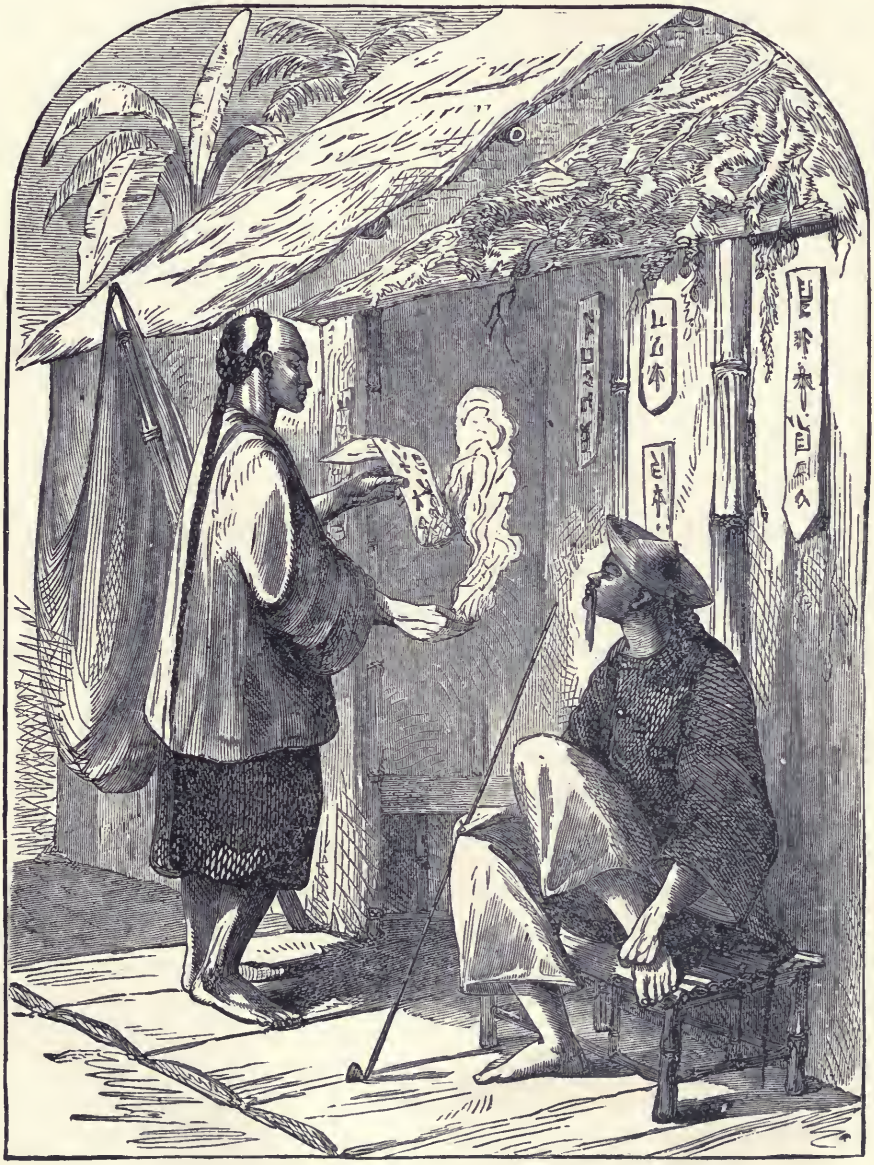
In 1661, the health of Chuntche became so bad that it was evident to his courtiers that his end was drawing near, although he was little more than thirty years of age. Authorities differ as to the precise cause of his death. Philippe Couplet says that it was small-pox, but the more general version was that it was grief at the death of his favorite wife and infant son. Probably his domestic affliction aggravated his malady, and nullified the efforts of his physicians. On his deathbed he selected as his successor the second of his sons, who afterwards became famous as the Emperor Kanghi, and the choice proved an exceedingly fortunate one.

The reign of Chuntche was specially remarkable as witnessing the consolidation of Manchu authority, the introduction of the Chinese to a share in the administration, and the adoption of a policy of increased moderation towards the subject people.

Engraved on Iron Tablets.

When Kanghi was placed on the throne he was only eight years old, and the administration was consequently entrusted to four of the chief and most experienced officials. These co-regents devoted themselves to their duty with energy and intelligence. Their first act was to impeach the principal eunuchs who had acquired power under Chuntche, and to issue a decree prohibiting the employment of any of that unfortunate class in the public service. This law was engraved on iron tablets weighing more than 1,000 pounds, and the Manchu rulers have ever since remained faithful to the pledge taken by these Manchu regents in the name of the young Emperor Kanghi.

The very first year of Kanghi's reign witnessed the zenith and the fall of the power of of Koshinga. After the failure of his attack on Nankin, Koshinga fixed his designs on the island of Formosa, which offered, as it seemed, the best vantage ground for a naval confederacy such as he controlled. In order to carry out this plan, Koshinga had to oust, not the aboriginal tribes who held most of the interior of the island, but the Dutch traders who had seized most of the ports and had fortified them. Koshinga found willing allies in the Chinese emigrants who had fled from the mainland to Formosa. They rose



SENDING PRAYERS TO HEAVEN BY BURNING THEM.

up against the Dutch, and before they were subdued the warlike aboriginal tribes had to be recruited against them.

But the Dutch, who had been on the island for 35 years, flattered themselves that they could hold their own, and that it might not be impossible to live on friendly terms with Koshinga. They themselves had acquired their place in Formosa by the retirement of the Japanese from Taiwan, in 1624, when the Dutch, driven away by the Portuguese from Macao, sought a fresh site for their proposed settlement in the Pescadore group, and eventually established themselves at Fort Zealand. The Dutch seem to have been lulled into a sense of false security by their success over the Chinese settlers, and to have believed that Koshinga was not as formidable as he was considered to be.

End of a Remarkable Career.

Koshinga did not strike until all his plans were completed, and then he laid siege to Fort Zealand. The Dutch fought well, but they were overpowdered, and lost their possessions, which passed to the Chinese adventurer. Koshinga assumed the style of King of Formosa, but he did not long survive this triumph. In the year after this conquest he died of a malady which was aggravated by resentment at the insubordination of his eldest son, and thus terminated his remarkable career when he was no more than thirty-eight. The Chinese province of Formosa endured for another twenty years, but its spirit and formidableness departed with Koshinga. In his relations with the English and Dutch merchants he showed all the prejudice and narrow-mindedness of his countrymen.

One of the earliest incidents in the reign of Kanghi was an agitation got up by some of the most bigoted courtiers, and fanned by popular ignorance and fanaticism, against the Christian priests, who had obtained various posts under the Chinese government. They had not not been very successful as the propagators of religion, but they had undoubtedly rendered the Chinese valuable service as mathematicians and men of science. The Emperor Chuntche had treated them with marked consideration, and there was little to cause surprise in this favor being resented by the Chinese officials, and in their intriguing to discredit and injure the foreigners whose knowledge was declared to be superior to their own. They formulated a charge against them of "propagating a false and monstrous religion," which was easily understood and difficult to refute. The Abbé Schaal was deposed from the Presidentship of the Mathematical Board, and cast into prison.

A Narrow Escape.

The other Europeans were also incarcerated. They were all tried on a common charge, and, the case being taken as proved, all condemned to a common death. The only respite granted between sentence and execution was for the purpose of discovering some specially cruel mode of execution that might be commensurate to the offence, not merely of being a Christian, but of holding offices, that were the prescriptive right of the followers of Confucius. The delay thus obtained enabled one of the regents, named Sony, and a man of an enlightened and noble mind, to take steps to save these victims of ignorance. Supported by the mother of Kanghi, he succeeded in gaining his point, and in obtaining a reversal of the iniquitous sentence of ignorant jealously, but the reprieve came too late to save the life of the Abbé Schaal, who escaped the public executioner, only to perish from the consequences of his sufferings in prison.

Unfortunately, Sony did not live long after this for his country to profit by his clemency, or to display it in other acts of the government. It was during these incidents that the young Emperor Kanghi gave the first indication of his capacity to judge important matters for himself, by deciding after personal examination that the astronomical system of Europe was superior to that of China, and by appointing Father Verbiest to succeed the Abbé Schaal.

The death of the regent Sony threatened not merely disorders within the supreme administration, but an interruption of the good work of the government itself. Kanghi, with, no doubt, the support of his mother, solved the difficulty by assuming the personal direction of affairs, although he was then only fourteen years of age. Such a bold step undoubtedly betokened no ordinary vigor on the part of a youth, and its complete success reflected still further credit upon him. He seems to have been specially impelled to take this step by his disapproval of the tryannical and overbearing conduct of another of his regents, Baturu Kong, who had only been kept in check by the equal influence of Sony, and who promised himself on his rival's death a course of unbridled power.

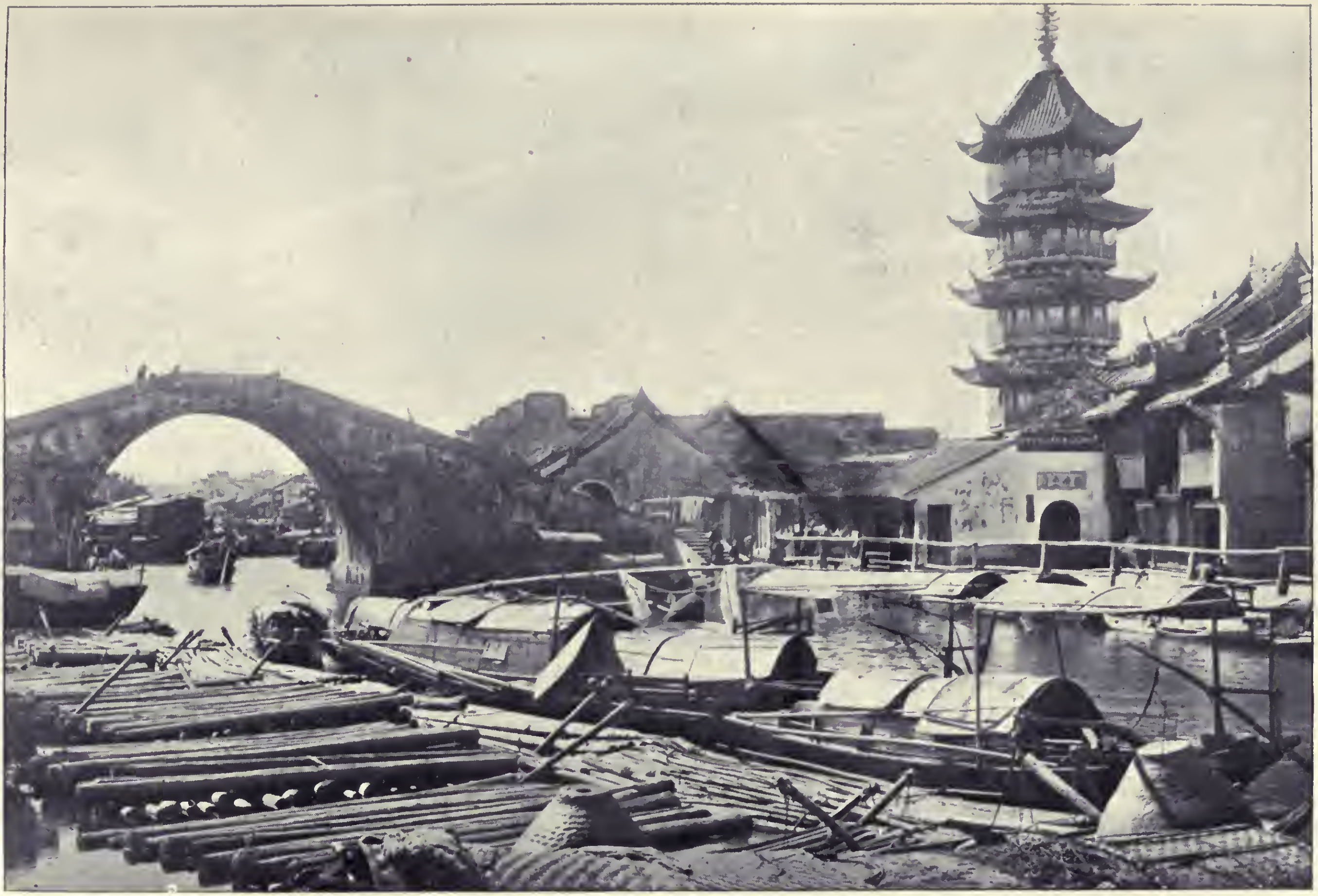
The Regency Dissolved.

Baturu Kong had taken the most prominent part in the agitation against the Christians, and the success of his schemes would have signified the undoing of much of the good work accomplished during the first twenty years of Manchu power. The vigilance and resolution of the young Emperor thwarted his plans. By an imperial decree the regency was dissolved, and Kong was indicted on twelve separate charges, each sufficient to receive the punishment of death. A verdict of guilty was returned, and he and his family suffered the supreme punishment for treason. This act of vigor inaugurated the reign of Kanghi, and the same resolution and courage characterized it to the end. In this early assertion of sovereign power, as in much else, it will be seen that Kanghi bore a striking resemblance to his great contemporary, Louis the Fourteenth of France.

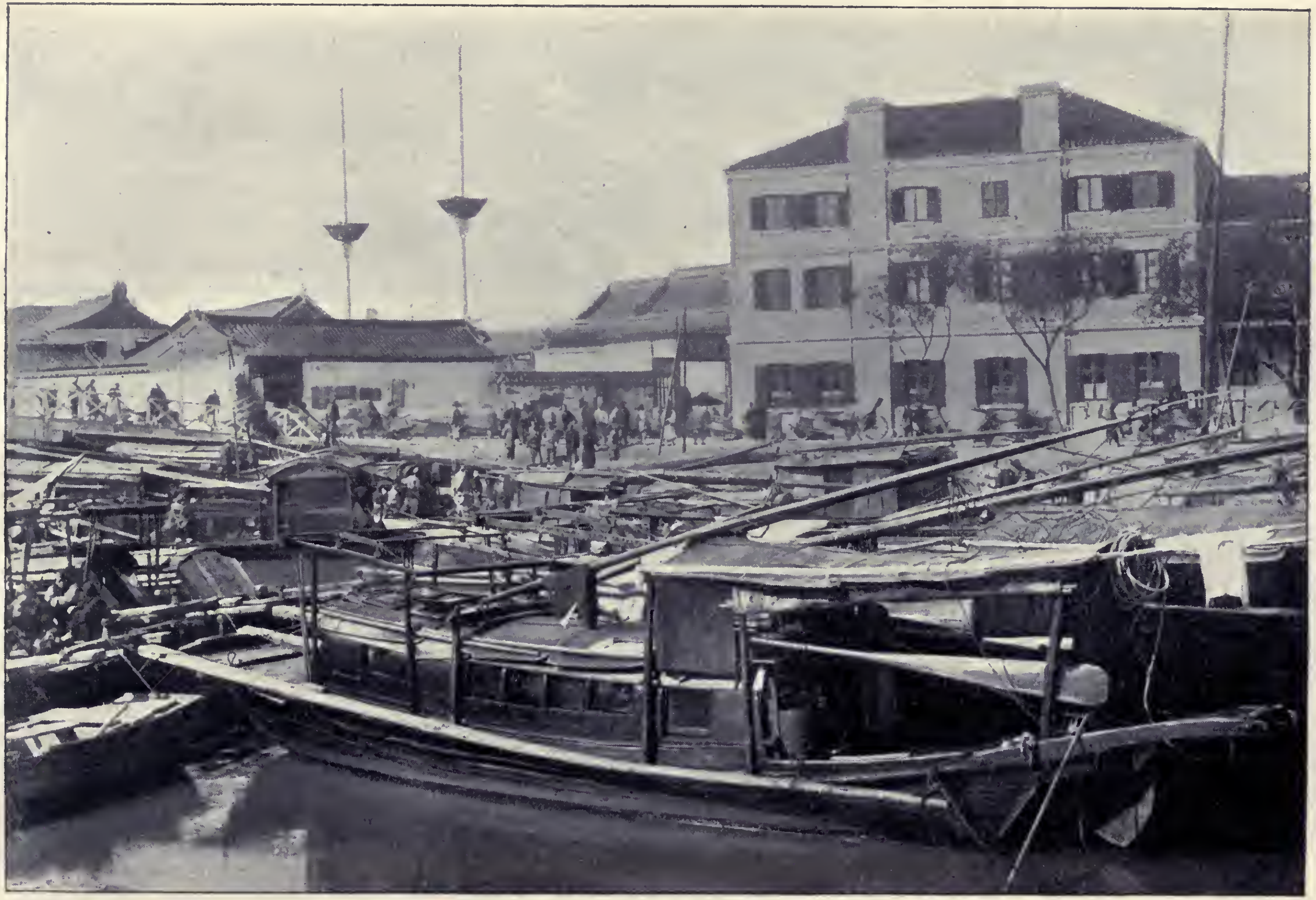
Kwei Wang Taken Prisoner.

The interest of the period now passes from the scenes at court to the camp of Wou Sankwei, who, twenty years earlier, had introduced the Manchus into China. During the Manchu campaign in Southern China he had kept peace on the western frontier, gradually extending his authority from Shensi into Szchuen and thence over Yunnan. When the Ming prince, Kwei Wang, who had fled into Burmah, returned with the support of the King of that country to make another bid for the throne, he found himself confronted by all the power and resources of Wou Sankwei, who was still as loyal a servant of the Manchu Emperor as when he carried his ensigns against Li Tseching. Kwei Wang does not appear to have expected opposition from Wou Sankwei, and in the first encounter he was overthrown and taken prisoner.

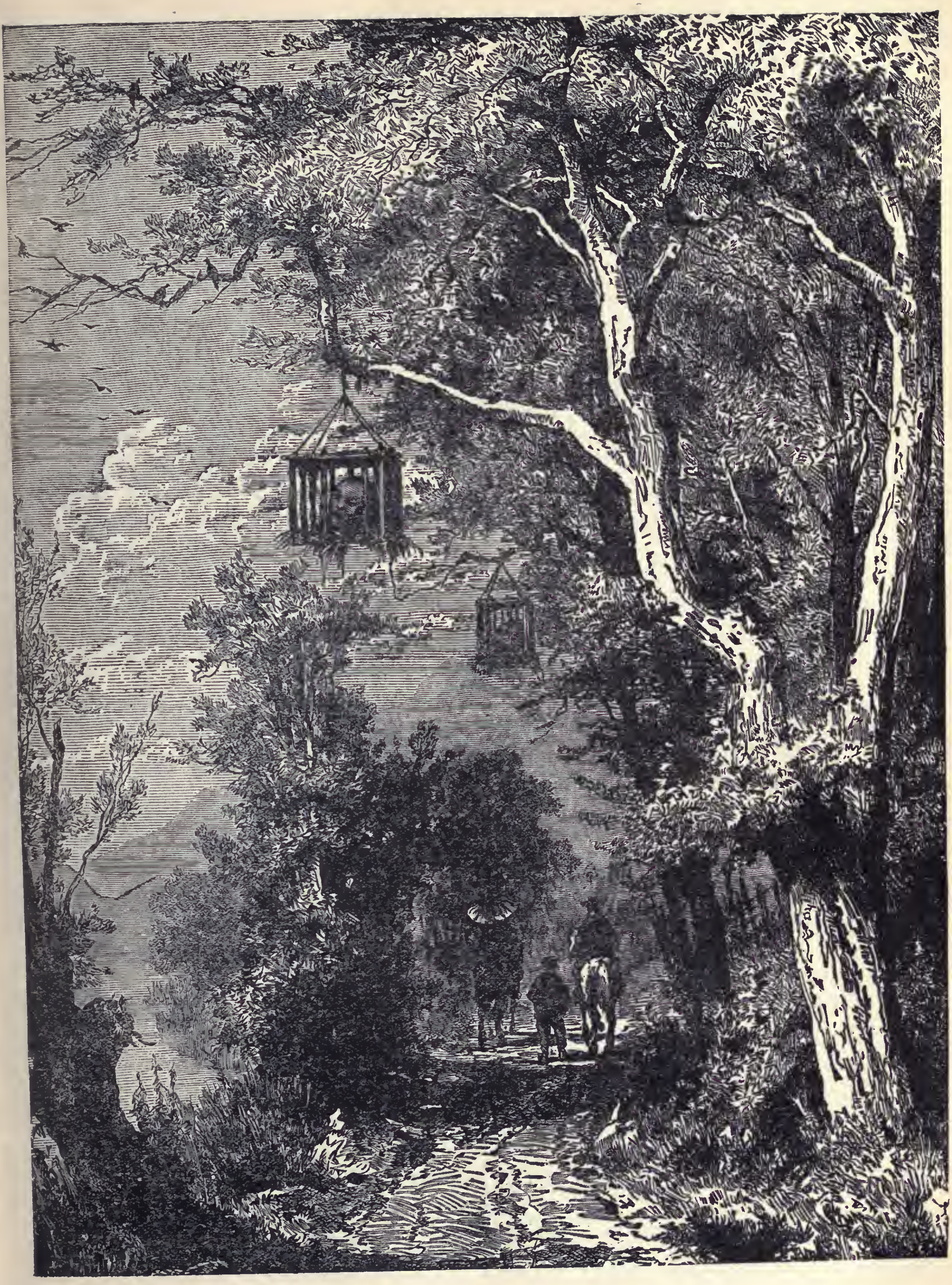
The conqueror, who was already under suspicion at the Manchu Court, and whom every Chinese rebel persisted in regarding as a natural ally, now hesitated as to how he should treat these important prisoners. Kwei Wang and his son—the last of the Mings—were eventually led forth to execution, although it should be stated that a less authentic report affirms they were allowed to strangle themselves. Having made use of Wou Sankwei, and obtained as they thought the full value of his services, the Manchus



GRAND CANAL AND PAGODA CHENZA, CANTON, CHINA



SOOCHOW CREEK, SHANGHAI, CHINA



HEADS OF CRIMINALS DISPLAYED FOR A WARNING.

sought to treat him with indifference and to throw him into the shade. But the splendor of his work was such that they had to confer on him the title of Prince, and to make him Viceroy of Yunnan and the adjacent territories. He exerted such an extraordinary influence over the Chinese subjects that they speedily settled down under his authority; revenue and trade increased, and the Manchu authority was maintained without a Tartar garrison, for Wou Sankwei's army was composed exclusively of Chinese, and its nucleus was formed by his old garrison of Ningyuen and Shanhaikwan.

A Cunning Plot.

There is no certain reason for saying that Wou Sankwei nursed any scheme of personal aggrandizement, but the measures he took and the reforms he instituted were calculated to make his authority to become gradually independent of Manchu control. For a time the Manchu Government suppressed its apprehensions on account of this powerful satrap, by the argument that in a few years his death in the course of nature must relieve it from this peril, but Wou Sankwei lived on and showed no signs of paying the common debt of humanity. Then it seemed to Kanghi that Wou Sankwei was gradually establishing the solid foundation of a formidable and independent power. The Manchu generals and ministers had always been jealous of the greater fame of Wou Sankwei. When they saw that Kanghi wanted an excuse to fall foul of him, they carried every tale of alleged self-assertion on the part of the Chinese Viceroy to the Imperial ears, and represented that his power dwarfed the dignity of the Manchu throne and threatened its stability.

At last Kanghi resolved to take some decisive step to bring the question to a climax, and he accordingly sent Wou Sankwei an invitation to visit him at Pekin. This was in 1671, when Kanghi had reached the age of eighteen. There was nothing unreasonable in this request, for Wou Sankwei had not visited Pekin since the accession of Kanghi, and any tender of allegiance had been made by deputy.

It was the practice of the time that all the great governors should have a son or other near relative at the Manchu Court as a hostage for their good conduct, and a son of Wou Sankwei resided in this character at Pekin. He had been treated with special honor by the Manchu rulers, and was married to a half sister of the Emperor Kanghi. He received the title of a Royal Duke, and was admitted into the intimate life of the Palace. When he heard of the invitation to his father he sent off a message to him, warning him of the disfavor into which he had fallen, and advising him not to come to Pekin. The advice, although prompted by affection, was not good, but Wou Sankwei took it, and excused himself from going to court on the ground that he was very old, and that his only wish was to end his days in peace. He also deputed his son to tender his allegiance to the Emperor and to perform the Kotao in his name.

The Old Man's Answer.

But Kanghi was not to be put off in this way, and he sent two trusted officials to Wou Sankwei to represent that he must comply with the exact terms of his command, and to point out the grave consequences of his refusing. There is no doubt that they were also instructed to observe how far Wou Sankwei was borne down by age, and what was the extent of his military power. The envoys were received with every courtesy and befitting honor, but when they repeated

Kanghi's categorical demand to come to Pekin on penalty of being otherwise treated as a rebel, he broke loose from the restraint he had long placed upon himself, and there and then repudiated the Manchu authority in the most indignant and irrevocable terms, which, at least, exposed the hollowness of his statement that he felt the weight of years and thought only of making a peaceful end.

His rely to the envoys of Kanghi was as follows:—"Do they think at the Court that I am so blind as not to see the motive in this order of summons? I shall, indeed, present myself there if you continue to press me, but it will be at the head of twice forty thousand men. You may go on before, but I hope to follow you very shortly with such a force as will speedily remind those in power of the debt they owe me." Thus did the great Wou Sankwei cast off his allegiance to the Manchus, and enter upon a war which aimed at the subversion of their authority.

A Daring Conspiracy.

Such was the reputation of this great commander, to whose ability and military prowess the Manchus unquestionably were indebted for their conquest of the empire, that a large part of southern China at once admitted his authority, and from Szchuen to the warlike province of Hunan his lieutenants were able to collect all the fighting resources of the State, and to array the levies of those provinces in the field for the approaching contest with Kanghi.

While Wou Sankwei was making these extensive preparations in the south, his son at Pekin had devised an ingenious and daring plot for the massacre of the Manchus and the destruction of the dynasty. He engaged in his scheme the large body of Chinese slaves who had been placed in servitude under their Tartar conquerors, and these, incited by the hope of liberty, proved very ready tools to his designs. They bound themselves together by a solemn oath to be true to one another, and all the preparations were made to massacre the Manchus on the occasion of the New Year's Festival.

This is the grand religious and social ceremony of the Chinese. It takes place on the first day of the first moon, which falls in our month of February. All business is stopped, the tribunals are closed for ten days, and a state of high festival resembling the Carnival prevails. The conspirators resolved to take advantage of this public holiday, and of the excitement accompanying it to carry out their scheme, and the Manchus appear to have been in total ignorance until the eleventh hour of the plot for their destruction. The discovery of the conspiracy bears a close resemblance to that of the Gunpowder Plot. A Chinese slave, wishing to save his master, gave him notice of the danger, and this Manchu officer at once informed Kanghi of the conspiracy.

Arrested and Executed.

The son of Wou Sankwei and the other conspirators were immediately arrested and executed without delay. The Manchus thus escaped by the merest accident from a danger which threatened them with annihilation, and Kanghi, having succeeded in getting rid of the son, concentrated his power and attention on the more difficult task of grappling with the father.

But the power and reputation of Wou Sankwei were so formidable that Kanghi resolved to proceed with great caution, and the Emperor began his measures of offence by issuing an edict ordering the disbandment of all the native armies maintained by the Chinese Viceroys, besides Wou Sankwei. The object of this edict was to make all the governors of Chinese race to show their hands, and Kanghi learnt the full measure of the hostility he had to cope with by every governor from the sea coast of Fuhkien to Canton defying him, and throwing in their lot with Wou Sankwei. The piratical confederacy of Formosa, where Ching, the son of Koshinga, had succeeded to his authority, also joined in with what may be called the national party, but its alliance proved of little value, as Ching, at an early period, took umbrage at his reception by a Chinese official, and returned to his island home.

A Cavalry Raid.

But the most formidable danger to the young Manchu ruler came from an unexpected quarter. The Mongols, seeing his embarrassment, and believing that the hours of the dynasty were numbered, resolved to take advantage of the occasion to push their claims. Satchar, chief of one of the Banners, issued a proclamation, calling his race to his side, and declaring his intentention to invade China at the head of 100,000 men. It seemed hardly possible for Kanghi to extricate himself from his many dangers. With great quickness of perception Kanghi saw that the most pressing danger was that from the Mongols, and he sent the whole of his northern garrisons to attack Satchar before the Mongol clans could have gathered to his assistance. The Manchu cavalry, by a rapid march, surprised Satchar in his camp, and carried him and his family off as prisoners to Pekin. The capture of their chief discouraged the Mongols and interrupted their plans for invading China. Kanghi thus obtained a respite from what seemed his greatest peril.

Then he turned his attention to dealing with Wou Sankwei, and the first effort of his armies resulted in the recovery of Fuhkien, where the governor and Ching had reduced themselves to a state of exhaustion by a contest inspired by personal jealousy, not patriotism. From Fuhkien his successful lieutenants passed into Kwantung, and the Chinese, seeing that the Manchus were not sunk as low as had been thought, abandoned all resistance, and again recognized the Tartar authority. The Manchus did not dare to punish the rebels except in rare instances, and, therefore, the recovery of Canton was unaccompanied by any scenes of blood. But a garrison of Manchus was placed in each town of importance, and it was by Kanghi's order that a walled town, or "Tartar city," was built within each city for the accommodation and security of the dominant race.

The Old Warrior Defeated.

But notwithstanding these successes Kanghi made little or no progress against the main force of Wou Sankwei, whose supremacy was undisputed throughout the whole of south-west China. It was not until 1677 that Kanghi ventured to move his armies against Wou Sankwei in person. Although he obtained no signal success in the field the divisions among the Chinese commanders were such that he had the satisfaction of compelling them to evacuate Hunan, and when Wou Sankwei took his first step backwards the sun of his fortunes began to set. Calamity rapidly followed calamity. Wou Sankwei had not known the meaning of defeat in his long career of fifty years, but now, in his old age, he saw his affairs in inextricable confusion. His adherents deserted him, many rebel officers sought to come to terms with the Manchus, and Kanghi's armies gradually converged on Wou Sankwei from the east and the north.

Driven out of Szchuen, Wou Sankwei

endeavored to make a stand in Yunnan. He certainly succeeded in prolonging the struggle down to the year 1679, when his death put a sudden end to the contest, and relieved Kanghi from much anxiety, for although the success of the Manchus was no longer uncertain, the military skill of the old Chinese warrior might have indefinitely prolonged the war. Wou Sankwei was one of the most conspicuous, and attractive figures to be met with in the long course of Chinese history, and his career covered one of the most critical periods in the modern existence of that empire.

A Brilliant Career.

From the time of his first distinguishing himself in the defence of Ningyuen until he died, half a century later, as Prince of Yunnan, he occupied the very foremost place in the minds of his fellow-countrymen. The part he had taken, first in keeping out the Manchus, and then in introducing them into the State, reflected equal credit on his ability and his patriotism. In requesting the Manchus to crush the robber Li and to take the throne which the fall of the Mings had rendered vacant, he was actuated by the purest motives. There was only a choice of evils, and he selected that which seemed the less. He gave the empire to a foreign ruler of intelligence, but he saved it from an unscrupulous robber. He played the part of king-maker to the family of Noorhachu, and the magnitude of their obligations to him could not be denied. They were not as grateful as he may have expected, and they looked askance at his military power and influence over his countrymen.

Probably he felt that he had not been well treated, and chagrin undoubtedly induced him to reject Kanghi's request to proceed to Pekin. If he had only acceded to that arrangement he would have left a name for conspicuous loyalty and political consistency in the service of the great race, which he had been mainly instrumental in placing over China. But even as events turned out he was one of the most remarkable personages the Chinese race ever produced, and his military career shows that they are capable of producing great generals and brave soldiers.

The Uprising Ended.

The death of Wou Sankwei signified the overthrow of the Chinese uprising which had threatened to extinguish the still growing power of the Manchu under its youthful Emperor Kanghi. Wou Shufan the grandson of that prince endeavored to carry on the task of holding Yunnan as an independent territory, but by the year 1681 his possessions were reduced to the town of Yunnanfoo, where he was closely besieged by the Manchu forces. Although the Chinese fought valiantly, they were soon reduced to extremities, and the Manchus carried the place by storm. The garrison were massacred to the last man, and Wou Shufan only avoided a worse fate by committing suicide. The Manchus not satisfied with his death, sent his head to Pekin to be placed on its principal gate in triumph, and the body of Wou Sankwei himself was exhumed so that his ashes might be scattered in each of the eighteen provinces of China as a warning to traitors.

Having crushed their most redoubtable antagonist, the Manchus resorted to more severe measures against those who had surrendered in Fuhkien and Kwantung, and many insurgent chiefs who had surrendered, and enjoyed a brief respite, ended their lives under the knife of the executioner. The Manchu soldiers are said to have been given spoil to the extent of nearly two millions sterling, and the war which witnessed the final assertion of Manchu power over the Chinese was essentially popular with the soldiers who carried it on to a victorious conclusion. A very short time after the final overthrow of Wou Sankwei and his family, the Chinese *régime* in Formosa was brought to an end.

Kanghi, having collected a fleet, and concluded a convention with the Dutch, determined on the invasion and conquest of Formosa. In the midst of these preparations Ching, the son of Koshinga died, and, no doubt, the plans of Kanghi were facilitated by the confusion that followed. The Manchu fleet seized Ponghu, the principal island of the Pescadore group and thence the Manchus threw a force into Formosa. It is said that they were helped by a high tide, and by the superstition of the islanders, who exclaimed, "The first Wang (Koshinga), got possession of Taiwan by a high tide. The fleet now comes in the same manner. It is the will of Heaven." Formosa accepted the supremacy of the Manchus without further ado. Those of the islanders who had ever recognized the authority of any government, accepted that of the Emperor Kanghi, shaved their heads in token of submission, and became so far as in them lay respectable citizens.

The overthrow of Wou Sankwei and the conquest of Formosa completed what may be called the pacification of China by the Manchus. From that period to the Taeping rebellion, or for nearly 200 years, there was no internal insurrection on a large scale. On the whole the Manchus stained their conclusive triumph by few excesses, and Kanghi's moderation was scarcely inferior to that of his father, Chuntche. The family of Wou Sankwei seems to have been rooted out more for the personal attempt of the son at Pekin than for the bold ambition of the potentate himself. The family of Koshinga was spared, and its principal representative received the patent of an earl. Thus, by a policy judiciously combined of severity and moderation, did Kanghi make himself supreme, and complete the work of his race. Whatever troubles may have beset the government in the last 220 years it will be justifiable to speak of the Manchus and the Tatsing dynasty as the legitimate authorities in China, and instead of foreign adventures, as the national and recognized rulers of the Middle Kingdom. They gained an empire and have kept their great prize.

CHAPTER V.

THE TAEPING REBELLION AND STORY OF "CHINESE GORDON."

THAT part of Chinese history which lies within the present century. has a special interest to all readers The year 1850 found Hienfung on the throne, confronted by old abuses in the administration of the government and great national discontent. During this year an abundant harvest and voluntary contributions served to remove the worst features of the prevailing scarcity and suffering. But these temporary and local measures could not improve a situation that was radically bad, or allay a volume of popular disaffection that was rapidly developing into unconcealed rebellion.

The storm at length burst under the Taeping leader, Tien Wang. This individual had a very common origin and sprang from an inferior race. Hung-tsuien—such was his own name—was the son of a small farmer near Canton, and was a *hakka*, a despised race of tramps who bear some resemblance to the gypsies. He seems to have passed all his examinations with special credit, but the prejudice on account of his birth prevented his obtaining any employment in the civil service of his country. He was therefore a disappointed aspirant to office, and it is not surprising that he became an enemy of the constituted authorities and the government. As he could not be the servant of the state he set himself the ambitious task of being its master, and with this object in view he resorted to religious practices in order to acquire a popular reputation and a following among the masses.

Tien Wang announced his decision to seize the throne by issuing a proclamation, in the course of which he declared that he had received "the Divine commission to exterminate the Manchus, and to possess the Empire as its true sovereign;" and, as it was also at this time that his followers became commonly known as Taepings, it may be noted that the origin of this name is somewhat obscure. According to the most plausible explanation it is derived from the small town of that name, situated in the southwest corner of the province of Kwangsi, where the rebel movement seems to have commenced. Another derivation gives it as the style of the dynasty which Tien Wang hoped to found, and its meaning as "Universal peace."

A Daring Chieftain.

Tien Wang was a man of great native force, very resolute and daring, and gathering to himself a large number of discontented spirits he gained some successes, finally leading his rebellious followers to Nankin, where they maintained themselves with some difficulty against two Imperial armies raised by the loyal efforts of the inhabitants of the central provinces. This was at the beginning of 1857, and there is no doubt that if the Government had avoided a conflict with the Europeans, and concentrated its efforts and power on the contest with the Taeping rebels they would have speedily annihilated the tottering fabric of Tien Wang's authority. But the respite of four years secured by the attention of the central government being monopolized by the foreign question enabled the Taepings to consolidate their position, augment their fighting forces, and present a more formidable front to the Imperial authorities.

Prompt Action Required.

When Prince Kung, who may be styled the Chinese Premier, learned from Lord Elgin the full extent of the success of the Taepings on the Yangtse, of which the officials at Pekin seemed to possess a very imperfect and inaccurate knowlege, the Manchu authorities realized that it was a vital question for them to reassert their authority without further delay, but on beginning to put their new resolve into practice they soon experienced that the position of the Taepings in 1861 differed materially from what it was in 1857.

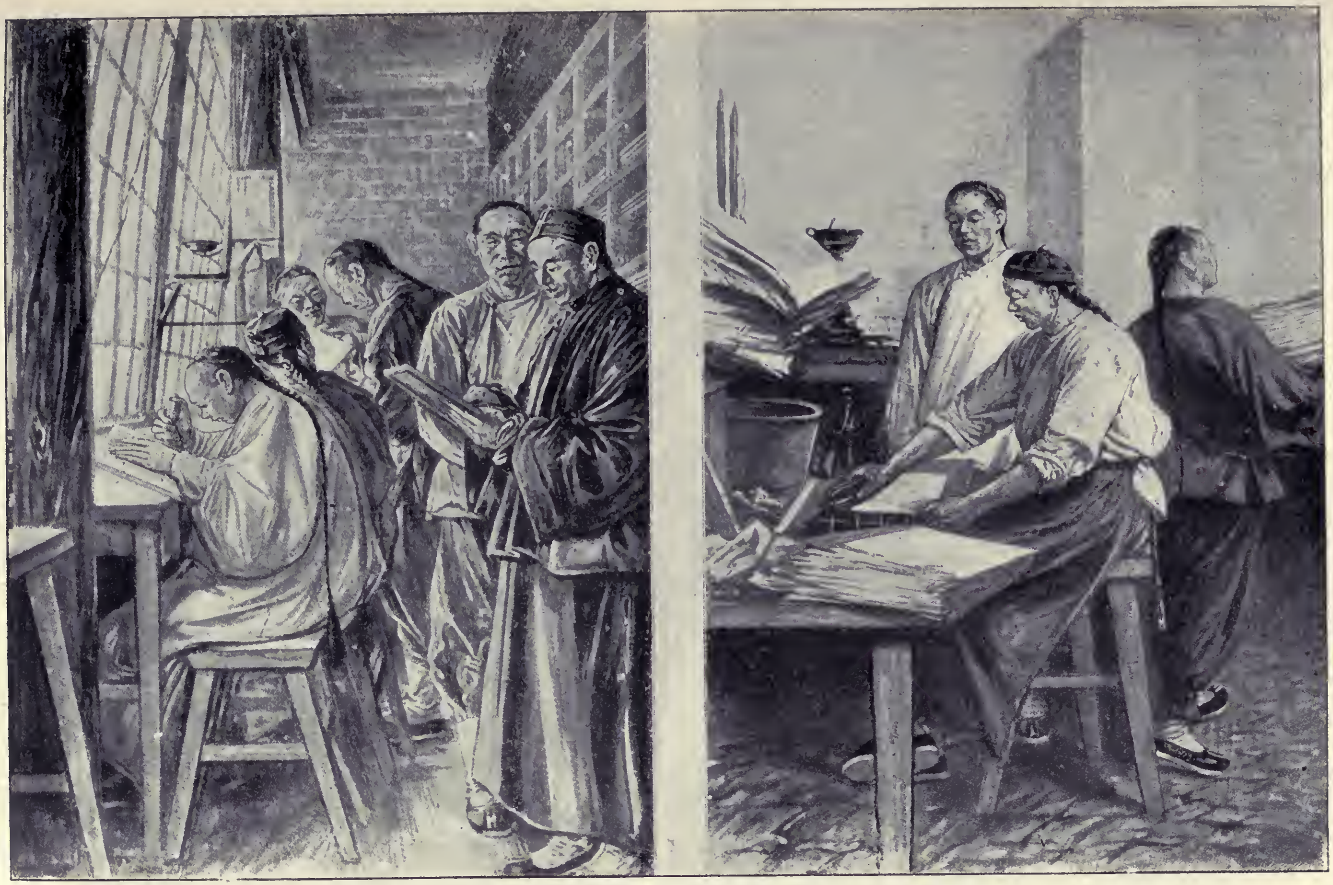
The course of events during that period must be briefly summarized. In 1858 the Imperialists under Tseng Kwofan and Chang Kwoliang renewed the seige of Nankin, but as the city was well supplied with provisions, and as the Imperialists were well known to have no intention of delivering an assault, the Taepings did not feel any apprehension. After the investment had continued for nearly a year, Chung Wang, who had now risen to the supreme place among the rebels, insisted on quitting the city before it was completely surrounded, with the object of beating up levies and generally relieving the pressure caused by the besiegers.

In this endeavor he more than once experienced the unkindness of fortune, for when he had collected 5,000 good troops he was defeated in a vigorous attempt to cut his way through a far larger Imperial force. Such, however, was his reputation that the Imperial commanders before Nankin sent many of their men to assist the officers operating against him, and Chung Wang seizing the opportunity, made his way by forced marches back to Nankin, overcoming such resistance as the enfeebled besiegers were able to offer. The whole of the year 1859 was passed in practical inaction, but at its close the Taepings only retained possession of four towns, besides Nankin, on the Yangtse.

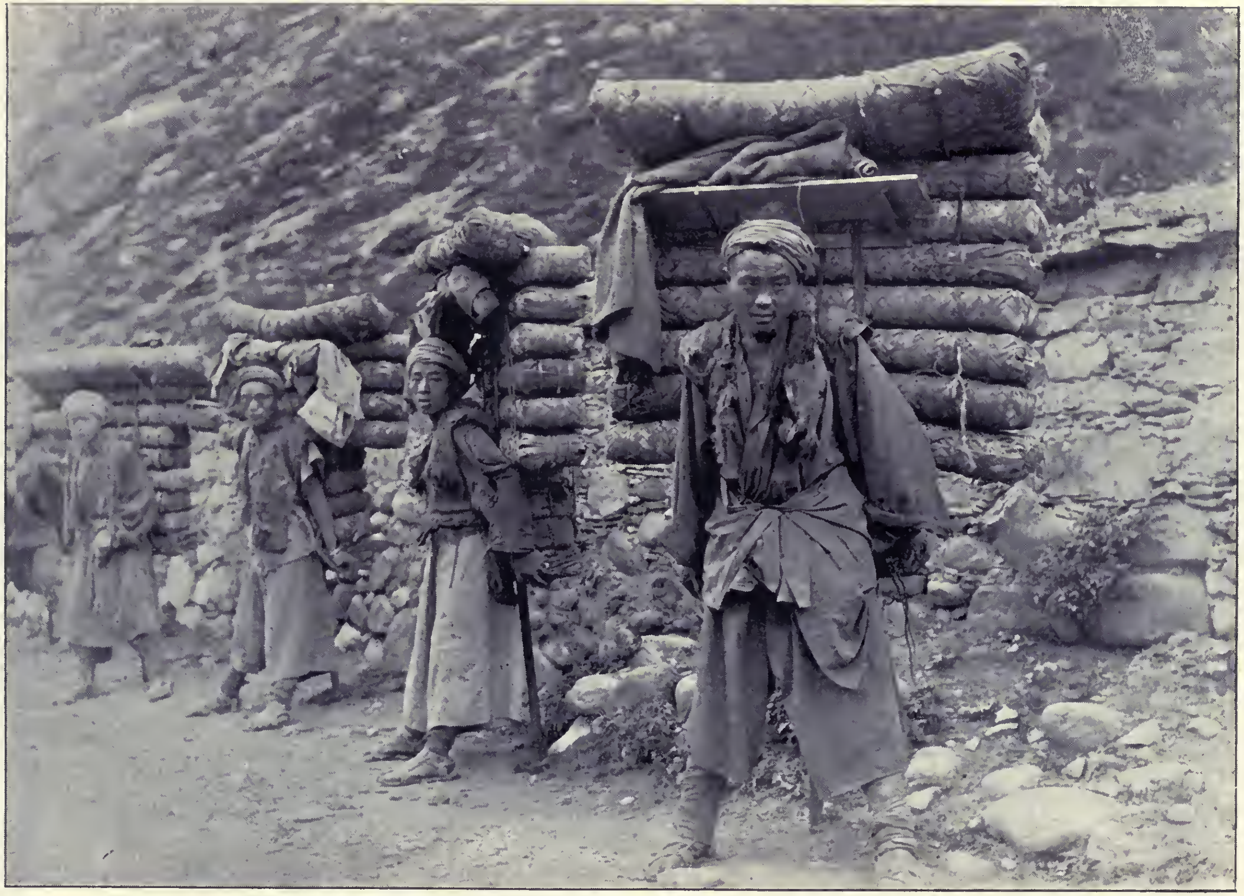
A Remarkable Campaign.

It again became necessary for Chung Wang to sally forth and assume the offensive in the rear and on the line of supplies of the beleaguering Imperialists. His main difficulty was in obtaining the consent of Tien Wang, who was at this time given over to religious pursuits or private excesses, and Chung Wang states that he only consented when he found that he could not stop him In January, 1860, Chung Wang began what proved to be a very remarkable campaign He put his men in good humor by distributing a large sum of money among them, and he succeeded in eluding the Imperial commanders, and in misleading them as to his intentions. While they thought he had gone off to relieve Ganking, he had really hastened to attack the important city of Hangchow, where much spoil and material for carrying on the war might be secured by the victor He captured the city with little or no loss, on March 19, 1860, but the Tartar city held out until relieved by Chang Kwoliang, who hastened from Nankin for the purpose.

Once again the Imperial Commanders in their anxiety to crush Chung Wang had reduced their force in front of Nankin to an



ENGRAVING AND PRINTING THE CHINESE CLASSICS



CHINESE PORTERS CARRYING BALES OF TEA TO MARKET excessively low condition, and the Taeping leader, placed in a desperate position, seized the only chance of safety by hastening from Hangchow to Nankin at full speed, and attacking the Imperial lines. This battle was fought early in the morning of a cold, snowy day—May 3, 1860—and resulted in the loss of 5,000 Imperialists, and the compulsory raising of the siege. The Taeping cause might have been resuscitated by this signal victory if Tien Wang had only shown himself able to act up to the great part he had assumed; but not merely was he incapable of playing the part of either a warrior or a statesman, but his petty jealousy prevented his making use of the undoubted ability of his lieutenant Chung Wang, who, after the greatest and most opportune of his successes was forbidden to re-enter Nankin.

Takes Possession of Soochow.

The energy and spirit of Chung Wang impelled him to fresh enterprises, and seeing the hopelessness of Tien Wang, he determined to secure a base of operations for himself, which should enable him to hold his own in the warring strife of the realm, and perhaps to achieve the triumph of the cause with which he was associated. It says much for his military energy and skill that he was able to impart new vigor to the Taeping system, and to sustain on a new field his position single-handed against the main forces of the Empire. He determined to obtain possession of the important city of Soochow, on the Grand Canal, and not very far distant from Shanghai.

On his way to effect this object he gained a great victory over Chang Kwoliang, who was himself killed in the battle. As the ex-Triad chief possessed great energy, his loss was a considerable one for the government, but his troops continued to oppose the advance of the Taepings, and fought and lost three battles before Chung Wang reached Soochow. That place was too large to be successfully defended by a small force, and the Imperialists hastily abandoned it. At this critical moment—May, 1860—Ho Kweitsin, the Viceroy of the Two Kiang, implored the aid of the English and French, who were at this moment completing their arrangements for the march on Pekin, against these rebels, and the French were so far favorable to the suggestion that they offered to render the assistance provided the English would combine with them.

Curious Incident.

The British minister, Mr. Bruce, however, declined the adventure, which is not surprising, considering that England was then engaged in serious hostilities with the Chinese, but the incident remains unique of a country asking another for assistance during the progress of a bitter and doubtful war. The utmost that Mr. Bruce would do was to issue a notification that Shanghai would not be allowed to again fall into the hands of an insurgent force. The Viceroy who solicited the aid was at least consistent. He memorialized the Throne, praying that the demands of the Europeans should be promptly granted, and that they should then be employed against the Taepings. His memorial was ill-timed. He was summoned to Pekin and executed for his very prudent advice. With the possession of Soochow, Chung Wang obtained fresh supplies of money, material, and men, and once more it was impossible to say to what height of success the Taepings might not attain. But Chung Wang was not satisfied with Soochow alone; he wished to gain possession of Shanghai.

Unfortunately for the realization of his project, the Europeans had determined to defend Shanghai at all hazards, but Chung Wang believed either that they would not, or that their army being absent in the north they had not the power to carry out this resolve. The necessity of capturing Shanghai was rendered the greater in the eyes of Chung Wang by its being the base of hostile measures against himself, and by a measure which threatened him with a new peril.

Two Americans in the War.

The wealthy Chinese merchants of Shanghai had formed a kind of patriotic association, and provided the funds for raising a European contingent. Two Americans, Ward and Burgevine, were taken into their pay, and in July, 1860, they, having raised a force of 100 Europeans and 200 Manilla men, began operations with an attack on Sunkiang, a large walled town about twenty miles from Shanghai. This first attack was repulsed with some loss, but Ward, afraid of losing the large reward he was promised for its capture, renewed the attack, and with better success, for he gained possession of a gate, and held it until the whole Imperial army had come up and stormed the town.

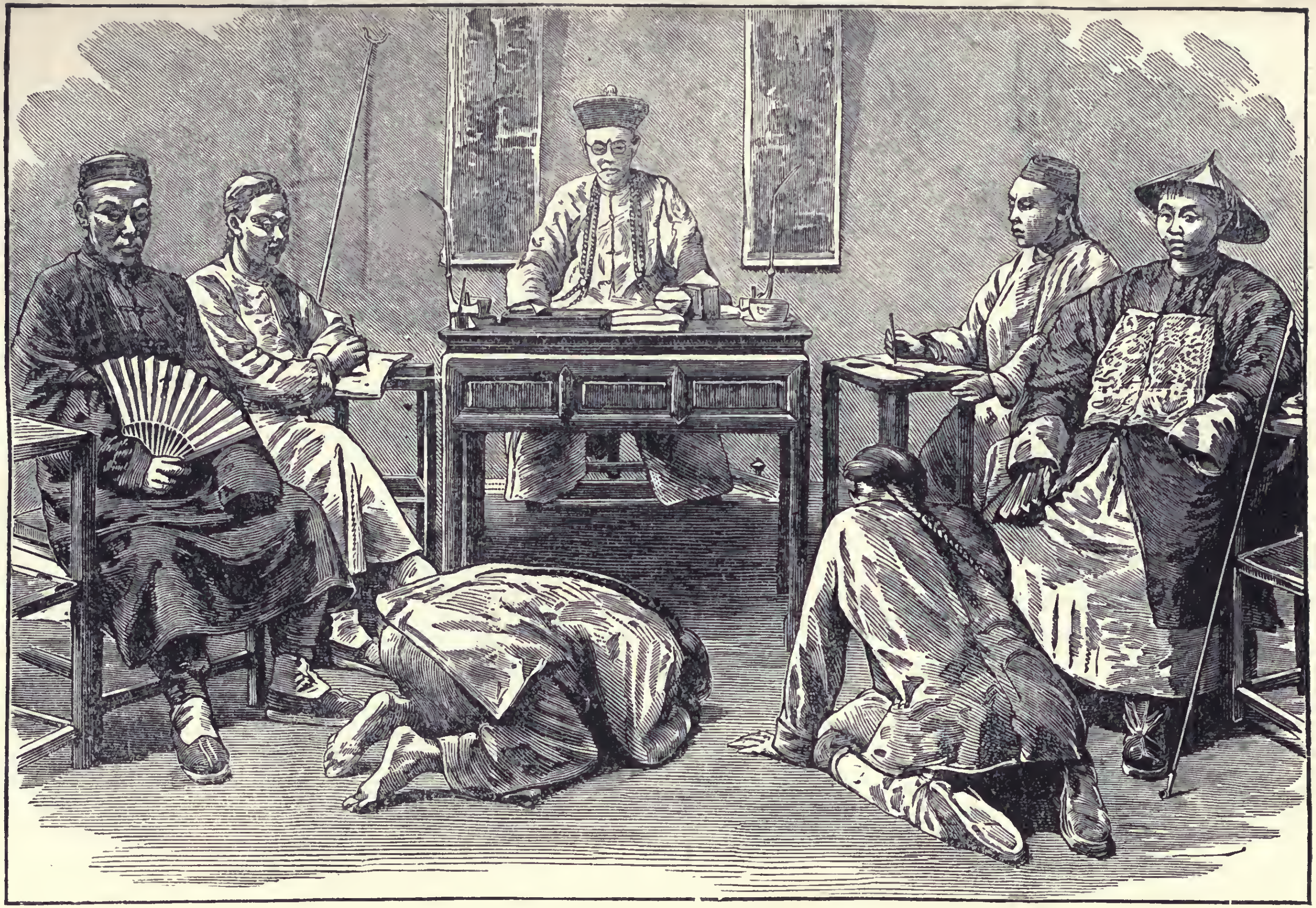
After this success Ward was requested to attack Tsingpu, which was a far stronger place than Sunkiang, and where the Taepings had the benefit of the advice of several Englishmen who had joined them. Ward attacked Tsingpu on August 2, 1860, but he was repulsed with heavy loss. He returned to Shanghai for the purpose of raising another force and two larger guns, and then renewed the attack. It is impossible to say whether the place would have held out or not, but after seven days' bombardment Chung Wang suddenly appeared to the rescue, and, surprising Ward's force, drove it away in utter confusion, and with the loss of all its guns and stores.

Encouraged by this success, Chung Wang then thought the time opportune for attacking Shanghai, and he accordingly marched against it, burning and plundering the villages along the road. The Imperialists had established a camp or stockade outside the western gate, and Chung Wang carried this without any difficulty, but when he reached the walls of the town he found a very different opponent in his path. The walls were lined with English and French troops, and when the Taepings attempted to enter the city they were received with a warm fire, which quickly sent them to the rightabout.

Compelled to Retreat.

Chung Wang renewed the attack at different points during the next four or five days, but he was then obliged to retreat. Before doing so, however, he sent a boasting message that he had come at the invitation of the French, who were traitors, and that he would have taken the city but for foreigners, as "there was no city which his men could not storm." At this moment the attention of Chung Wang was called off to Nankin, which the Imperialists were investing for a sixth time, under Tseng Kwofan, who had been elevated to the Viceroyalty of the Two Kiang. Tien Wang, in despair, sent off an urgent summons to Chung Wang to come to his assistance, and although he went with reluctance he felt that he had no course but to obey.

Chung Wang found matters in great confusion at Nankin, and the chief Wangs quite incapable of following a wise course under the critical circumstances of the hour. When they enunciated such ridiculous statements that Tien Wang, as the lord of Heaven, had only to say the word, and there would be



CHINESE COURT OF JUSTICE.

peace, he curtly admonished them to buy rice and prepare for a seige. Having done what he could to place Nankin in an efficient state of defence, Chung Wang hastened back to Soochow to resume active preparations. It is unnecessary to describe these in detail; but although Chung Wang was twice defeated by a Manchu general named Paochiaou, he succeeded, by rapidity of movement, in holding his own against his more numerous adversaries.

"The Ever Victorious Army."

In the meantime an important change had taken place in the situation. The peace between China and the foreign powers compelled a revision of the position at Shanghai. Admiral Hope sailed up to Nankin, interviewed the Wangs, and exacted from them a pledge that Shanghai should not be attacked for twelve months, and that the Taeping forces should not advance within a radius of thirty miles of that place. In consequence of this arrangement Ward and Burgevine were compelled to desist from recruiting Europeans; but after a brief interval they were taken into the Chinese service for the purpose of drilling Chinese soldiers, a measure from which the most important consequences were to flow, for it proved to be the origin of the Ever Victorious Army.

These preparations were not far advanced when Chung Wang, elated by his capture of Ningpo and Hangchow, resolved to disregard Tien Wang's promise, and make a second attack on Shanghai, the possession of which he saw to be indispensable if his cause was to attain any brilliant triumph. He issued a proclamation that "the hour of the Manchus had come! Shanghai is a little place, and we have nothing to fear from it. We must take Shanghai to complete our dominions." The death of Hienfung seems to have encouraged Chung Wang to take what he hoped would prove a decisive step.

On the 14th of January, 1862, the Taepings reached the immediate vicinity of the town and foreign settlement. The surrounding country was concealed by the smoke of the burning villages, which they had ruthlessly destroyed. The foreign settlement was crowded with thousands of fugitives, imploring the aid of the Europeans to save their houses and property. Their sufferings, which would at the best have been great, were aggravated by the exceptional severity of the winter. The English garrison of two native regiments and some artillery, even when supported by the volunteers, was far too weak to attempt more than the defence of the place; but this it was fortunately able to perform.

Important Capture.

The rebels, during the first week after their reappearance, plundered and burned in all directions, threatening even to make an attack on Woosung, the port at the mouth of the river, where they were repulsed by the French. Sir John Michel arrived at Shanghai with a small reinforcement of English troops, and Ward, having succeeded in disciplining two Chinese regiments about one thousand strong in all, sallied forth from Sunkiang for the purpose of operating on the rear of the Taeping forces. Ward's capture of Quanfuling, with several hundred rebel boats which were frozen up in the river, should have warned the Taepings that it was nearly time for them to retire.

However, they did not act as prudence would have dictated, and, during the whole of February their raids continued round Shanghai. The suburbs suffered from their attacks, the foreign factories and boats were not secure, and several outrages on the persons of foreigners remained unatoned for. It was impossible to tolerate any longer their enormities. The English and French commanders came to the determination to attack the rebels, to enforce the original agreement with Tien Wang, and to clear the country round Shanghai of the presence of the Taepings for the space of thirty miles.

Guns on the Walls.

On the 21st of February, therefore, a joint force composed of 336 English sailors and marines, 160 French seamen, and 600 men from Ward's contingent, accompanied by their respective commanders, with Admiral Hope in chief charge, advanced upon the village of Kachiaou, where the Taepings had strengthened their position, and placed guns on the walls. After a sharp engagement the place was stormed, Ward's men leading the attack with Burgevine at their head. The drilled Chinese behaved with great steadiness, but the Taepings were not to be dismayed by a single defeat. They even resumed their attacks on the Europeans.

On one occasion Admiral Hope himself was compelled to retire before their superior numbers, and to summon fresh troops to his assistance. The reinforcements consisted of 450 Europeans and 700 of Ward's forces, besides seven howitzers. With these it was determined to attack Tseedong, a place of great strength, surrounded by stone walls and ditches seven feet deep. The Taepings stood to their guns with great spirit, receiving the advancing troops with a very heavy fire. When, however, Ward's contingent, making a detour, appeared in the rear of the place, they hastily evacuated their positions, but the English sailors had carried the walls, and, caught between two fires, they offered a stubborn but futile resistance. More than seven hundred were killed, and three hundred were taken prisoners after fighting with the most resolute bravery.

The favorable opinion formed of the Ever Victorious Army by the action at Kachiaou was confirmed by the more serious affair at Tseedong; and Mr. Bruce at Pekin brought it under the favorable notice of Prince Kung and the Chinese Government. Having taken these hostile steps against the rebels, it necessarily followed that no advantage would accrue from any further hesitation with regard to allowing Europeans to enter the Imperial service for the purpose of opposing them. Ward was officially recognized, and allowed to purchase weapons and to engage officers. An Englishman contracted to convey nine thousand of the troops who had stormed Ganking from the Yangtse to Shanghai. These men were Honan braves, who had seen considerable service in the interior of China, and it was proposed that they should garrison the towns of Kiangsu accordingly as they were taken from the rebels.

Repulsed with Heavy Loss.

The arrival of General Staveley from Tientsin at the end of March, with portions of two English regiments (the 31st and 67th) put a new face on affairs, and showed that the time was at hand when it would be possible to carry out the threat of clearing the country round Shanghai for the space of thirty miles.

The first place to be attacked towards the realization of this plan was the village of Wongkadza, about twelve miles west of Shanghai. Here the Taepings offered only a brief resistance, retiring to some stronger stockades four miles further west. General Staveley, considering that his men had done enough work for that day, halted them, intending to renew the attack the next morning. Unfortunately, Ward was carried away by his impetuosity, and attacked this inner position with some five hundred of his own men. Admiral Hope accompanied him. The Taepings met them with a tremendous fire, and after several attempts to scale the works they were repulsed with heavy loss. Admiral Hope was wounded in the leg, seven officers were wounded, and seventy men killed and wounded.

The attack was repeated in force on the following day, and after some fighting the Taepings evacuated their stockades. The next place attacked was the village of Tsipoo; and, notwithstanding their strong earthworks and three wide ditches, the rebels were driven out in a few hours. It was then determined to attack Kahding, Tsingpu, Nanjao and Cholin, at which places the Taepings were known to have mustered in considerable strength.

Attempt to Burn Shanghai.

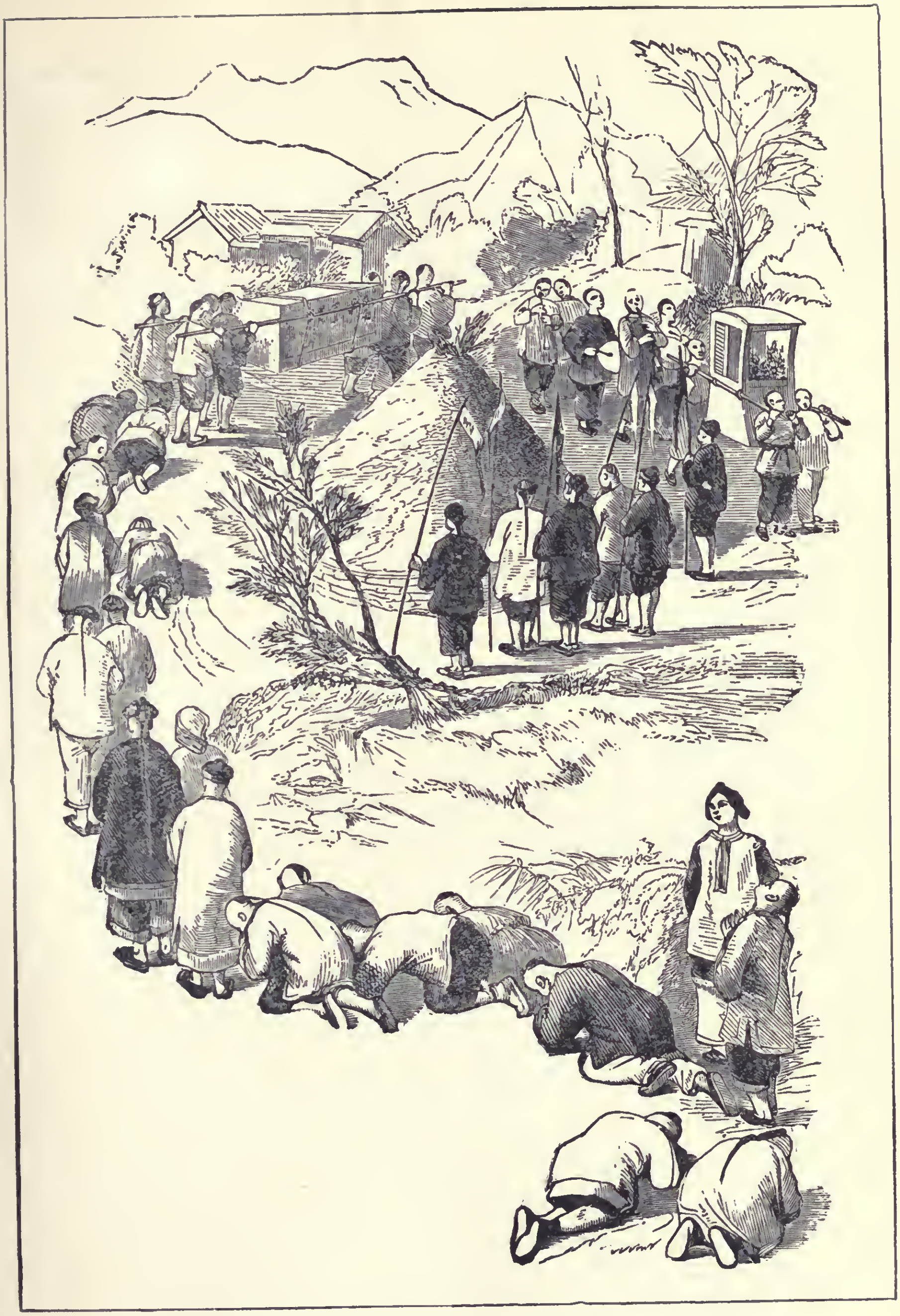
The first place was taken with little resistance, and its capture was followed by preparations for the attack on Tsingpu, which were hastened rather than delayed by a desperate attempt to set fire to Shanghai. The plot was fortunately discovered in time, and the culprits captured and summarily executed to the number of two hundred. Early in May a strong force was assembled at Sunkiang, and proceeded by boat, on account of the difficulties of locomotion, to Tsingpu. The fire of the guns, in which the expedition was exceptionally strong, proved most destructive, and two breaches being pronounced practicable the place was carried by assault. The rebels fought well and up to the last, when they found fight impossible. The Chinese troops slew every man found in the place with arms in his hands.

A few days later Nanjao was captured, but in the attack the French commander, Admiral Protet, a gallant officer who had been to the front during the whole of these operations, was shot dead. The rebels, disheartened by these successive defeats, rallied at Cholin, where they prepared to make a final stand. The allied force attacked Cholin on the 20th of May, and an English detachment carried it almost at the point of the bayonet. With this achievement the operations of the English troops came for the moment to an end, for a disaster to the imperial arms in their rear necessitated their turning their attention to a different quarter.

A Cunning Stratagem.

The troops summoned from Ganking had at last arrived to the number of five or six thousand men; and the Furai Sieh, who was on the point of being superseded to make room for Li Hung Chang, thought to employ them before his departure on some enterprise which should redound to his credit and restore his sinking fortunes. The operation was as hazardous as it was ambitious. The resolution he came to was to attack the city and forts of Taitsan, a place northwest of Shanghai, and not very distant from Chung Wang's headquarters at Soochow. The Imperialist force reached Taitsan on the 12th of May, but less than two days later Chung Wang arrived in person at the head of ten thousand chosen troops to relieve the garrison.

A battle ensued on the day following, when, notwithstanding their great superiority in numbers, the Taepings failed to obtain any success. In this extremity Chung Wang resorted to a stratagem. Two thousand of his men shaved their heads and pretended to desert to the Imperialists. When the battle was renewed at sunrise on the following morning this band threw aside their assumed



FOLLOWING THE DEAD TO THE CEMETERY.

character and turned upon the Imperialists. A dreadful slaughter ensued. Of the seven thousand Honan braves and the Tartars from Shanghai, five thousand fell on the field. The consequences of this disaster were to undo most of the good accomplished by General Staveley and his force. The Imperialists were for the moment dismayed, and the Taepings correspondingly encouraged. General Staveley's communications were threatened, one detachment was cut off, and the general had to abandon his intended plan and retrace his steps to Shanghai.

Discovered Just in Time.

Chung Wang then laid regular siege to Sunkiang, where Ward was in person, and he very nearly succeeded in carrying the place by escalade. The attempt was fortunately discovered by an English sailor just in time, and repulsed with a loss to the rebels of one hundred men. The Taepings continued to show great daring and activity before both Sunkiang and Tsingpu; and although the latter place was bravely defended, it became clear that the wisest course would be to evacuate it. A body of troops was therefore sent from Shanghai to form a junction with Ward at Sunkiang, and to effect the safe retreat of the Tsingpu garrison.

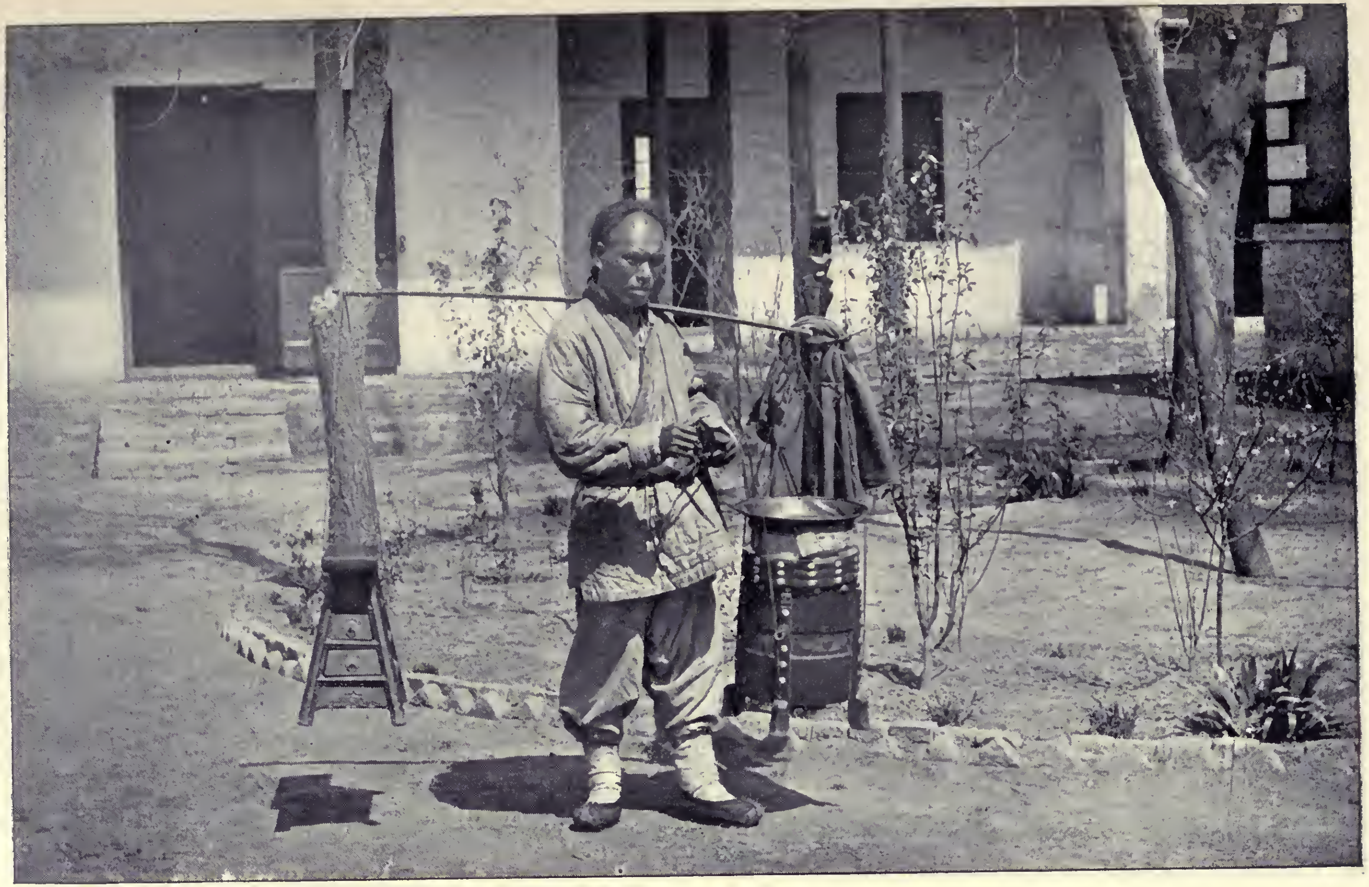
The earlier proceedings were satisfactorily arranged, but the last act of all was grossly mismanaged and resulted in a catastrophe. Ward caused the place to be set on fire, when the Taepings, realizing what was being done, hastened into the town, and assailed the retiring garrison. A scene of great confusion followed; many lives were lost, and the Commandant who had held it so courageously was taken prisoner. Chung Wang could therefore appeal to some facts to support his contention that he had got the better of the Europeans and the Imperialists in the province of Kiangsu.

From the scene of his successes Chung Wang was once more called away by the timidity or peril of Tien Wang, who was barely able to maintain his position at Nankin, but when he hastened off to assist the chief of the Taepings he found that he was out of favor, and that the jealousy or fear of his colleagues brought about his temporary disgrace and loss of title. Shortly after Chung Wang's departure Ward was killed in action and Burgevine succeeded to the command, but it soon became apparent that his relations with the Chinese authorities would not be smooth. General Ching was jealous of the Ever-Victorious Army and wished to have all the credit for himself.

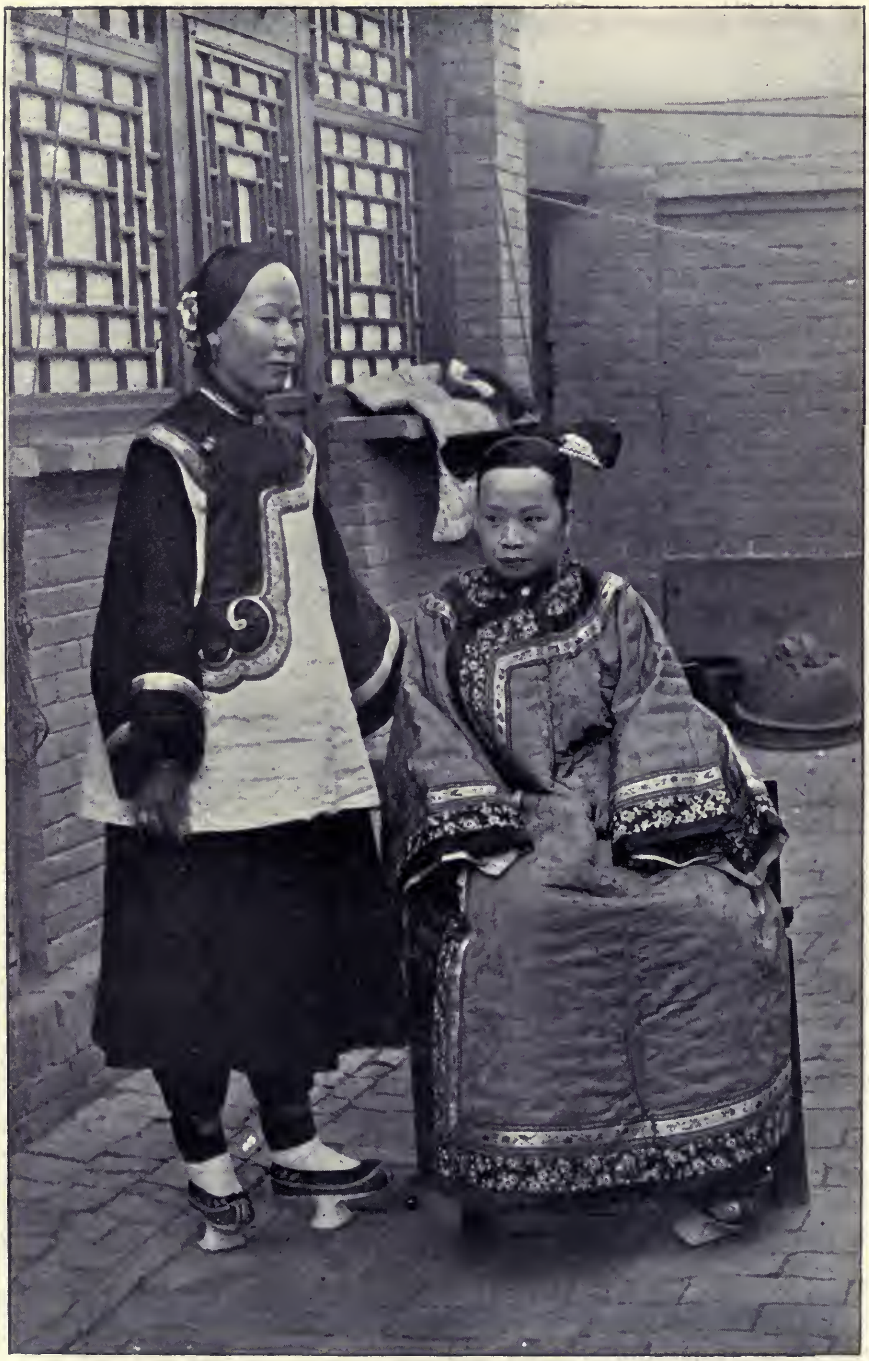
A Sharp Quarrel.

Li Hung Chang who had been appointed Futai or Governor of Kiangsu entertained doubts of the loyalty of this adventurer, and a feud broke out between them at an early stage of their relations. Burgevine was a man of high temper and strong passions, who was disposed to treat his Chinese colleagues with lofty superciliousness, and who met the wiles of the Futai with peremptory demands to recognize the claims of himself and his band. Nor was this all. Burgevine had designs of his own. Although the project had not taken definite form in his mind—for an unsubdued enemy was still in possession of the greater part of the province—the inclination was strong within him to play the part of military dictator with the Chinese; or failing that, to found an independent authority on some convenient spot of Celestial territory.

Burgevine's character was described at a later period as being that of "a man of large promises and few works." "His popularity



BARBER OF CANTON, CHINA, CARRYING HIS OUTFIT



CHINESE LADIES OF THE HIGHER CLASS

was great among a certain class. He was extravagant in his generosity, and as long as he had anything would divide it with the so-called friends, but never was a man of any administrative or military talent; and latterly, through the irritation caused by his unhealed wound and other causes, he was subject to violent paroxysms of anger, which rendered precarious the safety of any man who tendered to him advice that might be distasteful. He was extremely sensitive of his dignity, and held a higher position in Soochow than any foreigner did before." The Futai anticipated, perhaps, more than divined his wishes. In Burgevine he saw, very shortly after their coming into contact, not merely a man whom he disliked and distrusted, but one who, if allowed to pursue his plans unchecked, would in the end form a greater danger to the Imperial authority than even the Taepings. It is not possible to deny Li's shrewdness in reading the character of the man with whom he had to deal.

Patriotism of the Merchants.

Although Burgevine had succeeded to Ward's command, he had not acquired the intimacy and confidence of the great Chinese merchant, Takee and his colleagues, at Shanghai, which had been the main cause of his predecessor's influence and position. In Ward they felt implicit faith; Burgevine was comparatively unknown, and where known only regarded with suspicion. The patriotism of the Shanghai merchants consisted in protecting their own possessions. Having succeeded in this they began to consider whether it was necessary to expend any longer the large sums voluntarily raised for the support of the contingent.

The Futai Li, in order to test his obedience, proposed that Burgevine and his men should be sent round by sea to Nankin to take part in the siege of that city. The ships were actually prepared for their conveyance, and the Taotai Wou, who had first fitted out a fleet against the rebels, was in readiness to accompany Burgevine, when Li and his colleague, as suspicious of Burgevine's compliance as they would have been indignant at his refusal, changed their plans and countermanded the expedition. Instead of carrying out this project, therefore, they laid a number of formal complaints before General Staveley as to Burgevine's conduct, and requested the English Government to remove him from his command, and to appoint an English officer in his place.

An Unsafe Adventurer.

The charges against Burgevine did not at this time amount to more than a certain laxness in regard to the expenditure of the force, a disregard for the wishes and predjudices of the Chinnese Government, and the want of tact, or of the desire to conciliate, in his personal relations with the Futai. If Burgevine had resigned, all would have been well, but he regarded the position from the stand-point of the adventurer who believes that his own interests form a supreme law and are the highest good. As commander of the Ever-Victorious Army he was a personage to be considered even by foreign governments. He would not voluntarily surrender the position which alone preserved him from obscurity. Having come to this decision it was clear that even the partial execution of his plans must draw him into many errors of judgment which could not but embitter the conflict.

The reply of the English commander was to the effect that personally he could not interfere, but that he would refer the matter to London as well as to Mr. Bruce at Pekin. In consequence of the delay thus caused the project of removing the force to Nankin was revived, and, the steamers having been chartered, Burgevine was requested to bring down his force from Sunkiang and to embark it at Shanghai. This he expressed his willingness to do on payment of his men who were two months in arrear, and on the settlement of all outstanding claims. Burgevine was supported by his troops. Whatever his dislike to the proposed move, theirs was immeasurably greater. They refused to move without the payment of all arrears; and on the 2d of January they even went so far as to openly mutiny.

Struck a Mandarin.

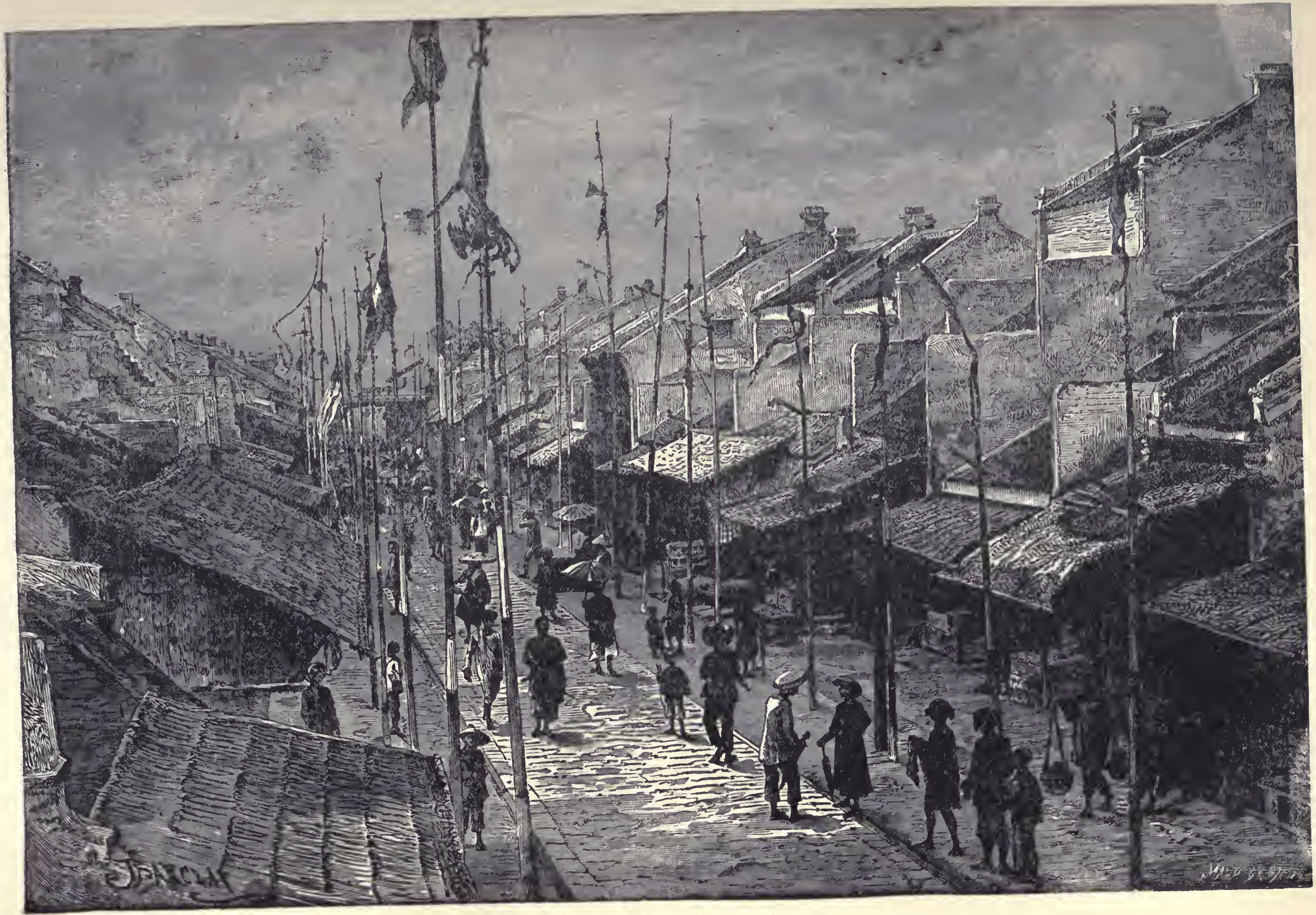
Two days later Burgevine went to Shanghai, and had an interview with Takee. The meeting was stormy. Burgevine used personal violence towards the Shanghai merchant, whose attitude was at first overbearing, and he returned to his exasperated troops with the money, which he carried off by force. The Futai Li, on hearing of the assault on Takee, hastened to General Staveley to complain of Burgevine's gross insubordination in striking a mandarin, which by the law of China was punishable with death. Burgevine was dismissed from the Chinese service, and the notice of this removal was forwarded by the English General, with a recommendation to him to give up his command without disturbance. This Burgevine did, for the advice of the English general was equivalent to a command, and on the 6th of January, 1863, Burgevine was back at Shanghai.

Captain Holland was then placed in temporary command, while the answer of the Home Government was awaited to General Staveley's proposition to entrust the force to the care of a young captain of engineers, named Charles Gordon. Chung Wang returned at this moment to Soochow, and in Kiangsu the cause of the Taepings again revived through his energy. In February a detachment of Holland's force attacked Fushan, but met with a check, when the news of a serious defeat at Taitsan, where the former Futai Sieh had been defeated, compelled its speedy retreat to Sunkiang. Li had some reason to believe that Taitsan would surrender on the approach of the Imperialists, and he accordingly sent a large army, including 2,500 of the contingent, to attack it.

The affair was badly managed. The assaulting party was stopped by a wide ditch; neither boats nor ladders arrived. The Taepings fired furiously on the exposed party, several officers were killed, and the men broke into confusion. The heavy guns stuck in the soft ground and had to be abandoned; and despite the good conduct of the contingent the Taepings achieved a decisive success (13th February). Chung Wang was able to feel that his old luck had not deserted him, and the Taepings of Kiangsu recovered all their former confidence in themselves and their leader. This disaster inflicted a rude blow on the confidence of Li and his assistants; and it was resolved that nothing should be attempted until the English officer, at last appointed, had assumed the active command.

Gordon in Command.

Such was the position of affairs when on 24th of March, 1863, Major Gordon took command of the Ever-Victorious Army. At that moment it was not merely discouraged by its recent reverses, but it was discontented with its position, and when Major Gordon assumed the command at Sunkiang there was some fear of an immediate mutiny. The new commander succeeded in allaying



STREET IN NAM-DIRAH.

their discontent, and believing that active employment was the best cure for insubordination resolved to relieve Chanzu without delay. The Taepings were pressing the siege hard and would probably have captured the place before many days when Major Gordon attacked them in their stockades and drove them out with no inconsiderable loss.

The Next Move.

Having thus gained the confidence of his men and the approbation of the Chinese authorities Major Gordon returned to Sunkiang where he employed himself in energetically restoring the discipline of his force, and in preparing for his next move which at the request of Li Hung Chang was to be the capture of Quinsan. On the 24th of April the force left Sunkiang to attack Quinsan, but it had not proceeded far when its course had to be altered to Taitsan, where, through an act of treachery, a force of 1,500 Imperialists had been annihilated. It became necessary to retrieve this disaster without delay, more especially as all hope of taking Quinsan had for the moment to be abandoned.

Major Gordon at once altered the direction of his march, and joining *en route* General Ching, who had, on the news, broken up his camp before Quinsan, hastened as rapidly as possible to Taitsan, where he arrived on the 29th of April. Bad weather obliged the attack to be deferred until the 1st of May, when two stockades on the west side were carried, and their defenders compelled to flee, not into the town as they would have wished, but away from it towards Chanzu. On the following day, the attack was resumed on the north side, while the armed boats proceeded to assault the place from the creek. The firing continued from nine in the morning until five in the evening, when a breach seemed to be practicable, and two regiments were ordered to the assault. The rebels showed great courage and fortitude, swarming in the breach and pouring a heavy and well-directed fire upon the troops.

The attack was momentarily checked; but while the stormers remained under such cover as they could find, the shells of two howitzers were playing over their heads and causing frightful havoc among the Taepings in the breach. But for these guns, Major Gordon did not think that the place would have been carried at all; but after some minutes of this firing at such close quarters, the rebels began to show signs of wavering. A party of troops gained the wall, a fresh regiment advanced towards the breach, and the disappearance of the snake flag showed that the Taeping leaders had given up the fight. Taitsan was thus captured, and the three previous disasters before it retrieved.

Gordon's Difficulties.

On the 4th of May the victorious force appeared before Quinsan, a place of considerable strength and possessing a formidable artillery directed by a European. The town was evidently too strong to be carried by an immediate attack, and Major Gordon's movements were further hampered by the conduct of his own men, who, upon their arrival at Quinsan, hurried off in detachments to Sunkiang for the purpose of disposing of their spoil.

Ammunition had also fallen short, and the commander was consequently obliged to return to refit and to rally his men. At Sunkiang worse confusion followed, for the men, or rather the officers, broke out into mutiny on the occasion of Major Gordon appointing an English officer with the rank of lieutenant-colonel to the control of the commissariat, which had been completely neglected. The men who had served with Ward and Burgevine objected to this, and openly refused to obey orders. Fortunately the stores and ammunition were collected, and Major Gordon announced that he would march on the following morning, with or without the mutineers. Those who did not answer to their names at the end of the first half-march would be dismissed, and he spoke with the authority of one in complete accord with the Chinese authorities themselves.

Anxious for the Fray.

The soldiers obeyed him as a Chinese official, because he had been made a tsung-ping or brigadier-general, and the officers feared to disobey him as they would have liked on account of his commanding the source whence they were paid. The mutineers fell in, and a force of nearly 3,000 men, well-equipped and anxious for the fray, returned to Quinsan, where General Ching had, in the meanwhile, kept the rebels closely watched from a strong position defended by several stockades, and supported by the *Hysan* steamer. Immediately after his arrival, Major Gordon moved out his force to attack the stockades which the rebels had constructed on their right wing. These were strongly built; but as soon as the defenders perceived that the assailants had gained their flank they precipitately withdrew into Quinsan itself. General Ching wished the attack to be made on the Eastern Gate, opposite to which he had raised his own intrenchments, and by which he had announced his intention of forcing his way; but a brief inspection showed Major Gordon that that was the strongest point of the town, and that a direct attack upon it could only succeed, if at all, by a very considerable sacrifice of men.

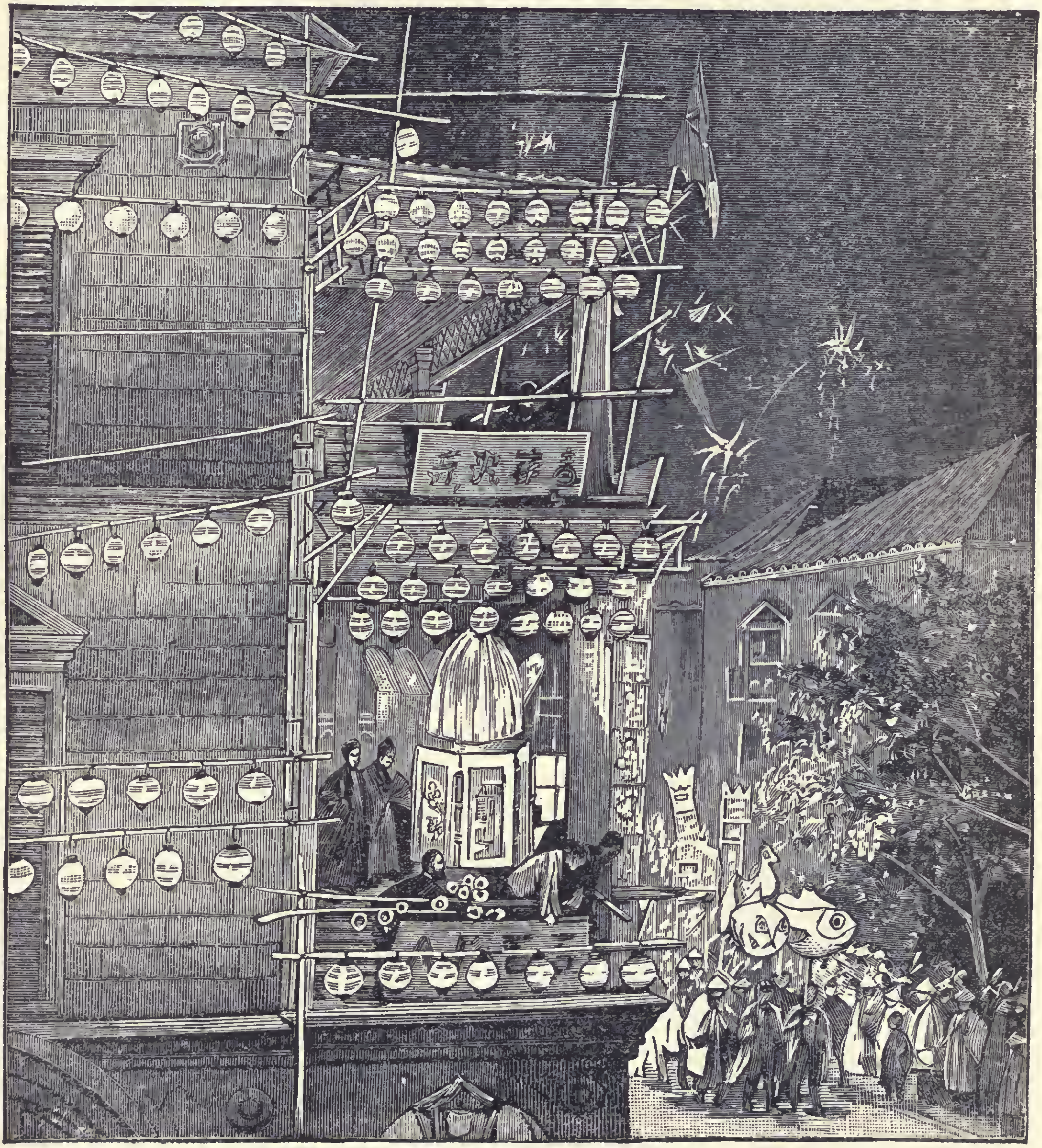
Like a prudent commander Major Gordon determined to reconnoitre; and, after much grumbling on the part of General Ching, he decided that the most hopeful plan was to carry some stockades situated seven miles west of the town, and thence assail Quinsan on the Soochow side, which was weaker than the others. These stockades were at a village called Chumze. On the 30th of May the force detailed for his work proceeded to carry it out. The *Hyson* and fifty imperial gunboats conveyed the land force, which consisted of one regiment, some guns, and a large body of Imperialists.

The rebels at Chumze offered hardly the least resistance; whether it was that they were dismayed at the sudden appearance of the enemy, or, as was stated at the time, because they considered themselves illtreated by their comrades in Quinsan. The *Hyson* vigorously pursued those who fled towards Soochow, and completed the effect of this success by the capture of a very strong and well-built fort covering a bridge at Ta Edin. An Imperialist garrison was installed there, and the *Hyson* continued the pursuit to within a mile of Soochow itself.

A Lively Panic.

The defenders of Quinsan itself were terribly alarmed at the cutting off of their communications. They saw themselves on the point of being surrounded, and they yielded to the uncontrollable impulse of panic. During the night, after having suffered severely from the *Hyson* fire, the garrison evacuated the place, which might easily have held out; and General Ching had the personal satisfaction, on learning from some deserters of the flight of the garrison, of leading his men over the eastern walls which he had wished to assault. The importance of Quinsan was realized on its capture. Major

Gordon pronounced it to be the key of Soochow, and at once resolved to establish his headquarters there, partly because of its natural advantages, but also and not less on account of its enabling him to gradually destroy the evil associations and vicious habits which the men had contracted at Sunkiang.



A CHINESE FESTIVAL.

The change was not acceptable, however, to the force itself; and the artillery in particular refused to obey orders, and threatened to shoot their officers. Discipline was, however, promptly reasserted by the energy of the commander, who ordered the principal ringleader to be shot and the Ever Victorious Army became gradually reconciled to its new position at Quinsan. After the capture of Quinsan there was a cessation of active operations for nearly two months. It was the height of summer and the new troops had to be drilled. The difficulty with Ching, who took all the credit for the capture of Quinsan to himself, was arranged through the mediation of Dr. Macartney, who had just left the English army to become Li's right-hand man.

Removal of a Commander.

Two other circumstances occurred to embarrass the young commander. There were rumors of some meditated movement on the part of Burgevine, who had returned from Pekin with letters exculpating him and who endeavored to recover the command in spite of Li Hung Chang, and there was a further manifestation of insubordination in the force, which, as Gordon said, bore more resemblance to a rabble than the magnificent army it was popularly supposed to be. The artillery had been cowed by Major Gordon's vigor, but its efficiency remained more doubtful than could be satisfactory to the general responsible for its condition, and also relying upon it as the most potent arm of his force. He resolved to remove the old commander, and to appoint an English officer, Major Tapp, in his place.

On carrying his determination into effect the officers sent in "a round robin," refusing to accept the new officer. This was on the 25th of July, and the expedition which had been decided upon against Wokong had consequently to set out the following morning without a single artillery officer. In face of the inflexible resolve of the leader, however, the officers repented, and appeared in a body at the camp begging to be taken back, and expressing their willingness to accept "Major Tapp or anyone else" as their colonel. They were promptly reinstated.

With these troops, part of whom had only just returned to a proper sense of discipline, Gordon proceeded to attack Kahpoo, a place on the Grand Canal south of Soochow, where the rebels held two strongly-built stone forts. The force had been strengthened by the addition of another steamer, the *Firefly*, a sister vessel to the *Hyson*. Major Gordon arrived before Kahpoo on the 27th of July; and the garrison, evidently taken by surprise, made scarcely the least resistance. The capture of Kahpoo placed Gordon's force between Soochow and Wokong, the next object of attack. At Wokong the rebels were equally unprepared.

The Place Surrendered.

The garrison at Kahpoo, thinking only of its own safety, had fled to Soochow, leaving their comrades at Wokong unwarned and to their fate. So heedless were the Taepings at this place of all danger from the north, that they had even neglected to occupy a strong stone fort situated about 1,000 yards north of the walls. The Taepings attempted too late to repair their error, and the loss of this fort caused them that of all their other stockades. Wokong itself was too weak to offer any effectual resistance; and the garrison on the eve of the assault ordered for the 29th of July sent out a request for quarter, which was granted, and the place surrendered without further fighting. Meanwhile an event of far greater importance had happened than even the capture of these towns, although they formed the necessary preliminary to the investment of Soochow. Burgevine had come to the decision to join the Taepings.

Disappointed in his hope of receiving the command, Burgevine remained on at Shanghai, employing his time in watching the varying phases of a campaign in which he longed to take part, and of which he believed that it was only his due to have the direction, but still hesitating as to what decision it behoved him to take. His contempt for all Chinese officials became hatred of the bitterest kind of the Futai, by whom he had been not merely thwarted but overreached, and predisposed him to regard with no unfavorable eye the idea of joining his fortunes with those of the rebel Taepings.

Jealous of Gordon.

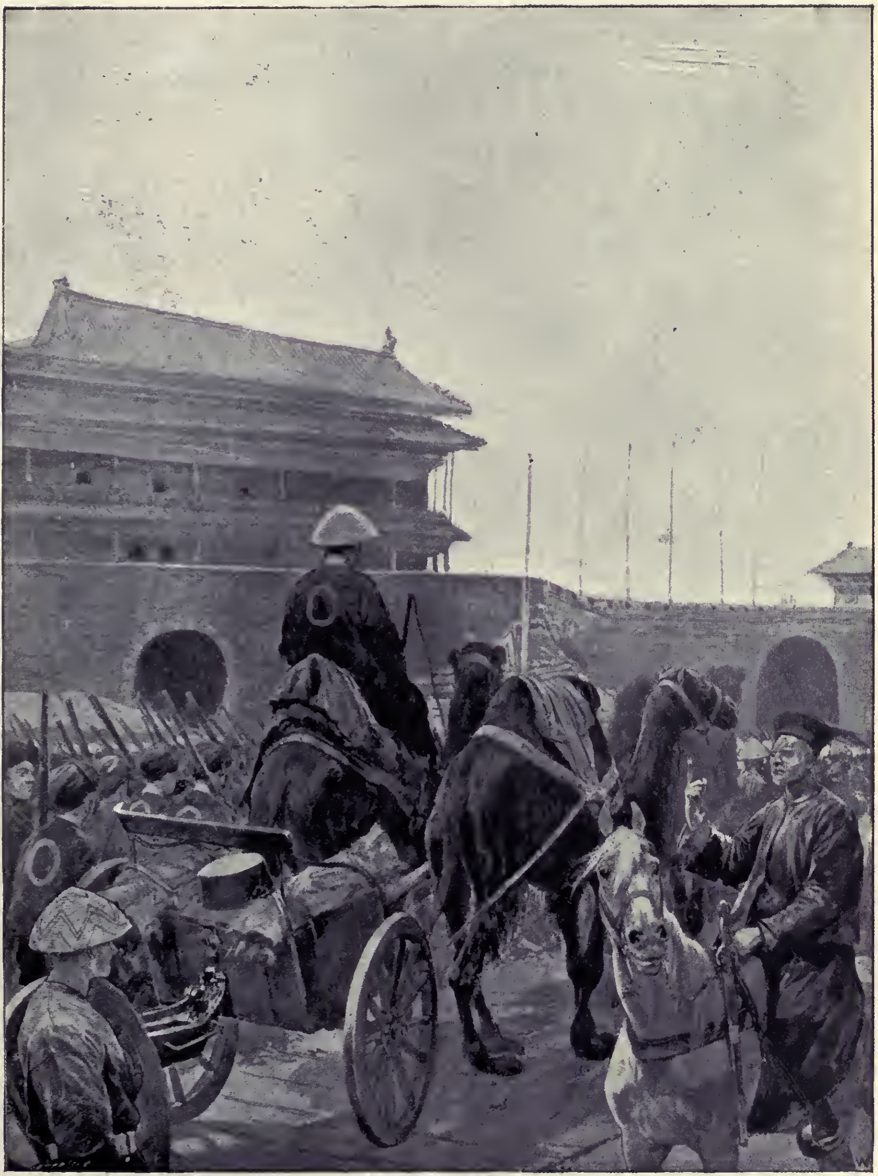
To him in this frame of mind came some of the dismissed officers and men of the Ward force appealing to his vanity by declaring that his soldiers remembered him with affection, and that he had only to hoist his flag for most of his old followers to rally round him. There was little to marvel at if he also was not free from some feeling of jealousy at the success and growing fame of Major Gordon, for whom he simulated a warm friendship. The combination of motives proved altogether irresistible as soon as he found that several hundred European adventurers were ready to accompany him into the ranks of the Taepings, and to endeavor to do for them what they failed to perform for the Imperialists.

On the 15th of July, Dr. Macartney wrote to Major Gordon stating that he had positive information that Burgevine was enlisting men for some enterprise, that he had already collected about 300 Europeans, and that he had even gone so far as to choose a special flag, a white diamond on a red ground, and containing a black star in the centre of the diamond. On the 21st of the same month Burgevine wrote to Major Gordon saying that there would be many rumors about him, but that he was not to believe any of them, and that he would come and see him shortly. This letter was written as a blind, and, unfortunately, Major Gordon attached greater value to Burgevine's word than he did to the precise information of Dr. Macartney. He was too much disposed to think that, as the officer had to a certain extent superseded Burgevine in command, he was bound to take the most favorable view of all his actions, and to trust implicitly in his good faith. Major Gordon, trusting to his word, made himself personally responsible to the Chinese authorities for his good faith, and thus Burgevine escaped arrest.

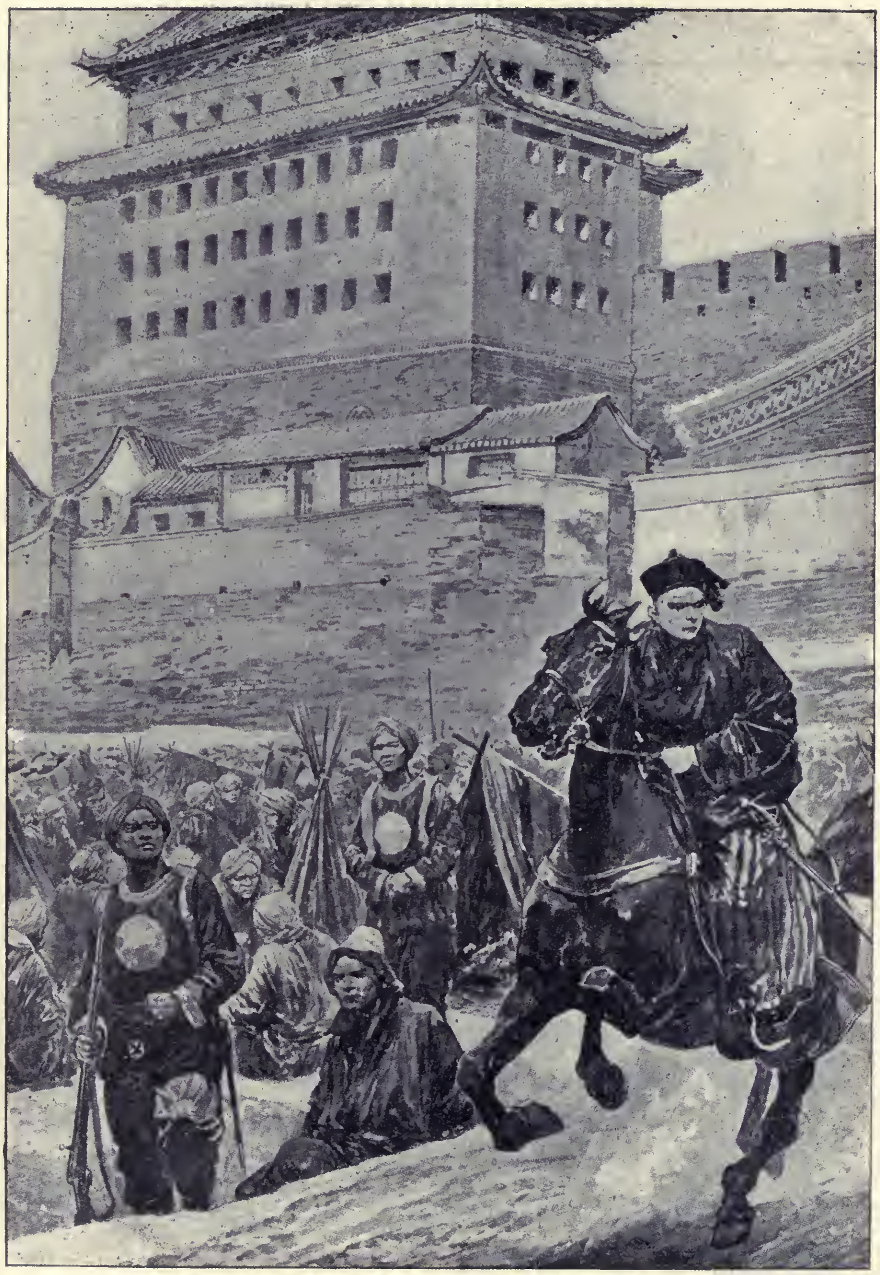
Burgevine's plans had been deeply laid. He had been long in correspondence with the Taepings, and his terms had been accepted. He proclaimed his hostility to the Government by seizing one of their new steamers.

Immediate Danger.

At this very moment Major Gordon came to the decision to resign, and he hastened back to Shanghai in order to place his withdrawal from the force in the hands of the Futai. He arrived there on the very day that Burgevine seized the *Kajow* steamer at Sunkiang, and on hearing the news he at once withdrew his resignation, which had been made partly from irritation at the irregular payment of his men, and also on account of the cruelty of General Ching. Not merely did he withdraw his resignation, but he hastened back to Quinsan, into which he rode on the night of the very same day that had witnessed his departure. The immediate and most pressing danger was from the possible defection of the force to its old leader, when, with the large stores of artillery and ammunition at Quinsan in their possession, not even Shanghai, with its very weak foreign garrison, could be considered safe from attack.



CHINESE SOLDIERS ENTERING THE PRINCIPAL GATE AT PEKIN



CHINESE IMPERIAL TROOPS OUTSIDE THE GATES OF PEKIN

As a measure of precaution Major Gordon sent some of his heavy guns and stores back to Taitsan, where the English commander, General Brown, consented to guard them, while he hastened off to Kahpoo, now threatened both by the Soochow force and by the foreign adventurers acting under Burgevine. He arrived at the most critical moment. The garrison was hard pressed. General Ching had gone back to Shanghai, and only the presence of the *Hyson* prevented the rebels, who were well armed and possessed an efficient artillery, from carrying the fort by a rush. The arrival of Major Gordon with 150 men on board his third steamer, the *Cricket*, restored the confidence of the defenders, but there was no doubt that Burgevine had lost a most favorable opportunity, for if he had attacked this place instead of proceeding to Soochow it must have fallen.

Moving on the Rebel Stronghold.

General Ching, who was a man of almost extraordinary energy and restlessness, resolved to signalize his return to the field by some striking act while Major Gordon was completing his preparations at Quinsan for a fresh effort. His headquarters were at the strong fort of Ta Edin, on the creek leading from Quinsan to Soochow, and having the *Hyson* with him, he determined to make a dash to some point nearer the great rebel stronghold. On the 30th of August he had seized the position of Waiquaidong, where, in three days, he threw up stockades, admirably constructed, and which could not have been carried save by a great effort on the part of the whole of the Soochow garrison.

Towards the end of September, Major Gordon, fearing lest the rebels, who had now the supposed advantage of Burgevine's presence and advice, might make some attempt to cut off General Ching's lengthy communications, moved forward to Waiquaidong to support him; but when he arrived, he found that the impatient mandarin, encouraged either by the news of his approach or at the inaction of the Taepings in Soochow, had made a still further advance of two miles, so that he was only 1,000 yards distant from the rebel stockades in front of the East Gate. Major Gordon had at this time been reinforced by the Franco-Chinese corps, which had been well disciplined, under the command of Captain Bonnefoy, while the necessity of leaving any strong garrison at Quinsan had been obviated by the loan of 200 Belooches from General Brown's force.

Effective Fire of the Gunboat.

The rebel position having been carefully reconnoitred, both on the east and on the south, Major Gordon determined that the first step necessary for its proper beleaguerment was to seize and fortify the village of Patachiaou, about one mile south of the city wall. The village, although stockaded, was evacuated by the garrison after a feeble resistance, and an attempt to recover it a few hours later by Mow Wang in person resulted in a rude repulse chiefly on account of the effective fire of the *Hyson*. Burgevine, instead of fighting the battles of the failing cause he had adopted, was travelling about the country: at one moment in the capital interviewing Tien Wang and his ministers, at another going about in disguise even in the streets of Shanghai.

But during the weeks when General Ching might have been taken at a disadvantage, and when it was quite possible to recover some of the places which had been lost, he was absent from the scene of military operations. After the capture of Patachiaou most of the troops and the steamers that had taken it were sent back to Waiquaidong, but Major Gordon remained there with a select body of his men and three howitzers. The rebels had not resigned themselves to the loss of Patachiaou, and on the 1st of October they made a regular attempt to recover it. They brought the *Kajow* into action, and, as it had found a daring commander in a man named Jones, its assistance proved very considerable. They had also a 32-pounder gun on board a junk, and this enabled them to overcome the fire of Gordon's howitzers and also of the *Hyson*, which arrived from Waiquaidong during the engagement. But notwithstanding the superiority of their artillery, the rebels hesitated to come to close quarters, and when Major Gordon and Captain Bonnefoy led a sortie against them at the end of the day they retired precipitately.

Wishes to Surrender.

At this stage Burgevine wrote to Major Gordon two letters—the first exalting the Taepings, and the second written two days later asking for an interview, whereupon he expressed his desire to surrender on the provision of personal safety. He assigned the state of his health as the cause of this change, but there was never the least doubt that the true reason of this altered view was dissatisfaction with his treatment by the Taeping leaders and a conviction of the impossibility of success. Inside Soochow, and at Nankin, it was possible to see with clearer eyes than at Shanghai that the Taeping cause was one that could not be resuscitated.

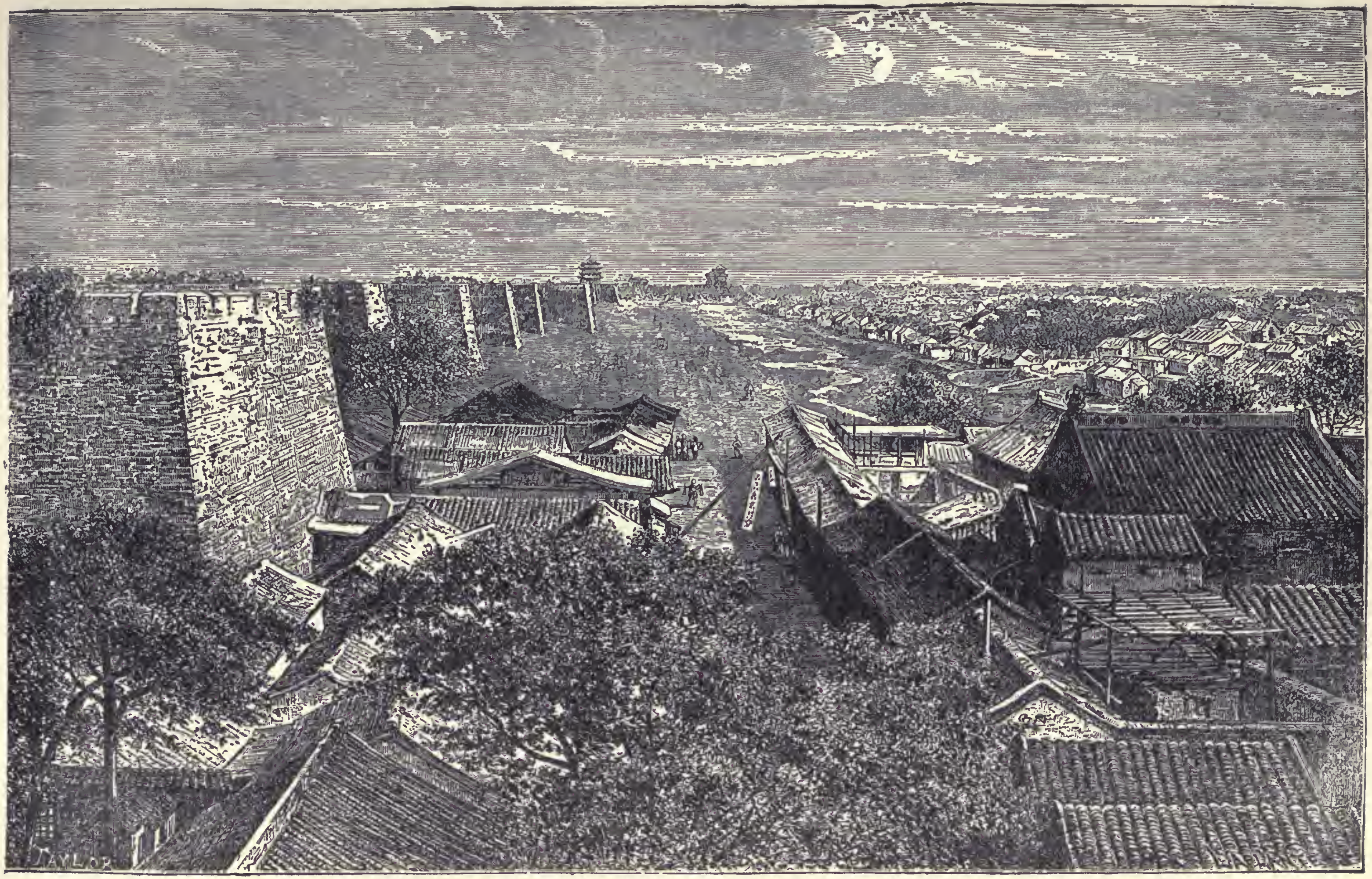
But although Burgevine soon and very clearly saw the hopelessness of the Taeping movement, he had by no means made up his mind to go over to the Imperialists. With a considerable number of European followers at his beck and call, and with a profound and ineradicable contempt for the whole Chinese official world, he was loth to lose or surrender the position which gave him a certain importance. He vacillated between a number of suggestions, and the last he came to was the most remarkable, at the same time that it revealed more clearly than any other the vain and meretricious character of the man.

A Scheme of Treachery.

In his second interview with Major Gordon he proposed that that officer should join him, and combining the whole force of the Europeans and the disciplined Chinese, seize Soochow,. and establish an independent authority of their own. It was the old filibustering idea, revived under the most unfavorable circumstances, of fighting for their own hand, dragging the European name in the dirt, and founding an independent authority of some vague, undefinable and transitory character. Major Gordon listened to the unfolding of this scheme of miserable treachery, and only his strong sense of the utter impossibility, and indeed the ridiculousness of the project, prevented his contempt and indignation finding forcible expression.

Burgevine, the traitor to the Imperial cause, the man whose health would not allow him to do his duty to his new masters in Soochow, thus revealed his plan for defying all parties, and for deciding the fate of the Dragon Throne. The only reply he received was the cold one that it would be better and wiser to confine his attention to the question of whether he intended to yield or not, instead of discussing idle schemes of "vaulting ambition."

Meantime, Chung Wang had come down from Nankin to superintend the defence of Soochow; and in face of a more capable opponent he still did not despair of success,



111 GENERAL VIEW OF THE FORTIFICATIONS OF PEKIN.

or at the least of making a good fight of it. He formed the plan of assuming the offensive against Chanzu whilst General Ching was employed in erecting his stockades step by step nearer to the eastern wall of Soochow. In order to prevent the realization of this project Major Gordon made several demonstrations on the western side of Soochow, which had the effect of inducing Chung Wang to defer his departure.

At this conjuncture serious news arrived from the south. A large rebel force, assembled from Chekiang and the silk districts south of the Taho lake, had moved up the Grand Canal and held the garrison of Wokong in close confinement. On the 10th of October the Imperialists stationed there made a sortie, but were driven back with the loss of several hundred men killed and wounded.

Hard Fought Battle.

Their provisions were almost exhausted, and it was evident that unless relieved they could not hold out many days longer. On the 12th of October Major Gordon therefore hastened to their succor. The rebels held a position south of Wokong, and, as they felt sure of a safe retreat, they fought with great determination. The battle lasted three hours; the guns had to be brought up to within fifty yards of the stockade, and the whole affair is described as one of the hardest fought actions of the war. On the return of the contingent to Patachiaou, about thirty Europeans deserted the rebels, but Burgevine and one or two others were not with them.

Chung Wang had seized the opportunity of Gordon's departure for the relief of Wokong to carry out his scheme against Chanzu. Taking the *Kajow* with him, and a considerable number of the foreign adventurers, he reached Monding, where the Imperialists were strongly intrenched at the junction of the main creek from Chanzu with the canal. He attacked them, and a severely contested struggle ensued, in which at first the Taepings carried everything before them. But the fortune of the day soon veered round. The *Kajow* was sunk by a lucky shot, great havoc was wrought by the explosion of a powder-boat, and the Imperialists remained masters of a hard-fought field.

Succeeded in Escaping.

The defection of the Europeans placed Burgevine in serious peril, and only Major Gordon's urgent representations and acts of courtesy to the Mow Wang saved his life. The Taeping leader, struck by the gallantry and fair dealing of the English officer, set Burgevine free, and the American consul thanked Major Gordon for his great kindness to that misguided officer. Burgevine came out of the whole complication with a reputation in every way tarnished. He had not even the most common courage which would have impelled him to stay in Soochow and take the chances of the party to which he had attached himself. Whatever his natural talents might have been, his vanity and weakness obscured them all. With the inclination to create an infinity of mischief, it must be considered fortunate that his ability was so small, for his opportunities were abundant.

The conclusion of the Burgevine incident removed a weight from Major Gordon's mind. Established on the east and south of Soochow, he determined to secure a similar position on its western side, when he would be able to intercept the communication still held by the garrison across the Taho lake. In order to attain this object it was necessary, in the first place, to carry the stockades at Wuliungchow, a village two miles west of Patachiaou. The place was captured at the first attack and successfully held, notwithstanding a fierce attempt to recover it under the personal direction of Chung Wang, who returned for the express purpose.

This success was followed by others. Another large body of rebels had come up from the south and assailed the garrison of Wokong. On the 26th of October one of Gordon's lieutenants, Major Kirkham, inflicted a severe defeat upon them, and vigorously pursued them for several miles. The next operation undertaken was the capture of the village of Leeku, three miles north of Soochow, as the preliminary to investing the city on the north. Here Major Gordon resorted to his usual flanking tactics, and with conspicuous success. The rebels fought well; one officer was killed at Gordon's side, and the men in the stockade were cut down with the exception of about forty, who were made prisoners.

The Force too Small.

Soochow was then assailed on the northern as well as on the other sides, but Chung Wang's army still served to keep open communications by means of the Grand Canal.

That army had its principal quarters at Wusieh, where it was kept in check by a large Imperialist force under Santajin, Li's brother, who had advanced from Kongyin on the Yangtse. Major Gordon's main difficulty now arose from the insufficiency of his force to hold so wide an extent of country; and in order to procure a reinforcement from Santajin, he agreed to assist that commander against his able opponent Chung Wang. With a view to accomplishing this the Taeping position at Wanti, two miles north of Leeku, was attacked and captured.

At this stage of the campaign there were 13,500 men round Soochow, and of these 8,500 were fully occupied in the defence of the stockades, leaving the very small number of 5,000 men available for active measures in the field. On the other hand, Santajin had not fewer than 20,000, and possibly as many as 30,000 men under his orders. But the Taepings still enjoyed the numercial superiority. They had 40,000 men in Soochow, 20,000 at Wusieh, and Chung Wang occupied a camp, half-way between these places, with 18,000 followers. The presence of Chung Wang was also estimated to be worth a corps of 5,000 soldiers.

Petty Rivalries.

Had Gordon been free to act, his plan of campaign would have been simple and decisive. He would have effected a junction of his forces with Santajin, he would have overwhelmed Chung Wang's 18,000 with his combined army of double that strength, and he would have appeared at the head of his victorious troops before the bewildered garrison of Wusieh. It would probably have terminated the campaign at a stroke. Even the decisive defeat of Chung Wang alone might have entailed the collapse of a cause now tottering to its fall. But Major Gordon had to consider not merely the military quality of his allies, but also their jealousies and differences.

General Ching hated Santajin on private grounds as well as on public. He desired a monopoly of the profit and honor of the campaign. His own reputation would be made by the capture of Soochow. It would be diminished and cast into the shade were another Imperial commander to defeat Chung Wang and close the line of the Grand Canal. Were Gordon to detach himself from General Ching he could not feel sure what that jealous and impulsive commander would do. He would certainly not preserve the vigilant defensive before Soochow necessary to ensure the safety of the army operating to the north. The commander of the Ever-Victorious Army had consequently to abandon the tempting idea of crushing Chung Wang and to have recourse to slower methods.

An Unexpected Retreat.

On the 19th of November Major Gordon collected the whole of his available force to attack Fusaiquan, a place on the Grand Canal six miles north of Soochow. Here the rebels had barred the canal at three different points, while on the banks they occupied eight earthworks, which were fortunately in a very incomplete state. A desperate resistance was expected from the rebels at this advantageous spot, but they preferred their safety to their duty, and retreated to Wusieh with hardly any loss. In consequence of this reverse Chung Wang withdrew his forces from his camp in face of Santajin, and concentrated his men at Monding and Wusieh for the defence of the Grand Canal. The investment of Soochow being now as complete as the number of troops under the Imperial standard would allow, Major Gordon returned to General Ching's stockades in front of that place, with the view of resuming the attack on the Eastern Gate. General Ching and Captain Bonnefoy had met with a slight repluse there on the 14th of October. The stockade in front of the east gate was known by the name of the Low Mun, and had been strengthened to the best knowledge of the Taeping engineers. Their position was exceedingly formidable, consisting of a line of breastworks defended at intervals with circular stockades.

Major Gordon decided upon making a night attack, and he arranged his plans from the information provided by the European and other deserters who had been inside. The Taepings were not without their spies and sympathizers also, and the intended attempt was revealed to them. The attack was made at two in the morning of the 27th of November, but the rebels had mustered in force and received Major Gordon's men with tremendous volleys. Even then the disciplined troops would not give way, and encouraged by the example of their leader, who seemed to be at the front and at every point at the same moment, fairly held their own on the edge of the enemy's position.

The Troops Confused.

Unfortunately the troops in support behaved badly, and got confused from the heavy fire of the Taepings which never slackened. Some of them absolutely retired and others were landed at the wrong places. Major Gordon had to hasten to the rear to restore order, and during his absence the advanced guard were expelled from their position by a forward movement led by Mow Wang in person. The attack had failed, and there was nothing to do save to draw off the troops with as little further loss as possible. This was Major Gordon's first defeat, but it was so evidently due to the accidents inseparable from a night attempt, and to the fact that the surprise had been revealed, that it produced a less discouraging effect on officers and men than might have seemed probable. Up to this day Major Gordon had obtained thirteen distinct victories besides the advantage in many minor skirmishes.

Undismayed by this reverse Major Gordon collected all his troops and artillery from the other stockades, and resolved to attack the Low Mun position with his whole force. He also collected all his heavy guns and mortars and connonaded the rebel stockade for some time; but on an advance being ordered the assailants were compelled to retire by the fire which the Taepings brought to bear on them at every available point. Chung Wang had hastened down from Wusieh to take part in the defence of what was rightly regarded as the key of the position at Soochow, and both he and Mow Wang superintended in person the defence of the Low Mun stockade.

Superb Bravery.

After a further cannonade the advance was again sounded, but this second attack would also have failed had not the officers and men boldly plunged into the moat or creek and swum across. The whole of the stockades and a stone fort were then carried, and the Imperial forces firmly established at a point only 900 yards from the inner wall of Soochow. Six officers and fifty men were killed, and three officers, five Europeans and 128 men were wounded in this successful attack. The capture of the Low Mun stockades meant practically the fall of Soochow. Chung Wang then left it to its fate, and all the other Wangs except Mow Wang were in favor of coming to terms with the Imperialists. Even before this defeat Lar Wang had entered into communications with General Ching for coming over, and, as he had the majority of the troops at Soochow under his orders, Mow Wang was practically powerless, although resolute to defend the place to the last.

Several interviews took place between the Wangs and General Ching and Li Hung Chang. Major Gordon also saw the former, and had one interview with Lar Wang in person. The English officer proposed as the most feasible plan his surrendering one of the gates. During all this period Major Gordon had impressed on both of his Chinese colleagues the imperative necessity there was, for reasons of both policy and prudence, to deal leniently and honorably by the rebel chiefs. All seemed to be going well. General Ching took an oath of brotherhood with Lar Wang, Li Hung Chang agreed with everything that fell from Gordon's lips. The only one exempted from this tacit understanding was Mow Wang, always in favor of fighting it out and defending the town; and his name was not mentioned for the simple reason that he had nothing to do with the negotiations.

A Gallant Enemy.

For Mow Wang Major Gordon had formed the esteem due to a gallant enemy, and he resolved to spare no efforts to save his life. His benevolent intentions were thwarted by the events that had occurred within Soochow. Mow Wang had been murdered by the other Wangs, who feared that he might detect their plans and prevent their being carried out. The death of Mow Wang removed the only leader who was heartily opposed to the surrender of Soochow, and on the day after this chief's murder the Imperialists received possession of one of the gates. The inside of the city had been the scene of the most dreadful confusion. Mow Wang's men had sought to avenge their leader's death, and, on the other hand, the followers of Lar Wang had shaved their heads in token of their adhesion to the Imperialist cause.

Some of the more prudent of the Wangs, not knowing what turn events might take amid the prevailing discord, secured their safety by a timely flight. Major Gordon kept his force well in hand, and refused to allow any of the men to enter the city, where they would certainly have exercised the privileges of a mercenary force in respect of pillage. Instead of this Major Gordon endeavored to obtain for them two months' pay from the Futai, which that official stated his inability to procure. Major Gordon thereupon resigned in disgust, and on succeeding in obtaining one months' pay for his men, he sent them back to Quinsan without a disturbance.

Nine Headless Bodies.

The departure of the Ever Victorious Army for its headquarters was regarded by the Chinese officials with great satisfaction and for several reasons. In the flush of the success at Soochow both that force and its commander seemed in the way of the Futai, and to diminish the extent of his triumph. Neither Li nor Ching also had the least wish for any of the ex-rebel chiefs, men of ability and accustomed to command, to be taken into the service of the government. Of men of that kind there were already enough. General Ching himself was a sufficiently formidable rival to the Futai, without any assistance and encouragement from Lar Wang and the others. Li had no wish to save them from the fate of the rebels; and although he had promised, and General Ching had sworn to, their personal safety, he was bent on getting rid of them in one way or another.

He feared Major Gordon, but he also thought that the time had arrived when he could dispense with him and the foreign-drilled legion in the same way as he had got rid of Sherard Osborn and his fleet. The departure of the Quinsan force left him free to follow his own inclination. The Wangs were invited to an entertainment in the Futai's boat, and Major Gordon saw them both in the city and subsequently when on their way to Li Hung Chang. The exact circumstances of their fate were never known; but nine headless bodies were discovered on the opposite side of the creek, and not far distant from the Futai's quarters.

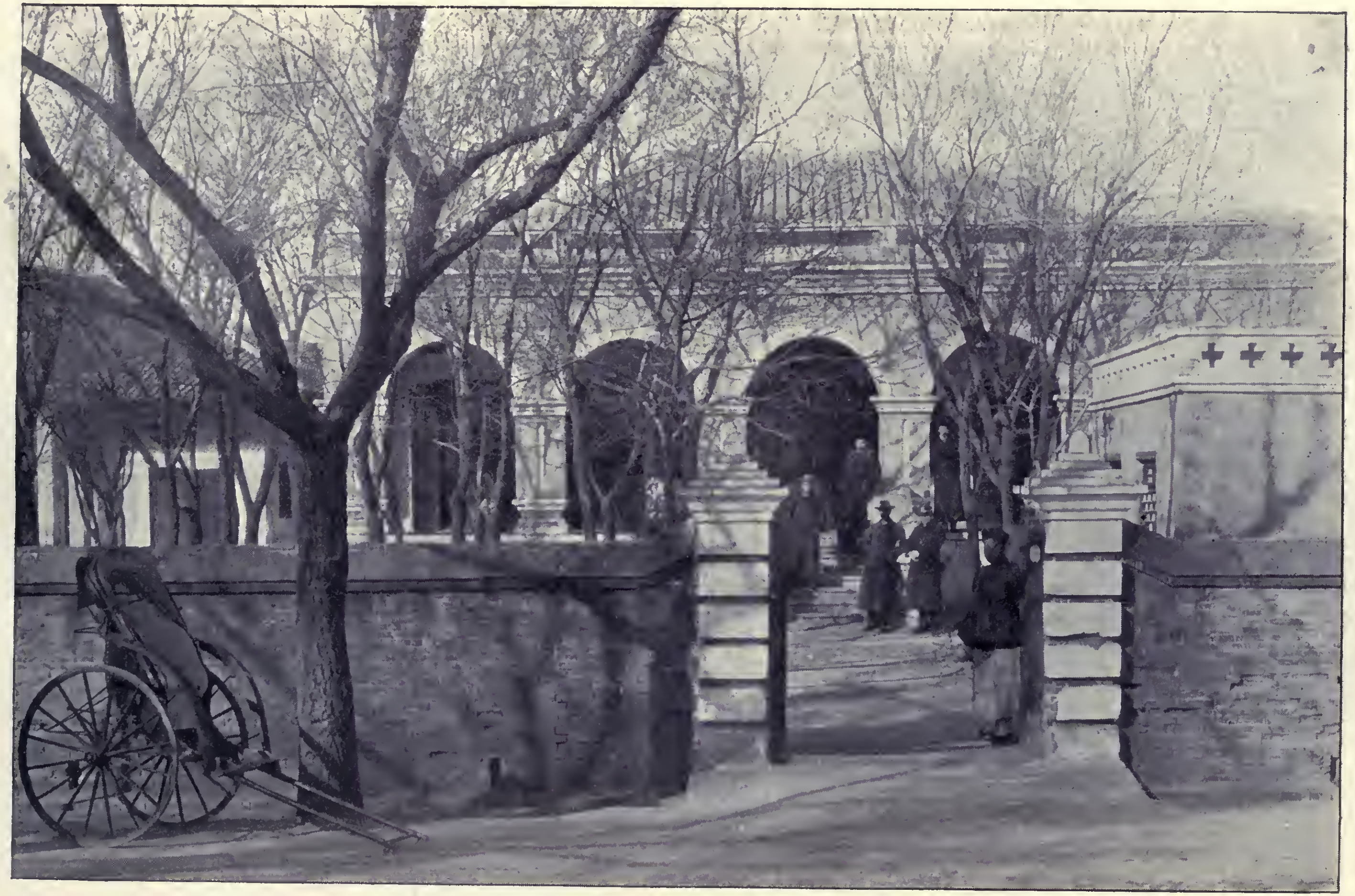
It then became evident that Lar Wang and his fellow Wangs had been brutually murdered. Major Gordon was disposed to take the office of their avenger into his own hands, but the opportunity of doing so fortunately did not present itself. He hastened back to Quinsan, where he refused to act any longer with such false and dishonorable colleagues. The matter was reported to Pekin. Both the mandarins sought to clear themselves by accusing each the other; and a special decree came from Pekin conferring on the English officer a very high order and the sum of 14,000 dollars. Major Gordon returned the money, and expressed his regret at being unable to accept any token of honor from the Emperor in consequence of the Soochow affair.

Gordon Again in the Field.

A variety of reasons, all equally creditable to Major Gordon's judgment and singlemindedness, induced him after two months' retirement to abandon his inaction and to sink his difference with the Futai. He saw very clearly that the sluggishness of the Imperial commanders would result in the prolongation of the struggle with all its attendant evils, whereas, if he took the field, he would be able to bring it to a conclusion within two months. Moreover, the Quinsan force, never very amenable to discipline, shook off all restraint when in quarters, and promised to become as dangerous to the government in whose way it was as to the enemy against whom it was engaged to fight.

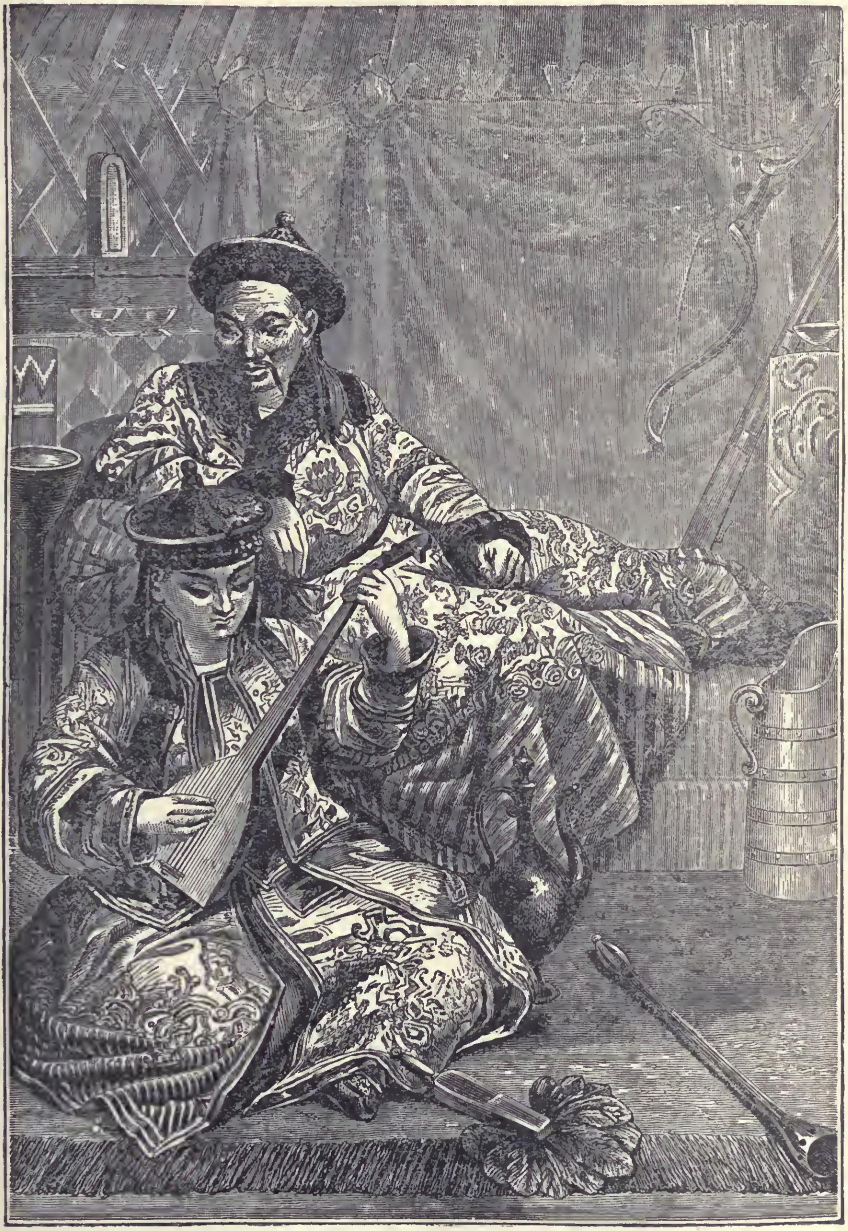
Major Gordon, in view of these facts, came to the prompt decision that it was his

RESIDENCE OF AMERICAN MISSIONARIES, TIEN TSIN, CHINA



UNITED STATES CONSULATE AT TIEN TSIN

duty, and the course most calculated to do good for him to retake the field, and strive as energetically as possible to expel the rebels from the small part of Kiangsu still remaining in their possession. On the 18th of February, 1864, he accordingly left Quinsan at the head of his men who showed great satisfaction at the return to active campaigning. Wusieh had been evacuated on the fall of Soochow, and Chung Wang's



CHINESE MANDARIN AND HIS WIFE.

force retired to Changchow, while that chief himself returned to Nankin. A few weeks later General Ching had seized Pingwang, thus obtaining the command of another entrance into the Taho Lake. Santajin established his force in a camp not far distant from Changchow, and engaged the rebels in almost daily skirmishes.

This was the position of affairs when Major Gordon took the field towards the end of February, and he at once resolved to carry the war into a new country by crossing the Taho lake and attacking the town of Yesing on its western shores. By seizing this and the adjoining towns he hoped to cut the rebellion in two, and to be able to attack Changchow in the rear. The operations at Yesing occupied two days; but at last the rebel stockades were carried with tremendous loss, not only to the defenders but also to a relieving force sent from Liyang. Five thousand prisoners were also taken.

Marching Onward.

Liyang itself was the next place to be attacked; but the intricacy of the country, which was intersected by creeks and canals, added to the fact that the whole region had been desolated by famine, and that the rebels had broken all the bridges, rendered this undertaking one of great difficulty and some risk. However, Major Gordon's fortitude vanquished all obstacles and when he appeared before Liyang he found that the rebel leaders in possession of the town had come to the decision to surrender. At this place Major Gordon came into communication with the general Paochiaou, who was covering the siege operations against Nankin which Tseng Kwofan was pressing with ever-increasing vigor.

The surrender of Liyang proved the more important, as the fortifications were found to be admirably constructed, and as it contained a garrison of fifteen thousand men and a plentiful supply of provisions. From Liyang, Major Gordon marched on Kintang, a town due north of Liyang, and about half-way between Changchow and Nankin. The capture of Kintang, by placing Gordon's force within striking distance of Changchow and its communications, would have compelled the rebels to suspend these operations and recall their forces.

A Resolute Garrison.

Unfortunately the attack on Kintang revealed unexpected difficulties. The garrison showed extraordinary determination; and although the wall was breached by the heavy fire, two attempts to assault were repulsed with heavy loss, the more serious inasmuch as Major Gordon was himself wounded below the knee, and compelled to retire to his boat. This was the second defeat Gordon had experienced.

In consequence of this reverse, which dashed the cup of success from Gordon's hands when he seemed on the point of bringing the campaign to a close in the most brilliant manner, the force had to retreat to Liyang, whence the commander hastened back with one thousand men to Wusieh. He reached Wusieh on the 25th of March, four days after the repulse at Kintang, and he there learnt that Fushan had been taken and that Chanzu was being closely attacked. The Imperialists had fared better in the south. General Ching had captured Kashingfoo, a strong place in Chekiang, and on the very same day as the repulse at Kintang Tso Tsung Tang had recovered Hangchow.

Major Gordon, although still incapacitated by his wound from taking his usual foremost place in the battle, directed all operations from his boat. He succeeded, after numerous skirmishes, in compelling the Taepings to quit their position before Chanzu; but they drew up in force at the village of Waisso, where they offered him battle. Most unfortunately Major Gordon had to entrust the conduct of the attack to his lieutenants, Colonels Howard and Rhodes, while he superintended the advance of the gunboats up the creek. Finding the banks were too high to admit of these being usefully employed, and failing to establish communications with the infantry, he discreetly returned to his camp, where he found everything in the most dreadful confusion owing to a terrible disaster.

Routed with Great Loss.

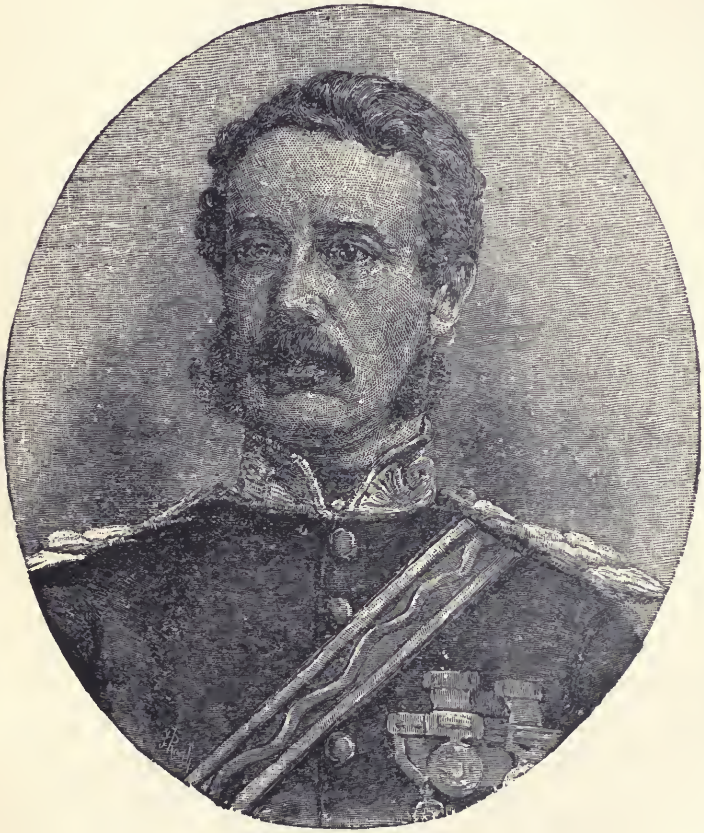
The infantry in fact had been out-manœuvred and routed with tremendous loss. Seven officers and 265 men had been killed, and one officer and sixty-two men wounded. Such an overwhelming disaster would have crushed any ordinary commander, particularly when coming so soon after such a rude defeat as that at Kingtang. It only roused Major Gordon to increased activity. He at once took energetic measures to retrieve this disaster. He sent his wounded to Quinsan, collected fresh troops, and, having allowed his own wound to recover by a week's rest, resumed in person the attack on Waisso. On the 10th of April Major Gordon pitched his camp within a mile of Waisso, and paid his men as the preliminary to the resumption of the offensive.

The attack commenced on the following morning, and promised to prove of an arduous nature; but by a skilful flank movement Major Gordon carried two stockades in person, and rendered the whole place no longer tenable. The rebels evacuated their position and retreated, closely pursued by the Imperialists. The villagers who had suffered from their exactions, rose upon them, and very few rebels escaped. The pursuit was continued for a week, and the lately victorious army of Waisso was practically annihilated. The capture of Changchow was to be the next crowning success of the campaign. For this enterprise the whole of the Ever-Victorious Army was concentrated, including the ex-rebel contingent of Liyang. On the 23d of April Major Gordon carried the stockades near the west gate. In their capture the Liyang men, although led only by Chinese, showed conspicuous gallantry, thus justifying Major Gordon's belief that the Chinese would fight as well under their own countrymen as when led by foreigners. Batteries were then constructed for the bombardment of the town itself. Before these were completed the Imperialists assaulted, but were repulsed with loss. On the following day (April 27th) the batteries opened fire, and two pontoon bridges were thrown across, when Major Gordon led his men to the assault.

A Bridge of Casks.

The first attack was repulsed, and a second one, made in conjunction with the Imperialists, fared not less badly. The pontoons were lost, and the force suffered a greater loss than at any time during the war, with the exception of Waisso. The Taepings also lost heavily; and their valor could not alter the inevitable result. Changchow had consequently to be approached systematically by trenches, in the construction of which the Chinese showed themselves very skilful. The loss of the pontoons compelled the formation of a cask-bridge; and, during the extensive preparations for renewing the attack, several hundred of the garrison came over, reporting that it was only the Cantonese who wished to fight to the bitter end.

On the 11th of May, the fourth anniversary of its capture by Chung Wang, Li requested Major Gordon to act in concert with him for carrying the place by storm. The attack was made in the middle of the day, to the intense surprise of the garrison, who made only a feeble resistance, and the town was at last carried with little loss. The commandant, Hoo Wang, was made prisoner and executed. This proved to be the last action of the Ever Victorious Army, which then returned to Quinsan, and was quietly disbanded by his commander before the 1st of June.



GENERAL GORDON.

To sum up the closing incidents of the Taeping war, Tayan was evacuated two days after the fall of Changchow, leaving Nankin alone in their hands. Inside that city there was the greatest misery and suffering. Tien Wang had refused to take any of the steps pressed on him by Chung Wang, and when he heard the people were suffering from want, all he said was, "Let them eat the sweet dew." Tseng Kwofan drew up his lines on all sides of the city, and gradually drove the despairing rebels behind the walls. Chung Wang sent out the old women and children; and let it be recorded to the credit of Tseng Kwotsiuen that he did not drive them back, but charitably provided for their wants, and despatched them to a place of shelter.

In June Major Gordon visited Tseng's camp, and he found his works covering twenty-four to thirty miles, and constructed in the most elaborate fashion. The Imperialists numbered eighty thousand men, but were badly armed. Although their pay was very much in arrear, they were well fed and had great confidence in their leader, Tseng Kwofan. On the 30th of June, Tien Wang, despairing of success, committed suicide by swallowing golden leaf. Thus died the Hungtsiuen who had erected the standard of revolt in Kwangsi thirteen years before. His son was proclaimed Tien Wang on his death becoming known, but his reign was brief.

The last act of all had now arrived. On the 19th of July the Imperialists had run a gallery under the wall of Nankin, and charged it with forty thousand pounds of powder. The explosion destroyed fifty yards of the walls, and the Imperialists, attacking on all sides, poured in through the breach. Chung Wang made a desperate resistance in the interior, holding his own and the Tien Wang's place to the last. He made a further stand with a thousand men at the southern gate, but his band was overwhelmed, and he and the young Tien Wang fled into the surrounding country. In this supreme moment of danger Chung Wang thought more of the safety of his young chief than of himself, and he gave him an exceptionally good pony to escape on, while he himself took a very inferior animal. As a consequence Tien Wang the Second escaped, while Chung Wang was captured in the hills a few days later.

Captured and Beheaded.

Chung Wang, who had certainly been the hero of the Taeping movement, was beheaded on the 7th of August, and the young Tien Wang was eventually captured and executed also, by Shen Paochen. For this decisive victory, which extinguished the Taeping rebellion, Tseng Kwofan, whom Gordon called "generous, fair, honest and patriotic," was made a Hou, or Marquis, and his brother Tseng Kwotsiuen an Earl.

Although Gordon took no direct part in the closing scene of Taeping power at Nankin, everybody felt, and history accepts the view, that the triumphant and speedy suppression of the rebellion was due to his extraordinary military successes. He himself, with characteristic modesty, was disposed to minimize the importance of his services; and he often declared that the Imperialists were certain to have overcome the Taepings eventually, although their caution and military inexperience might have prolonged the struggle. Another opinion to which he strongly adhered was, that the Chinese did not require European leading, that they were very good under their own officers, and that the inevitable consequence of their being placed under Europeans was that they became rebels to their government.

These opinions show the disinterested spirit in which he served the Chinese. He fought the Taepings not for any empty or vainglorious desire to make a military reputation, but because he saw an opportunity of rendering a great service to a suffering people, among whom the horrors of a civil war had spread death and disease. It is impossible to exaggerate the impression made by his disinterestedness on the Chinese people, who elevated him for his courage and military prowess to the pedestal of a national god of war. The cane which he carried when leading his men to the charge became known as "Gordon's wand of victory;" and the troops whom he trained, and converted by success from a rabble into an army, formed the nucleus of China's modern army.

Brilliant Services.

The service he rendered his adopted country was, therefore, lasting as well as striking, and the gratitude of the Chinese has, to their credit, proved not less durable. The name of Gordon is still one to conjure with among the Chinese, and if ever China were placed in the same straits, she would be the more willing, from his example, to entrust her cause to an English officer. As to the military achievements of General Gordon in China, nothing fresh can be said. They speak indeed for themselves, and they form the most solid portion of the reputation which he gained as a leader of men. In the history of the Manchu dynasty he will be known as "Chinese Gordon;" although for others his earlier soubriquet must needs give place, from his heroic and ever-regrettable death, to that of "Gordon of Khartoum."

CHAPTER VI.

PRINCE KUNG AND THE REGENCY.

WHILE the suppression of the Taeping rebellion was in progress, events of great interest and importance happened at Pekin. When the allied forces approached that city in 1860, the Emperor Hienfung fled to Jehol, and kept himself aloof from all the peace negotiations which were conducted to a successful conclusion by his brother, Prince Kung. After the signature of the convention in Pekin, ratifying the Treaty of Tientsin, he refused to return to his capital; and he even seems to have hoped that he might, by asserting his Imperial prerogative, transfer the capital from Pekin to Jehol, and thus evade one of the principal concessions to the foreigners. But if this was impossible, he was quite determined, for himself, to have nothing to do with them, and during the short remainder of his life he kept his Court at Jehol.

While his brother was engaged in meeting the difficulties of diplomacy, and in arranging the conditions of a novel situation, Hienfung, by collecting round his person the most bigoted men of his family, showed that he preferred those counsellors who had learnt nothing from recent events, and who would support him in his claims to undiminished superiority and inaccessibility. Prominent among the men in his confidence was Prince Tsai, and among his advisers were several inexperienced and impulsive members of the Manchu family. They were all agreed in the policy of recovering, at the earliest possible moment, what they considered to be the natural and prescriptive right of the occupant of the Dragon Throne to treat all other potentates as in no degree equal to himself.

But the continued residence of the Emperor at Jehol was not popular with either his own family or the inhabitants of Pekin. The members of the Manchu clan, who received a regular allowance during the Emperor's residence at Pekin, were reduced to the greatest straits, and even to the verge of starvation, while the Chinese naturally resented the attempt to remove the capital to any other place. This abnegation of authority by Hienfung, for his absence meant nothing short of that, could not have been prolonged indefinitely, for a Chinese Emperor has many religious and secular duties to perform which no one else can discharge, and which, if not discharged, would reduce the office of Emperor to a nonenity.

His Case Hopeless.

Reports began to be spread of the serious illness of the Emperor, and a pamphlet which enjoyed considerable circulation stated that "his doctors declared his case to be hopeless, and that, even if he promptly abandoned some pernicious habits, he could not hope to live beyond six months." All the available evidence went to show that he did not take any precautions, but during the summer nothing definite was stated as to his health, although rumors of the gravity of Hienfung's complaint continued to circulate so freely that the announcement of his death at any moment would not have caused surprise. The superstitious were the more disposed to believe that something extraordinary might happen, because a comet appeared in the sky and remained some weeks; for in China, as in mediæval Europe, it was held—

> "When beggars die there are no comets seen,
> The heavens themselves blaze forth the death of
> princes."

In August Prince Kung hastened to Jehol, the object of his journey, and indeed the journey itself, being kept secret. Not merely was Hienfung dying, but it had become known to Prince Kung and his friends that he had left the governing authority during the minority of his son, a child less than six years of age, to a Board of Regency composed of eight of the least intelligent and most arrogant and self-seeking members of the Imperial family, with Prince Tsai at their head. The Emperor died on the 22d of August. A few hours later the Imperial decree notifying the last wishes of the ruler as to the mode of government was promulgated. The Board of Regency assumed the nominal control of affairs, and Hienfung's son was proclaimed Emperor under the style of Chiseang.

Intrigue to Obtain Power.

In all of these arrangements neither Prince Kung nor his brothers, nor the responsible ministers at the capital, had had the smallest part. It was an intrigue among certain members of the Imperial clan to possess themselves of the ruling power, and for a time it seemed as if their intrigue would be only too successful. Nothing happened during the months of September and October to disturb their confidence, for they remained at Jehol, and at Pekin the routine of government continued to be performed by Prince Kung. That statesman and his colleagues employed the interval in arranging their own plan of action, and in making sure of the fidelity of a certain number of troops.

Throughout these preparations Prince Kung was ably and energetically supported by his brother, Prince Chun, by his colleague, Wansiang, and by his aged father-in-law, the minister Kweiliang. But the conspirators could not keep the young Emperor at Jehol indefinitely, and when, at the end of October, it became known that he was on the point of returning to Pekin, it was clear that the hour of conflict had arrived. At Jehol the Board of Regency could do little harm; but once its pretensions and legality were admitted at the capital, all the ministers would have to take their orders from it, and to resign the functions which they had retained. The main issue was whether Prince Kung or Prince Tsai was to be supreme.

Arrival of the Emperor.

On the 1st of November the young Emperor entered his capital in state. It was said that he was driven through the streets in a carriage, sitting on his mother's lap, while the Empress Dowager, or the principal widow of Hienfung, occupied another seat in the same carriage; but no European actually saw the *cortége*, because Prince Kung had asked the ministers as a favor to keep their suites at home until the procession reached the palace. A large number of soldiers, still dressed in their white mourning, accompanied their Sovereign from Jehol; but Shengpao's garrison was infinitely more numerous, and thoroughly loyal to the cause of Prince Kung. The majority of the Regents had arrived with the reigning prince; those who had not yet come were on the road, escorting the dead body of Hienfung towards its resting-place.

If a blow was to be struck at all, now was the time to strike it. The Regents had not merely placed themselves in the power of their opponent, but they had actually brought with them the young Emperor, without whose person Prince Kung could have accomplished little. Prince Kung had spared no effort to secure, and had fortunately succeeded in obtaining, the assistance and co-operation of the Empress Dowager, Hienfung's principal widow, named Tsi An. Her assent had been obtained to the proposed plot before the arrival in Pekin, and it now only remained to carry it out.

Not Given a Choice.

On the day following the entry into the capital, Prince Kung hastened to the palace, and, producing before the astonished Regents an Imperial Edict ordering their dismissal, he asked them whether they obeyed the decree of their Sovereign, or whether he must call in his soldiers to compel them. Prince Tsai and his companions had no choice save to signify their acquiescence in what they could not prevent; but, on leaving the chamber in which this scene took place, they hastened towards the Emperor's apartments in order to remonstrate against their dismissal, or to obtain from him some counteredict reinstating them in their positions. They were prevented from carrying out their purpose, but this proof of contumacy sealed their fate. They were promptly arrested, and a second decree was issued ordering their degradation from their official and hereditary rank. To Prince Kung and his allies was entrusted the charge of trying and punishing the offenders.

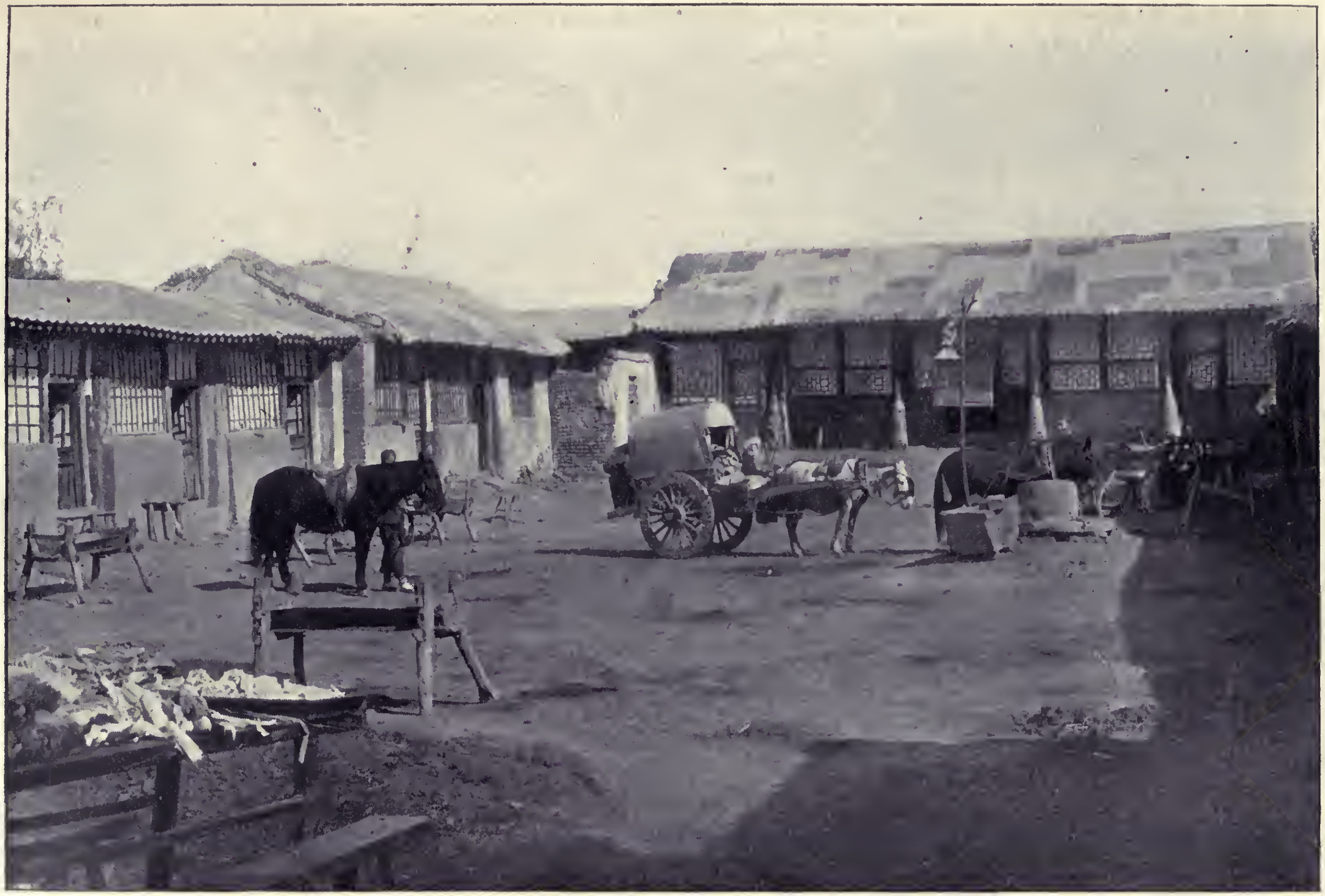
The next step was the proclamation of a new Regency, composed of the two empresses, Tsi An, principal widow of Hienfung, and Tsi Thsi, mother of the young Emperor. Two precedents for the administration being entrusted to an empress were easily found by the Hanlin doctors during the Ming dynasty, when the Emperors Chitsong and Wanleh were minors. Special edicts were issued and arrangements made for the transaction of business during the continuance of the Regency, and as neither of the empresses knew Manchu it was specially provided that papers and documents, which were always presented in that language, should be translated into Chinese.

Concurrently with these measures for the settlement of the Regency happened the closing scenes in the drama of conspiracy which began so successfully at Jehol and ended so dramatically at Pekin. For complete success and security it was necessary that all the ringleaders should be captured, and some of them were still free.

Arrested and Executed.

The bravest, if not the ablest, of the late Board of Regency, Sushuen, remained at large. He had been charged with the high and honorable duty of escorting the remains of Hienfung to the capital. It was most important that he should be seized before he became aware of the fate that had befallen his colleagues. Prince Chun volunteered to capture the last, and in a sense the most formidable, of the intriguers himself, and on the very day that the events described happened at Pekin he rode out of the capital at the head of a body of Tartar cavalry.

On the following night Prince Chun reached the spot where he was encamped, and, breaking into the house, arrested him whilst in bed. Sushuen did not restrain his indignation, and betrayed the ulterior plans entertained by himself and his associates by declaring that Prince Chun had been only just in time to prevent a similar fate befalling



HOTEL AT CHANG-CHIA-WAN, PEKIN, CHINA

UNITED STATES LEGATION, PEKIN, CHINA

himself. He was at once placed on his trial with the other prisoners, and on the 10th of November the order was given in the Emperor's name for their execution. Sushuen was executed on the public ground set apart for that purpose; but to the others, as a special favor from their connection with the Imperial family, was sent the silken cord, with which they were permitted to put an end to their existence.

Strange Stroke of Misfortune.

The events of this introductory period may be appropriately concluded with the strange stroke of misfortune that befell Prince Kung in the spring of 1865, and which seemed to show that he had indulged some views of personal ambition. The affair had probably a secret history, but if so the truth is hardly likely to be ever known. The known facts were as follows: On the 2d of April, 1865, there appeared an edict degrading the Prince in the name of the two Regent-Empresses. The charge made against him was of having grown arrogant and assumed privileges to which he had no right. He was at first "diligent and circumspect," but he has now become disposed "to overrate his own importance." In consequence, he was deprived of all his appointments and dismissed from the scene of public affairs.

There was not much likelihood that a man who had taken so decisive a share in arranging the accession of the ruling prince, and in the appointment of the Regents during his minority, would tamely acquiesce in being set on one side by the decree of two women. All his friends on the Imperial Council petitioned the Throne, representing in the plainest terms the great inconvenience that would be entailed by the withdrawal of Prince Kung from the control of public affairs. It was significantly observed in one of these memorials that "if the Imperial household be the first to begin misunderstandings" there was no telling where the excitement would not extend. These representations could not fail to produce their due effect.

Five weeks after his fall Prince Kung was reinstated, on the 8th of May, in all his offices, with the exception of that of President of the Council. This episode, which might have produced grave complications, closed with a return to almost the precise state of things previously existing. There was one important difference. The two empresses had asserted their predominance. Prince Kung had hoped to be supreme, and to rule uncontrolled. From this time forth he was content to be their minister and adviser, on terms similar to those that would have applied to any other official.

Trouble in Remote Quarters.

The year 1865, which witnessed this very interesting event in the history of the Chinese Government, beheld before its close the departure of Sir Frederick Bruce from Pekin, and the appointment of Sir Rutherford Alcock, who had been the first British minister to Japan during the critical period of the introduction of foreign intercourse with that country, to fill the post of Resident Minister at Pekin.

While the events which have been set forth were happening in the heart of China, other misfortunes yet had befallen the executive in the more remote quarters of the realm, but resulting none the less in the loss and ruin of provinces, and in the subversion of the Emperor's authority. Two great uprisings of the people occurred in opposite directions, both commencing while the Taeping rebellion was in full force, and continuing to disturb the country for many years after its suppression. The one had for its scene the great south-western province of Yunnan; the other the two provinces of the north-west, Shensi and Kansuh, and extending thence westwards to the Pamir. They resembled each other in one point, and that was that they were instigated and sustained by the Mahomedan population alone.

The Panthays and the Tungani were either indigenous tribes or foreign immigrants who had adopted or imported the tenets of Islam. Their sympathies with the Pekin Government were probably never very great, but they were impelled in both cases to revolt more by local tyranny than by any distinct desire to cast off the authority of the Chinese; but, of course, the obvious embarrassment of the central executive encouraged by simplifying the task of rebellion.

CHINESE PEDLER.

The Panthay rising calls for description in the first place, because it began at an earlier period than the other, and also because the details have been preserved with greater fidelity. Mahomedanism is believed to have been introduced into Yunnan in or about the year 1275, and it made most progress among the so-called aboriginal tribes, the Lolos and the Mantzu. The officials were mostly Chinese or Tartars, and, left practically free from control, they more often abused their power than sought to employ it for the benefit of the people they governed. In the very first year of Hienfung's reign (1851) a petition reached the capital from a Mahomedan land proprietor in Yunnan named Ma Wenchu, accusing the Emperor's officials of the gravest crimes, and praying that "a just and honest man" might be sent to redress the wrongs of an injured and long-suffering people.

The petition was carefully read and favorably considered at the capital; but beyond a gracious answer the Emperor was at the time powerless to apply a remedy to the evil. Four years passed away without any open manifestation of the deep discontent smouldering below the surface. But in 1855 the Chinese and the Mahomedan laborers quarrelled in one of the principal mines of the province, which is covered with mines of gold, iron, and copper. It seems that the greater success of the Mahomedans in the uncertain pursuit of mining had roused the displeasure of the Chinese. Disputes ensued, in which the Mussulmans added success in combat to success in mining; and the official appointed to superintend the mines, instead of remaining with a view to the restoration of order, sought his personal safety by precipitate flight to the town of Yunnan. During his absence the Chinese population raised a levy *en masse*, attacked the Mahomedans who had gained a momentary triumph, and compelled them by sheer weight of numbers to beat a hasty retreat to their own homes in a different part of the province.

Ill-Will Against the Mahomedans.

This success was the signal for a general outcry against the Mahomedans, who had long been the object of the secret ill-will of the other inhabitants. Massacres took place in several parts of Yunnan, and the followers of the Prophet had to flee for their lives.

Among those who were slain during these popular disorders was a young chief named Ma Sucheng; and when the news of his murder reached his native village, his younger brother, Ma Sien, who had just received a small military command, declared his intention to avenge him, and fled to join the Mahomedan fugitives in the mountains. In this secure retreat they rallied their forces, and, driven to desperation by the promptings of want, they left their fastnesses with the view of regaining what they had lost. In this they succeeded better than they could have hoped for. The Chinese population experienced in their turn the bitterness of defeat; and the mandarins had the less difficulty in concluding a temporary understanding between the exhaused combatants. Tranquillity was restored, and the miners resumed their occupations.

Plot for a General Massacre.

But the peace was deceptive, and in a little time the struggle was renewed with increased fury. In this emergency the idea occurred to some of the officials that an easy and efficacious remedy of the difficulty in which they found themselves would be provided by the massacre of the whole Mussulman population. In this plot the foremost part was taken by Hwang Chung, an official who bitterly hated the Mahomedans. He succeeded in obtaining the acquiescence of all his colleagues with the exception of the Viceroy of the province, who exposed the iniquity of the design, but who, destitute of all support, was powerless to prevent its execution. At the least he resolved to save his honor and reputation by committing suicide, and he and his wife were found one morning hanging up in the hall of the yamen. His death simplified the execution of the project which his refusal might possibly have prevented.

The 19th of May, 1856, was the date fixed for the celebration of this Chinese St. Bartholomew. But the secret had not been well kept. The Mahomedans, whether warned or suspicious, distrusted the authorities and their neighbors, and stood valiantly on their guard. At this time they looked chiefly to a high priest named Ma Tesing for guidance and instruction. But although on the alert they were, after all, taken to some extent by surprise, and many of them were massacred after a more or less unavailing resistance. But if many of the Mussulmans were slain, the survivors were inspired with a desperation which the mandarins had never contemplated. From one end of Yunnan to the other the Mahomedans, in face of great personal peril, rose by a common and spontaneous impulse, and the Chinese population was compelled to take a hasty refuge in the towns.

They Held the City.

At Talifoo, where the Mahomedans formed a considerable portion of the population, the most desperate fighting occurred, and after three days' carnage the Mussulmans, under Tu Wensiu, were left in possession of the city. Their success inspired them with the hope of retaining the freedom they had won, and, impressed with the conviction that nothing would atone for their acts of rebellion in the eyes of the government, they had no choice save to exert themselves for the retention of their independence. The rebels did not remain without leaders, whom they willingly recognized and obeyed; for the kwanshihs, or chiefs, who had accepted titles of authority from the Chinese, cast off their allegiance and placed themselves at the head of the popular movement. The priest Ma Tesing was raised to the highest post of all as Dictator, but Tu Wensiu admitted no higher authority than his own within the walls of Talifoo. Ma Tesing had performed the pilgrimage to Mecca, he had resided at Constantinople for two years, and his reputation for knowledge and saintliness stood highest among his co-religionists. He was therefore a man in high repute.

While Ma Tesing exercised the supremacy due to his age and attainments, the young chief Ma Sien led the rebels in the field. His energy was most conspicuous, and in the year 1858 he thought he was sufficiently strong to make an attack upon the city of Yunnan itself. His attack was baffled by the resolute defence of an officer named Lin Tzuchin, who had shown great courage as a partisan leader against the insurgents before he was entrusted with the defence of the provincial capital. Ma Sien was compelled to beat a retreat, and to devote himself to the organization of the many thousand Ijen or Lolos recruits who signified their attachment to his cause. For the successful defence of Yunnan, Lin was made a Titu, and gradually collected into his own hands such authority as still remained to the Emperor's lieutenants.

Suicide of a Mandarin.

On both sides preparations were made for the renewal of the struggle, but before the year 1858 ended Ma Sien met with a second repulse at the town of Linan. The year 1859 was not marked by any event of signal importance, although the balance of success inclined on the whole to the Mussulmans. But in the following year the Mahomedans drew up a large force, computed to exceed 50,000 men, round Yunnanfoo, to which they laid vigorous siege. The Imperialists were taken at a disadvantage, and the large number of people who had fled for shelter into the town rendered the small store of provisions less sufficient for a protracted defence. Yunnanfoo was on the point of surrender when an event occurred which not merely relieved it from its predicament, but altered the whole complexion of the struggle.

The garrison had made up its mind to

yield. Even the brave Lin had accepted the inevitable, and begun to negotiate with the two rebel leaders, Ma Sien and the priest Ma Tesing. Those chiefs, with victory in their grasp, manifested an unexpected and surprising moderation. Instead of demanding from Lin a complete and unconditional surrender, they began to discuss with him what terms could be agreed upon for the cessation of the war and for the restoration of tranquillity to the province. At first it was thought that these propositions concealed some intended treachery, but their sincerity was placed beyond dispute by the suicide of the mandarin Hwang Chung, who had first instigated the people to massacre their Mahomedan brethren.

Deserters to the Government.

The terms of peace were promptly arranged, and a request was forwarded to Pekin for the ratification of a convention concluded under the pressure of necessity with some of the rebel leaders. The better to conceal the fact that this arrangement had been made with the principal leader of the disaffected, Ma Sien changed his name to Ma Julung, and received the rank of general in the Chinese service; while the high priest accepted as his share the not inconsiderable pension of $28,000 a month.

It is impossible to divine the true reasons which actuated these instigators of rebellion in their decision to go over to the side of the government. They probably thought that they had done sufficient to secure all practical advantages, and that any persistence in hostilities would only result in the increased misery and impoverishment of the province. They thought that their kinsmen and followers would obtain justice and security; and, as for themselves, no moment would be more opportune for securing the largest possible personal advantage with the minimum of risk. But they were also influenced by other considerations. Powerful as they were, there were other Mahomedan leaders seeking to acquire the supreme position among their co-religionists; and foremost among these was Tu Wensiu, who had reduced the whole of Western Yunnan to his sway, and reigned at Talifoo.

The Mahomedan cause, important as it was, did not afford scope for the ambitions of two such men as Ma Julung and Tu Wensiu. The former availed himself of the favorable opportunity to settle this difficulty in a practical and, as he shrewdly anticipated, the most profitable manner for himself personally, by giving in his adhesion to the government.

Every Man for Himself.

This important defection did not bring in its train any certainty of tranquillity. Incited by the example of their leaders, every petty officer and chief thought himself deserving of the highest honors, and resolved to fight for his own hand. Ma Julung left Yunnanfoo for the purpose of seizing a neighboring town which had revolted, and during his absence one of his lieutenants seized the capital, murdered the Viceroy, and threatened to plunder the inhabitants. Ma Julung was summoned to return in hot haste, and as a temporary expedient the priest Ma Tesing was elected Viceroy.

When Ma Julung returned with his army he had to lay siege to Yunnanfoo, and although he promptly effected an entrance into the city, it took five days' hard fighting in the streets before the force in occupation was expelled. The insurgent officer was captured, exposed to the public gaze for one month in an iron cage, and then executed in a cruel manner. Ma Tesing was deposed from the elevated position which he had held for so short a time, and a new Chinese Viceroy arrived from Kweichow. The year 1863 opened with the first active operations against Tu Wensui, who, during these years of disorder in central Yunnan, had been governing the western districts with some prudence. It would have been better if they had not been undertaken, for they only resulted in the defeat of the detachments sent by Ma Julung to engage the despot of Talifoo.

Rejected with Disdain.

Force having failed, they had recourse to diplomacy, and Ma Tesing was sent to sound Tu Wensiu as to whether he would not imitate their example and make his peace with the authorities. These overtures were rejected with disdain, and Tu Wensiu proclaimed his intention of holding out to the last, and refused to recognize the wisdom or the necessity of coming to terms with the government. The embarrassment of Ma Julung and the Yunnan officials, already sufficiently acute, was at this conjuncture further aggravated by an outbreak in their rear among the Miaotze and some other mountain tribes in the province of Kweichow. To the difficulty of coping with a strongly placed enemy in front was thus added that of maintaining communications through a hostile and difficult region.

A third independent party had also come into existence in Yunnan, where an ex-Chinese official named Liang Shihmei had set up his own authority at Linan, mainly, it was said, through jealousy of the Mahomedans taken into the service of the government. The greatest difficulty of all was to reconcile the pretensions of the different commanders, for the Chinese officials, and the Futai Tsen Yuying in particular, regarded Ma Julung with no friendly eye. With the year 1867, both sides having collected their strength, more active operations were commenced, and Ma Julung proceeded in person, at the head of the best troops he could collect, to engage Tu Wensiu.

The Red Flag.

It was at this time that the Imperialists adopted the red flag as their standard in contradistinction to the white flag of the insurgents. A desultory campaign ensued, but although Ma Julung evinced both courage and capacity, the result was on the whole unfavorable to him; and he had to retreat to the capital, where events of some importance had occurred during his absence in the field. The Viceroy, who had been staunchly attached to Ma Julung, died suddenly and under such circumstances as to suggest a suspicion of foul play; and Tsen Yuying had by virtue of his rank of Futai assumed the temporary discharge of his duties. The retreat of Ma Julung left the insurgents free to follow up their successes; and in the course of 1868, the authority of the Emperor had disappeared from every other part of the province except the prefectural city of Yunnanfoo.

This bad fortune led the Mussulmans who had followed the advice and fortunes of Ma Julung to consider whether it would not be wise to rejoin their co-religionists, and to at once finish the contest by the destruction of the government. Had Ma Julung wavered in his fidelity for a moment they would have all joined the standard of Tu Wensiu, and the rule of the Sultan of Talifoo would have been established from one end of Yunnan to the other, but he stood firm and arrested the movement in a summary manner.

Tu Wensiu, having established the security of his communications with Burmah, whence he obtained supplies of arms and munitions of war, devoted his efforts to the capture of Yunnanfoo, which he completely invested. The garrison was reduced to the lowest straits before Tsen Yuying resolved to come to the aid of his distressed colleague. The loss of the prefectural town would not merely entail serious consequences to the Imperialist cause, but he felt it would personally compromise him as the Futai at Pekin. In the early part of 1869, therefore, he threw himself into the town with three thousand men, and the forces of Tu Wensiu found themselves obliged to withdraw from the eastern side of the city. A long period of inaction followed, but during this time the most important events happened with regard to the ultimate result.

No Hope of Success.

Ma Julung employed all his artifice and arguments to show the rebel chiefs the utter hopelessness of their succeeding against the whole power of the Chinese Empire, which, from the suppression of the Taeping rebellion, would soon be able to be employed against them. They felt the force of his representations, and they were also oppressed by a sense of the slow progress they had made towards the capture of Yunnanfoo. Some months after Tsen Yuying's arrival, those of the rebels who were encamped to the north of the city hoisted the red flag and gave in their adhesion to the government.

Then Ma Julung resumed active operations against the other rebels, and obtained several small successes. A wound received during one of the skirmishes put an end to his activity, and the campaign resumed its desultory character. But Ma Julung's illness had other unfortunate consequences; for during it Tsen Yuying broke faith with those of the rebel leaders who had come over, and put them all to a cruel death. The natural consequence of this foolish and ferocious act was that the Mahomedans again reverted to their desperate resolve to stand firmly by the side of Tu Wensiu.

The war again passed into a more active phase. Ma Julung had recovered from his wounds. A new Viceroy, and a man of some energy, was sent from Pekin. Lin Yuchow had attracted the notice of Tseng Kwofan among those of his native province who had responded to his appeal to defend Hoonan against the Taepings sixteen years before; and shortly before the death of the last Viceroy of Yunnan, he had been made Governor of Kweichow. To the same patron at Pekin he now owed his elevation to the Viceroyalty. It is said that he lost the energy which once characterized him; but he brought with him several thousand Hoonan braves, whose courage and military experience made them invaluable auxiliaries to the embarrassed authorities in Yunnan.

Many Towns Recovered.

The details of the campaign that followed would fail to be instructive, and the mention of names that are not merely uncouth but unpronounceable would only repel the reader. The result is the principal, or, indeed, the single fact worthy of our consideration. In the course of the year 1870 most of the towns in the south and the north of Yunnan were recovered, and communications were re-opened with Szchuen. As soon as the inhabitants perceived that the government had recovered its strength, they hastened to express their joy at the change by repudiating the white flag which Tu Wensiu had compelled them to adopt. The Imperialists even to the last increased the difficulty of their work of pacification by exhibiting a relentless cruelty; and while the inhabitants thought to secure their safety by a speedy surrender, the Mussulmans were rendered more desperate in their resolve to resist.

The chances of a Mahomedan success were steadily diminishing when Yang Yuko, a mandarin of some military capacity, who had begun his career in the most approved manner as a rebel, succeeded in capturing the whole of the salt-producing district which had been the main source of their strength. In the year 1872 all the preliminary arrangements were made for attacking Talifoo itself. A supply of rifles had been received from Canton or Shanghai, and a few pieces of artillery had also arrived. With these improved weapons the troops of Ma Julung and Tsen Yuying enjoyed a distinct advantage over the rebels of Talifoo.

A Terrible Plague.

The horrors of war were at this point increased by those of pestilence, for the plague broke out at Puerh on the southern frontier, and, before it disappeared, devastated the whole of the province, completing the effect of the civil war, and ruining the few districts which had escaped from its ravages. The direct command of the siege operations at Talifoo was entrusted to Yang Yuko, a hunchback general, who had obtained a reputation for invincibility; and when Tsen Yuying had completed his own operations he also proceeded to the camp before the Mahomedan capital for the purpose of taking part in the crowning operation of the war.

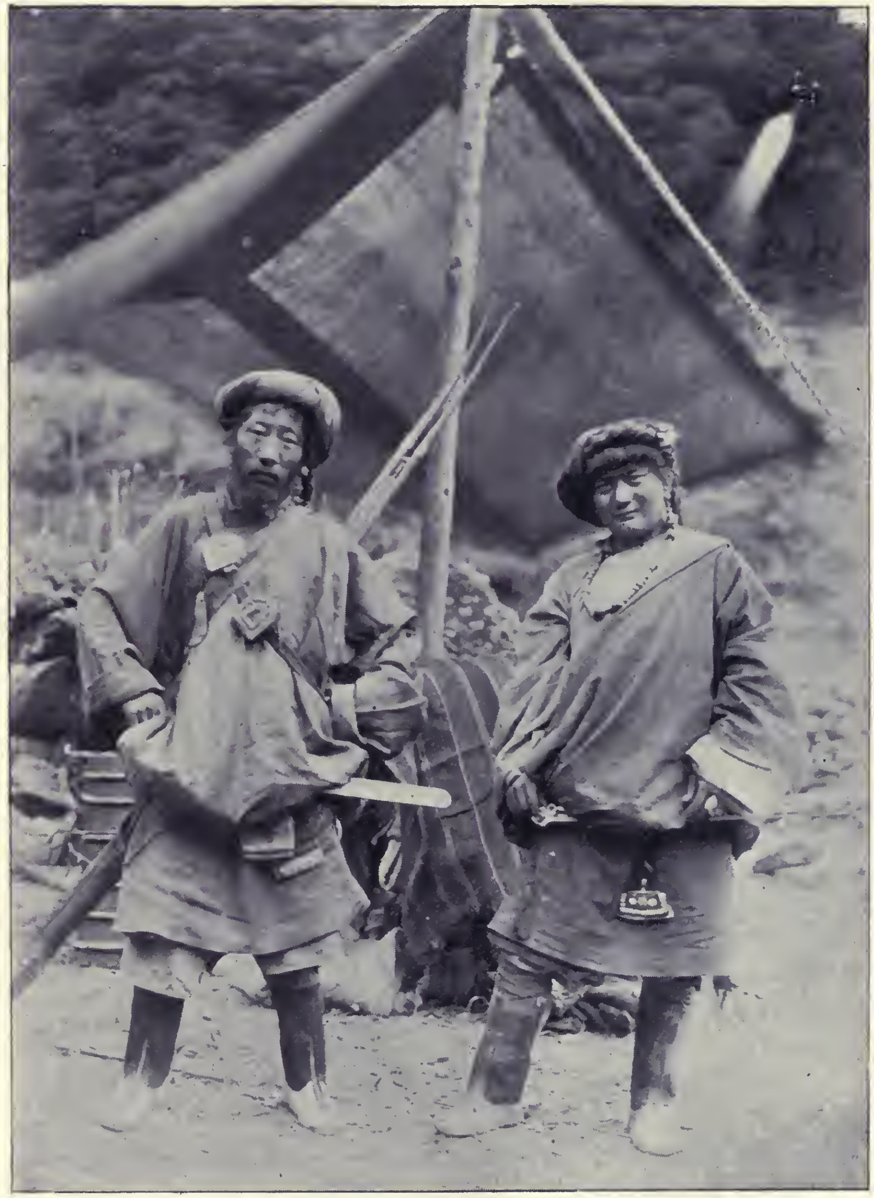
Tu Wensiu and the garrison of Talifoo, although driven to desperation, could not discover any issue from their difficulties. They were reduced to the last stage of destitution, and starvation stared them in the face. In this extremity Tu Wensiu, although there was every reason to believe that the Imperialists would not fulfil their pledges, and that surrender simply meant yielding to a cruel death, resolved to open negotiations with Yang Yuko for giving up the town. The Emperor's generals signified their desire for the speedy termination of the siege, at the same time expressing acquiescence in the general proposition of the garrison being admitted to terms. Although the Futai and Yang Yuko had promptly come to the mutual understanding to celebrate the fall of Talifoo by a wholesome massacre, they expressed their intention to spare the other rebels on the surrender of Tu Wensiu for execution and on the payment of an indemnity.

The terms were accepted, although the more experienced of the rebels warned their comrades that they would not be complied with. On the 15th of January, 1873, Tu Wensiu, the original of the mythical Sultan Suliman, the fame of whose power filled the world, and who had been an object of the solicitude of the Indian government, accepted the decision of his craven followers as expressing the will of Heaven, and gave himself up for execution.

Rode in State to His Death.

He attired himself in his best and choicest garments, and seated himself in the yellow palanquin which he had adopted as one of the few marks of royal state that his opportunities allowed him to secure. Accompanied by the men who had negotiated the surrender, he drove through the streets receiving for the last time the homage of his people, and out beyond the gates to Yang Yuko's camp. Those who saw the cortège marvelled at the calm indifference of the fallen despot. He seemed to have as little

CHINESE CHILDREN



TRAVELLING MERCHANT AND WIFE OF PROVINCE OF THIBET, CHINA fear of his fate as consciousness of his surroundings. The truth soon became evident. He had baffled his enemies by taking slow poison. Before he reached the presence of the Futai, who had wished to gloat over the possession of his prisoner, the opium had done its work, and Tu Wensiu was no more. It seemed but an inadequate triumph to sever the head from the dead body, and to send it preserved in honey as the proof of victory to Pekin.

A Frightful Slaughter.

Four days after Tu Wensiu's death, the Imperialists were in complete possession of the town, and a week later they had taken all their measures for the execution of the fell plan upon which they had decided. A great feast was given for the celebration of the convention, and the most important of the Mahomedan commanders, including those who had negotiated the truce, were present. At a given signal they were attacked and murdered by soldiers concealed in the gallery for the purpose, while six cannon shots announced to the soldiery that the hour had arrived for them to break loose on the defenceless townspeople. The scenes that followed are stated to have surpassed description. It was computed that 30,000 men alone perished after the fall of the old Pathay capital, and the Futai sent to Yunnanfoo twenty-four large baskets full of human ears, as well as the heads of the seventeen chiefs.

With the capture of Talifoo the great Mahomedan rebellion in the south-west, to which the Burmese gave the name of Panthay, closed, after a desultory struggle of nearly eighteen years. The war was conducted with exceptional ferocity on both sides, and witnessed more than the usual amount of falseness and breach of faith common to Oriental struggles. Nobody benefited by the contest, and the prosperity of Yunnan, which at one time had been far from inconsiderable, sank to the lowest possible point.

A new class of officials came to the front during this period of disorder, and fidelity was a sufficient passport to a certain rank. Ma Julung, the Marshal Ma of European travellers, gained a still higher station; and notwithstanding the jealousy of his colleagues, acquired practical supremacy in the province. The high priest, Ma Tesing, who may be considered as the prime instigator of the movement, was executed or poisoned in 1874 at the instigation of some of the Chinese officials. Yang Yuko, the most successful of all the generals, only enjoyed a brief tenure of power. It was said that he was dissatisfied with his position as commander-in-chief, and aspired to a higher rank. He also was summoned to Pekin, but never got further than Shanghai, where he died, or was removed. But, although quiet gradually descended upon this part of China, it was long before prosperity followed in its train.

Wide-Spread Discontent.

About six years after the first mutterings of discontent among the Mahomedans in the south-west, disturbances occurred in the north-west provinces of Shensi and Kansuh, where there had been many thousand followers of Islam since an early period of Chinese history. They were generally obedient subjects and sedulous cultivators of the soil; but they were always liable to sudden ebullitions of fanaticism or turbulence, and it was said that during the later years of his reign Keen Lung had meditated a wholesale execution of the male population above the age of fifteen. The threat, if ever made, was never carried out, but the report suffices to show the extent to which danger was apprehended from the Tungan population.

The true origin of the great outbreak in 1862 in Shensi seems to have been a quarrel between the Chinese and the Mahomedan militia as to their share of the spoil derived from the defeat and overthrow of a brigand leader. After some bloodshed, two Imperial Commissioners were sent from Pekin to restore order. The principal Mahomedan leader formed a plot to murder the commissioners, and on their arrival he rushed into their presence and slew one of them with his own hand. His co-religionist deplored the rash act, and voluntarily seized and surrendered him for the purpose of undergoing a cruel death. But, although he was torn to pieces, that fact did not satisfy the outraged dignity of the Emperor.

The Hated Mahomedan.

A command was issued in Tungche's name to the effect that all those who persisted in following the creed of Islam should perish by the sword. From Shensi the outbreak spread into the adjoining province of Kansuh; and the local garrisons were vanquished in a pitched battle at Tara Ussu, beyond the regular frontier. The insurgents did not succeed, however, in taking any of the larger towns of Shensi, and after threatening with capture the once famous city of Singan, they were gradually expelled from that province. The Mahomedan rebellion within the limits of China proper would not, therefore, have possessed more than local importance, but for the fact that it encouraged a similar outbreak in the country further west, and that it resulted in the severance of the Central Asian provinces from China for a period of many years.

The uprising of the Mahomedans in the frontier provinces appealed to the secret fears as well as to the longings of the Tungan settlers and soldiers in all the towns and military stations between Souchow and Kashgar. The sense of a common peril, more perhaps than the desire to attain the same object, led to revolts at Hami, Barkul, Urumtsi, and Turfan, towns which formed a group of industrious communities half-way between the prosperous districts of Kansuh on the one side, and Kashgar on the other.

Another Insurrection.

The Tungani at these towns revolted under the leading of their priests, and imitated the example of their co-religionists within the settled borders of China by murdering all who did not accept their creed. After a brief interval, which we may attribute to the greatness of the distance, to the vigilance of the Chinese garrison, or to the apathy of the population, the movement spread to the three towns immediately west of Turfan, Karashar, Kucha, and Aksu, where it came into contact with, and was stopped by, another insurrection under Mahomedan, but totally distinct, auspices. West of Aksu the Tungan rebellion never extended south of the Tian Shan range.

The defection of the Tungani, who had formed a large proportion, if not the majority, of the Chinese garrisons, paralyzed the strength of the Celestials in Central Asia. Both in the districts dependent on Ili, and in those ruled from Kashgar and Yarkand, the Chinese were beset by many great and permanent difficulties. They were with united strength a minority, and now that they were divided among themselves almost a hopeless minority.

The peoples they governed were fanatical, false, and fickle. The ruler of Khokand and the refugees living on his bounty were always on the alert to take most advantage of the least slip or act of weakness on the part of the governing classes. Their machinations had been hitherto baffled, but never before had so favorable an opportunity presented itself for attaining their wishes as when it became known that the whole Mahomedan population was up in arms against the Emperor, and that communications were severed between Kashgar and Pekin. The attempts made at earlier periods on the part of the members of the old ruling family in Kashgar to regain their own by expelling the Chinese are a part of history.

Fled from the Country.

In 1857 Wali Khan, one of the sons of Jehangir, had succeeded in gaining temporary possession of the city of Kashgar, and seemed for a moment to be likely to capture Yarkand also. He fell by his vices. The people soon detested the presence of the man to whom they had accorded a too hasty welcome. After a rule of four months he fled the country, vanquished in the field by the Chinese garrison, and followed by the execrations of the population he had come to deliver.

The invasion of Wali Khan further embittered the relations between the Chinese and their subjects; and a succession of governors bore heavily on the Mahomedans. Popular dissatisfaction and the apprehension in the minds of the governing officials that their lives might be forfeited at any moment to a popular outbreak added to the dangers of the situation in Kashgar itself, when the news arrived of the Tungan revolt, and of the many other complications which hampered the action of the Pekin ruler.

The news of the Mahomedan outbreak in China warned the Tungani in Ili that their opportunity had come. But although there were disturbances as early as January, 1863, these were suppressed, and the vigilance the authorities sufficed to keep things quiet for another year. Their subsequent incapacity, or hesitation to strike a prompt blow, enabled the Mahomedans to husband their resources and to complete their plans. A temporary alliance was concluded between the Tungani and the Tarantchis and they hastened to attack the Chinese troops and officials.

The year 1865 was marked by the progress of a sanguinary struggle, during which the Chinese lost their principal towns, and some of their garrisons were ruthlessly slaughtered after surrender. The usual scenes of civil war followed. When the Chinese were completely vanquished and their garrisons exterminated, the victors quarrelled among themselves. The Tungani and the Tarantchis met in mortal encounter, and the former were vanquished and their chief slain. When they renewed the contest, some months later, they were, after another sanguinary struggle, again overthrown.

Horrors of Civil War.

The Tarantchis then ruled the state by themselves, but the example they set of native rule was, to say the least, not encouraging. One chief after another was deposed and murdered. The same year witnessed no fewer than five leaders in the supreme place of power; and when Abul Oghlan assumed the title of Sultan the cup of their iniquities was already full. In the year 1871 an end was at last put to these enormities by the occupation of the province by a Russian force, and the installation of a Russian governor. Although it is probable that they were only induced to take this step by the fear that if they did not do so Yakoob Beg would, the fact remains that the Russian government did a good thing in the cause of order by interfering for the restoration of tranquillity in the valley of the Ili.

The Mahomedan outbreaks in southwestern and northwestern China resulted, therefore, in the gradual suppression of the Panthay rebellion, which was completed in the twelfth year of Tungche's reign, while the Tungan rising, so far as the Central Asian territories were concerned, remained unquelled for a longer period. The latter led to the establishment of an independent Tungan confederacy beyond Kansuh, and also of the kingdom of Kashgaria ruled by Yakoob Beg. The revolt in Ili, after several alternations of fortune resulted in the brief independence of the Tarantchis, who were in turn displaced by the Russians under a pledge of restoring the province to the Chinese whenever they should return.

Only a Question of Time.

Judged by the extent of the territory involved, the Mahomedan rebellion might be said to be not less important than the Taeping; but the comparison on that ground alone would be really delusive, as the numerical inferiority of the Mahomedans rendered it always a question only of time for the central power to be restored.

The young Emperor Tungche, therefore, grew up amidst continual difficulties, although the successes of his principal lieutenants afforded good reason to believe that, so far as they arose from rebels, it was only a question of time before they would be finally removed. The foreign intercourse still gave cause for much anxiety, although there was no apprehension of war. It would have been unreasonable to suppose that the relations between the foreign merchants and residents and the Chinese could become, after the suspicion and dangers of generations, absolutely cordial. The commercial and missionary bodies, into which the foreign community was naturally divided, had objects of trade or religion to advance, which rendered them apt to take an unfavorable view of the progress made by the Chinese government in the paths of civilization, and to be ever skeptical even of its good faith.

Trying to Obtain Justice.

The main object with the foreign diplomatic representatives became not more to obtain justice for their countrymen than to restrain their eagerness, and to confine their pretensions to the rights conceded by the treaties. A clear distinction had to be drawn between undue coercion of the Chinese government on the one hand, and the effectual compulsion of the people to evince respect towards foreigners and to comply with the obligations of the treaty on the other. Instances repeatedly occurred in reference to the latter matter, when it would have been foolish to have shown weakness, especially as there was not the least room to suppose that the government possessed at that time the power and the capacity to secure reparation for, or to prevent the repetition of attacks on foreigners.

Under this category came the riot at Yangchow in the year 1868, when some missionaries had their houses burnt down, and were otherwise maltreated. A similar outrage was perpetrated in Formosa; but the fullest redress was always tendered as soon as the Executive realized that the European representatives attached importance to the occurrence. The recurrence of these local dangers and disputes served to bring more clearly than ever before the minds of the Chinese Ministers the advisability of taking some step on their own part towards an understanding with European governments and peoples. The proposal to depute a Chinese ambassador to the West could hardly be said to be new, seeing that it had been projected after the Treaty of Nankin, and that the minister Keying had manifested some desire to be the first mandarin to serve in that novel capacity.

The American Minister.

The favorable opportunity of doing so presented itself when Mr. Burlingame retired from his post as Minister of the United States at Pekin. In the winter of 1867-68 Mr. Burlingame accepted an appointment as accredited representative of the Chinese government to eleven of the principal countries of the world, and two Chinese mandarins and a certain number of Chinese students were appointed to accompany him on his tour. The importance of the Burlingame Mission was certainly exaggerated at the time, and the speculations to which it gave rise as to the part China was about to take in the movement of the world were no doubt based on erroneous data; but still it would be a mistake to say that it failed to produce any of the beneficial effect which had been expected. It was something for the outer world to learn in those days that the Chinese represented a great power.

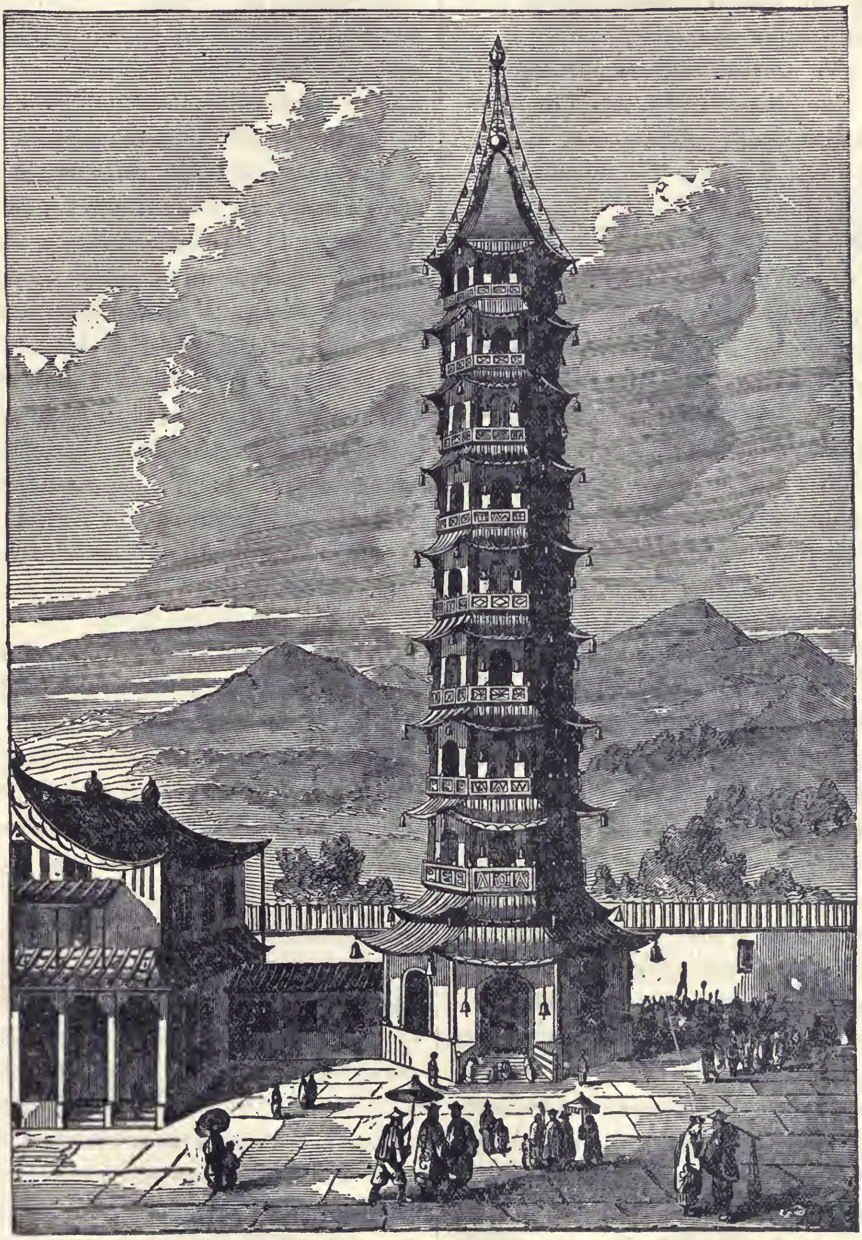
Mr. Burlingame was sanguine as to the future development of China and the intention of her Executive, and the expectations of his audiences both in America and in Europe over leapt all difficulties and spanned at a step the growth of years; but only shallow minded observers will deny that Mr. Burlingame's widest stretches of fancy were supported by an amount of truth which events are making clearer every year. Of course those who only looked on the surface, who saw the difficulties under which China staggered, and the dogged pride with which she refused the remedy forced upon her by foreigners, who had at least as much their own interests as hers in view, declared that Mr. Burlingame's statements were "enthusiastic fictions."

The Chinese themselves did not attach as much importance as they might have done to his efforts, and Mr. Burlingame's Mission will be remembered more as an educational process for foreigners than as signifying any decided change in Chinese policy. His death at St. Petersburg, in March, 1870, put a sudden and unexpected close to his tour, but it cannot be said that he could have done more towards the elucidation of Chinese questions than he had already accomplished, while his bold and optimistic statements, after awakening public attention, had already begun to produce the inevitable reaction.

Great Popular Outbreak.

In 1869 Sir Rutherford Alcock retired, and was succeeded in the difficult post of English representative in China by Mr. Thomas Wade. In the very first year of his holding the post an event occurred which cast all the minor aggressive acts that had preceded it into the shade. It may perhaps be surmised that this was the Tientsin massacre—an event which threatened to reopen the whole of the China question, and which brought France and China to the verge of war. It was in June, 1870, on the eve of the outbreak of the Franco-Prussian war, that the foreign settlements were startled by the report of a great popular outbreak against foreigners in the important town of Tientsin.

At that city there was a large and energetic colony of Roman Catholic priests, and their success in the task of conversion, small as it might be held, was still sufficient to excite the ire and fears of the literary and official classes. The origin of mob violence is ever difficult to discover, for a trifle suffices to set it in motion. But at Tientsin specific charges of the most horrible and, it need not be said, the most baseless character were spread about as to the cruelties and evil practices of those devoted to the service of religion. These rumors were diligently circulated, and it need not cause wonder if, when the mere cry of "Fanquai"—Foreign



THE FAMOUS PORCELAIN TOWER.

Devil—sufficied to raise a disturbance, these allegations resulted in a vigorous agitation against the missionaries, who were already the mark of popular execration.

It was well known beforehand that an attack on the missionaries would take place unless the authorities adopted very efficient measures of protection. The foreign residents and the consulates were warned of the coming outburst, and a very heavy responsibility will always rest on those who might, by the display of greater vigor, have prevented the unfortunate occurrences that ensued. At the same time, allowing for the prejudices of the Chinese, it must be allowed that not only must the efforts of all foreign missionaries be attended with the gravest peril, but that the acts of the French priests and nuns at Tientsin were, if not indiscreet, at least peculiarly calculated to arouse the anger and offend the superstitious predilections of the Chinese.

Might Have Been Prevented.

Had the officials in the town acted with promptitude and instituted an official inquiry, it is probable that the outbreak might have been averted. Such a course had proved availing on equally critical occasions in some of the towns along the Yangtse; and the responsibility of not taking it rested in equal proportions between the Chinese officials and the French Consul. At that time Chung How, the Superintendent of Trade for the three Northern Ports, was the principal official in Tientsin; but although some representations, not as forcible however as the occasion demanded, were made to him by M. Fontanier, the French Consul, on the 18th of June, three days before the massacre, no reply was given, and no precautions were taken.

On the 21st a large crowd assembled outside the Mission House. They very soon assumed an attitude of hostility, and it was clear that at any moment the attack might begin. M. Fontanier hastened off in person to Chung How, but his threats seem to have been as unavailing as his arguments. On his return he found the attack on the point of commencing. He made use of menaces, and he fired a shot from his revolver, whether in self-defence or in the heat of indignation at some official treachery will never be known. The mob turned upon him, and he was murdered. The Chinese then hastened to complete the work they had begun. Chung How, like Surajah Dowlah, was not to be disturbed, and the attack on the Mission House and Consulate proceeded, while the officials responsible for order remained inactive. Twenty-one foreigners in all were brutally murdered under circumstances of the greatest barbarity, while the number of native converts who fell at the same time can never be ascertained.

Feeling of Great Alarm.

This event naturally produced the greatest feeling of alarm, and for the moment it was feared that the rioters would proceed to attack the rest of the foreign settlement. The mandarins still refrained from intervention, and as there happened to be no gunboat at Tientsin, the foreign residents were for the moment placed in an extremely dangerous predicament. They, of course, took all the measures they could to defend themselves, but it was said at the time that if the mob had only attacked at once they would probably have overcome such resistance as the Europeans could then have offered. They did not do so, however, chiefly because they distrusted or failed to realize their strength; and the massacre of Tientsin did not assume the larger proportions that were at one moment feared. The turbulent elements were partially quieted.

The Tientsin massacre was followed by a wave of anti-foreign feeling over the whole country; but although an official brought out a work—entitled "Death-blow to Corrupt Doctrine"—which obtained more than a passing notoriety, and notwithstanding that some members of the Imperial Family, and notably, as it was stated, Prince Chun, regarded the movement with favor, the arguments of Prince Kung and the more moderate ministers carried the day, and it was resolved to make every concession in the power of the government for the pacific settlement of the dispute that had arisen with France. Compensation was offered and accepted, and the unfortunate affair was settled.

Marriage of the Emperor.

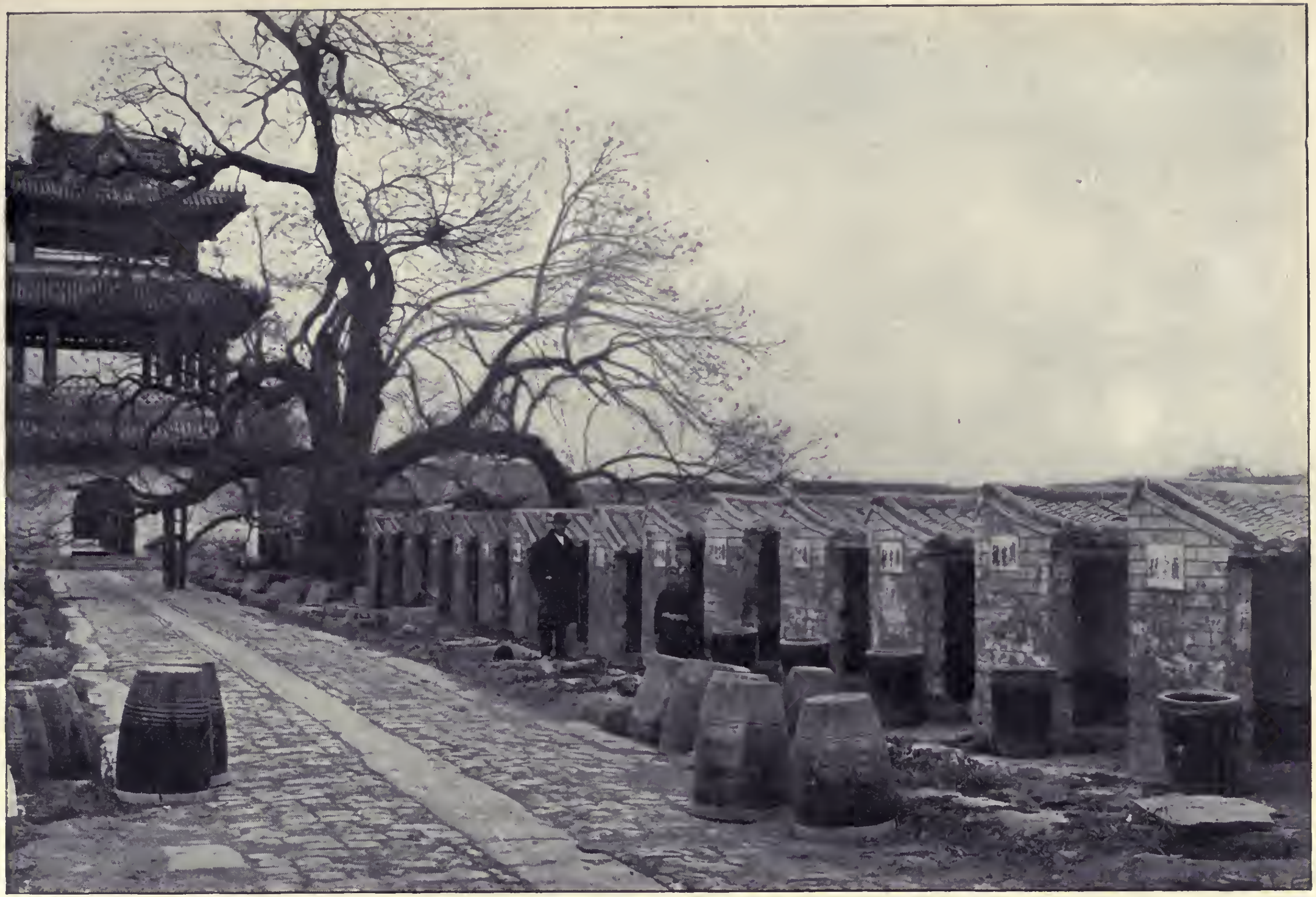
It had been known for sometime that the young ruler had fixed his affections on Ahluta, a Manchu lady of good family, daughter of Duke Chung, and that the Empresses had decided that she was worthy of the high rank to which she was to be raised. The marriage ceremony was deferred on more than one plea until after the Emperor had reached his sixteenth birthday, but in October, 1872, there was thought to be no longer any excuse for postponement, and it was celebrated with great splendor on the 16th of that month.

The arrangements were made in strict accordance with the precedent of the Emperor Kanghi's marriage in 1674, that ruler having also married when in occupation of the throne, and before he had attained his majority. It was stated the ceremonial was imposing, that the incidental expenses were enormous, and that the people were very favorably impressed by the demeanor of their young sovereign. Four months after the celebration of his marriage the formal act of conferring upon Tungsche the personal control of his dominions was performed. In a special decree issued from the Board of Rites the Emperor said that he received "the commands of their Majesties the two Empresses to assume the superintendence of business."

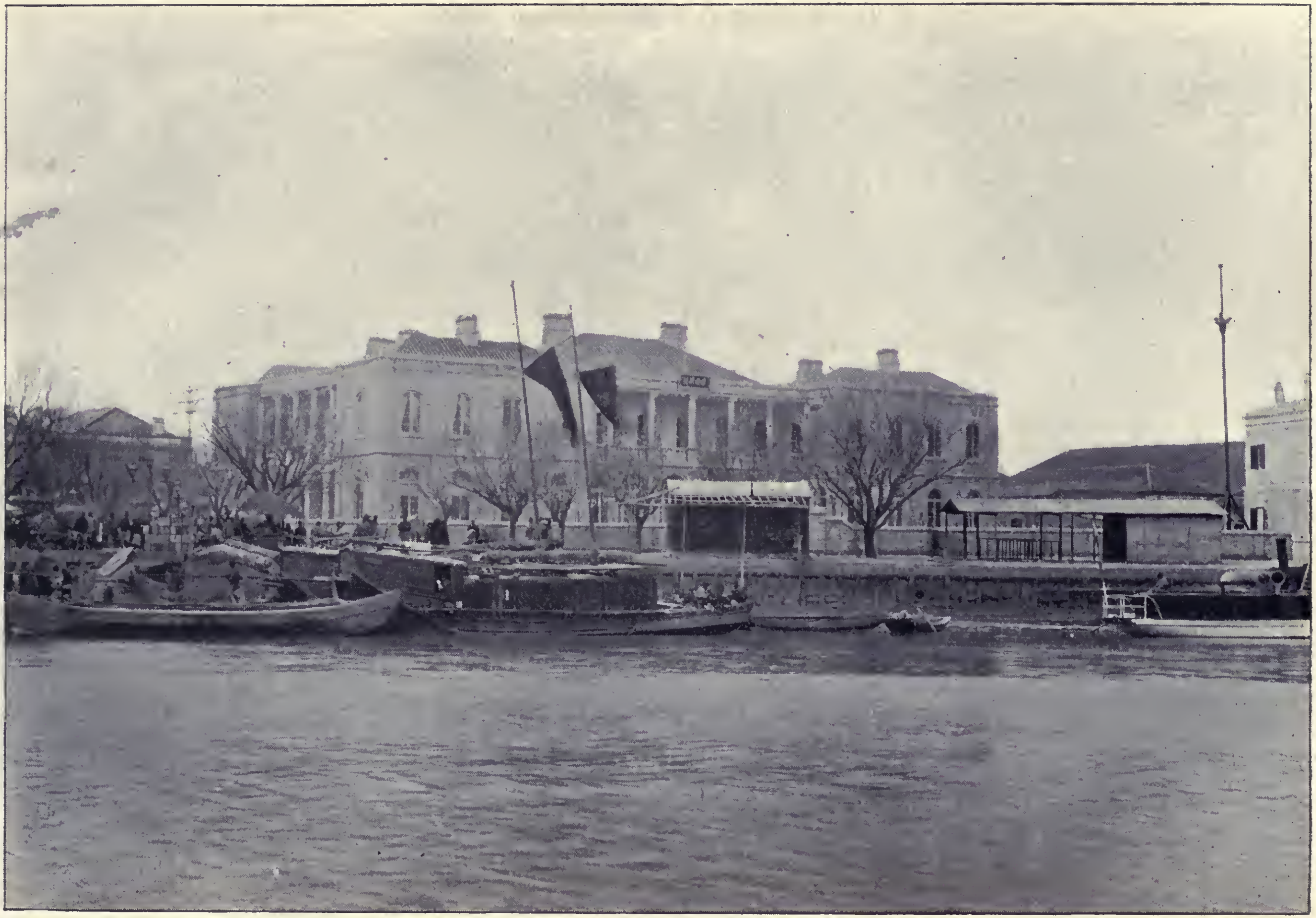
This edict was directed to the Foreign Ministers, who in return presented a collective request to be received in audience. Prince Kung was requested "to take his Imperial Majesty's orders with reference to their reception." The question being thus brought to a crucial point, it was not unnatural that the Chinese Ministers should make the most vigorous resistance they could to those details which seemed to and did enroach upon the prerogative of the Emperor as he had been accustomed to exercise it. For, in the first place, they were no longer free agents, and Tungche had himself to be considered in any arrangement for the reception of foreign envoys.

A Spirited Controversy.

The discussion of the question assumed a controversial character, in which stress was laid on the one side upon the necessity of the kotow (touching the head to the ground), even in a modified form, while on the other it was pointed out that the least concession was objectionable as the greatest, and that China would benefit by the complete settlement of the question. It says a great deal for the fairness and moderation of Prince Kung and the ministers with him that, although they knew that the Foreign governments were not prepared to make the Audience Question one of war, or even of the suspension of diplomatic relations, they determined to settle the matter in the way most distasteful to themselves and most



EXAMINATION HALL, PEKIN, CHINA



CUSTOM HOUSE AT TIEN TSIN, CHINA

agreeable to foreigners, thus showing a conciliatory disposition.

On the 29th of June, 1873, Tungche received in audience the ministers of the principal Powers at Pekin, and thus gave completeness to the many rights and concessions obtained from his father and grandfather by the treaties of Tientsin and Nankin. The privilege thus secured caused lively gratification in the minds of all foreign residents, to whom it signified the great surrender of the inherent right to superiority claimed by the Chinese Emperors, and we have recently seen that it has been accepted as a precedent.

The Illustrious Dead.

The sudden death of Tseng Kwofan in the summer of 1872 removed unquestionably the foremost public man in China. After the fall of Nankin he had occupied the highest posts in the Empire, both at that city and in the metropolis. He was not merely powerful from his own position, but from his having placed his friends and dependents in many of the principal offices throughout the Empire. At first prejudiced against foreigners, he had gradually brought himself to recognize that some advantage might be derived from their knowledge.

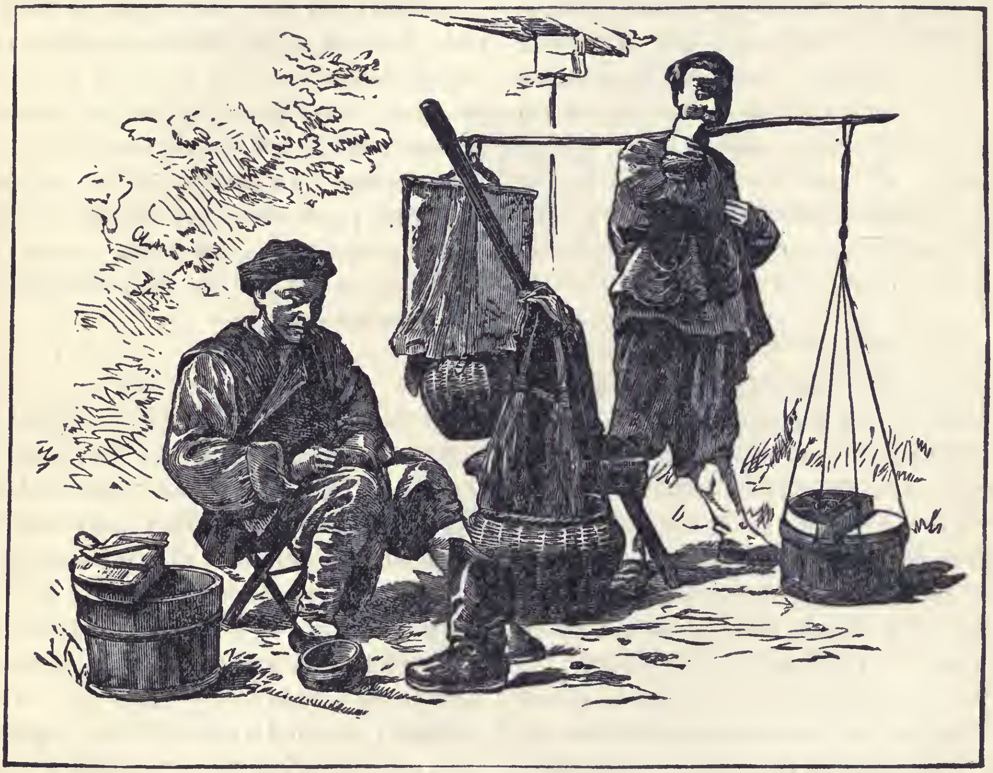
But the change came at too late a period to admit of his conferring any distinct benefit on his country from the more liberal policy he felt disposed to pursue with regard to the training of Chinese youths in the science and learning of the West. It was said that had he been personally ambitious he might have succeeded in displacing the Tartar regime. But such a thought never assumed any practical shape in his mind, and to the end of his days Tseng Kwofan was satisfied to remain the steadfast supporter and adherent of the Manchus. In this respect he has been closely imitated by his most distinguished lieutenant, Li Hung Chang, who succeeded to some of his dignities and much of his power.

Another of Tseng's protégés, Tso Tsung Tang, had been raised from the Vice-royalty of Chekiang and Fuhkien to that of Shensi and Kansuh. The promotion was of the more doubtful value, seeing that both those provinces were in the actual possession of the rebels; but Tso threw himself into the task of reconquering them with remarkable energy, and within two years of his arrival he was able to report that he had cleared the province of Shensi of all insurgents. He then devoted his attention to the pacification of Kansuh; and after many desultory engagements proceeded to lay siege to the town of Souchow, where the Mahomedans had massed their strength.

A Signal Victory.

At the end of the year 1872 the Imperial army was drawn up in front of this place, but Tso does not seem to have considered himself strong enough to deliver an attack, and confined his operations to preventing the introduction of supplies and fresh troops into the town. Even in this he was only partially successful, as a considerable body of men made their way in in January, 1873. In the following month he succeeded in capturing, by a night attack, a temple outside the walls, upon which the Mahomedans placed considerable value. The siege continued during the whole summer, and it was not until the month of October that the garrison was reduced to such extremities as to surrender. The chiefs were hacked to pieces, and about four thousand men perished by the sword. The women, children, and old men were spared, and the spoil of the place was handed over to the soldiery.

It was Tso's distinctive merit that, far from being carried away by these successes, he neglected no military precaution, and devoted his main efforts to the reorganization of the province. In that operation he may be left employed for the brief remainder of Tungche's reign; but it may be said that in 1874 the campaign against Kashgaria had been fully decided upon. A thousand Manchu cavalry were sent to Souchow. Sheepskins, horses, and ammunition in large quantities were also despatched to the far west, and General Kinshun, the Manchu general, was entrusted with the command of the army in the field.



CHINESE COBBLERS.

The year 1874 witnessed an event that claims notice. There never has been much good-will between China and her neighbors in Japan. The latter are too independent in their bearing to please the advocates of Chinese predominance, at the same time their insular position has left them safe from the attack of the Pekin government. The attempt made by the Mongol, Kublai Khan, to subdue these islanders had been too disastrous to invite repetition. In Corea the pretensions of the ruler of Yeddo had been repelled, if not crushed; but wherever the sea intervened the advantage rested more or less decisively with him. The island of Formosa is dependent upon China, and the western districts are governed by officials duly appointed by the Viceroy of Fuhkien. But the eastern half of the island, separated from the cultivated districts by a range of mountains covered with dense if not impenetrable forests, is held by tribes who own no one's authority, and who act as they deem fit.

In the year 1868 or 1869 a junk from

Loochoo was wrecked on this coast, and the crew were murdered by the islanders. The civil war in Japan prevented any prompt claim for reparation, but in 1873 the affair was revived, and a demand made at Pekin for compensation. The demand was refused, whereupon the Japanese, taking the law into their own hands, sent an expedition to Formosa. China replied with a counter-demonstration, and war seemed inevitable. In this crisis Mr. Wade offered his good services in the interests of peace, and after considerable controversy he succeeded in bringing the two governments to reason, and in inducing them to agree to as equitable terms as could be obtained without having recourse to arms. The Chinese paid an indemnity and the Japanese evacuated the island.

Fortunes of Prince Kung.

In all countries governed by an absolute sovereign it is as interesting as it is difficult to obtain some accurate knowledge of the character of the autocrat. A most important change had been effected in the government of China, yet it is impossible to discover what its precise significance was, or to say how far it influenced the fortunes of the country. The Empresses had retired into private life, and for a time their Regency came to an end. Prince Kung was only the minister of a young prince who had it in his power to guide affairs exactly as he might feel personally disposed.

Prince Kung might be either the real governor of the state or only the courtier of his nephew. It depended solely on that prince's character. There were not wanting signs that Tungche had the consciousness, if not the capacity of supreme power and that he wished his will to be paramount. Such evidence as was obtainable agreed in stating that he was impatient of restraint, and that the prudent reflections of his uncle were not over much to his fancy. On the 10th of September the young ruler took the world into his confidence by announcing in a Vermilion Edict that he had degraded Prince Kung and his son in their hereditary rank as princes of the Empire for using "language in very many respects unbecoming."

Whether Tungche took this very decided step in a moment of pique or because he perceived that there was a plan among his chief relatives to keep him in leading-strings, must remain a matter of opinion. At the least he must have refused to personally retract what he had done, for on the very following day (September 11th) a Decree appeared from the Two Empresses reinstating Prince Kung and his son in their hereditary rank and dignity, and thus reasserting the power of the ex-Regents over the sovereign.

Startling Rumors.

Not long after this disturbance in the interior of the palace, of which only the ripple reached the surface of publicity, there were rumors that the Emperor's health was in a precarious state, and in the month of December it became known that Tungche was seriously ill with an attack of small-pox. The disease seemed to be making satisfactory progress, for the doctors were rewarded; but on the 18th of December an edict appeared ordering or requesting the Empresses Dowager to assume the personal charge of the administration. Six days later another edict appeared which strengthened the impression that the Emperor was making good progress towards recovery. But appearances were deceptive, for, after several weeks' uncertainty, it became known that the Emperor's death was inevitable. On the 12th of January, 1875, Tungche "ascended upon the Dragon, to be a guest on high," without leaving any offspring to succeed him.

There were rumors that his illness was only a plausible excuse and that he was really the victim of foul play; but it is not likely that the truth on that point will ever be revealed. Whether he was the victim of an intrigue similar to that which had marked his accession to power, or whether he only died from the neglect or incompetence of his medical attendants, the consequences were equally favorable to the personal views of the two Empresses and Prince Kung. They resumed the exercise of that supreme authority which they had resigned little more than twelve months before. The most suspicious circumstance in connection with this event was the treatment of the young Empress Ahluta, who, it was well known, was pregnant at the time of her husband's death.

The Queen's Mysterious Death.

Instead of waiting to decide as to the succession until it was known whether Tungche's posthumous child would prove to be a son or a daughter, the Empress Dowager hastened to make another selection and to place the young widow of the deceased sovereign in a state of honorable confinement. Their motive was plain. Had Ahluta's child happened to be a son, he would have been the legal Emperor, as well as the heir by direct descent, and she herself could not have been excluded from a prominent share in the government. To the Empress Dowagers one child on the throne mattered no more than another; but it was a question of the first importance that Ahluta should be set on one side. In such an atmosphere there is often grievous peril to the lives of inconvenient personages.

Ahluta sickened and died. Her child was never born. The charitable gave her credit for having refused food through grief for her husband, Tungche. The skeptical listened to the details of her illness with scorn for the vain efforts to obscure the dark deeds of ambition. In their extreme anxiety to realize their own designs and at the same time not to injure the constitution, the two Empresses had been obliged to resort to a plan that could only have been suggested by desperation. For the first time since the Manchu dynasty occupied the throne, it was necessary to depart from the due line of succession, and to make the election of the sovereign a matter of individual fancy or favor instead of one of inheritance.

Choice of a New Emperor.

The range of choice was limited; for the son of Prince Kung himself, who seemed to enjoy the prior right to the throne, was a young man of sufficient age to govern for himself; and, moreover, his promotion would mean the compulsory retirement from public life of Prince Kung, for it was not possible in China for a father to serve under his son, until Prince Chun, the father of the present reigning Emperor, established quite recently a precedent to the contrary. The name of Prince Kung's son, if mentioned at all, was only mentioned to be dismissed. The choice of the Empresses fell upon Tsai Tien, the son of Prince Chun or the Seventh Prince, who on the 13th of January was proclaimed Emperor. As he was of too tender an age to rule for himself, his nomination served the purposes of the two Empresses and their ally Prince Kung, who thus entered upon a second lease of undisputed power. They ruled in reality, the boy Emperor only in name.

CHAPTER VII.

THE REIGN OF THE EMPEROR KWANGSU.

THUS after a very brief interval the governing power again passed into the hands of the Regents who had ruled the state so well for the twelve years following the death of Hienfung. The nominal Emperor was a child of little more than three years of age, to whom was given the style of "Kwangsu," or "illustrious succession," and the Empresses could look forward to many years of authority in the name of so young a sovereign. The only opposition to their return to power seems to have come from the Palace eunuchs, who had asserted themselves during the brief reign of Tungche and hoped to gain predominance in the Imperial councils. But they found a determined mistress in the person of Tse An, the Eastern Empress, as she was also called, who took vigorous action against them, punishing their leaders with death and effectually nipping in the bud all their projects for making themselves supreme.

The return of the Empresses to power was followed by a great catastrophe in the relations between England and China. For the moment it threw every other matter into the shade, and seemed to render the outbreak of war between the two countries almost inevitable. In the year 1874 the government of India, repenting of its brief infatuation for the Panthay cause, yet still reluctant to lose the advantages it had promised itself from the opening of Yunnan to trade, resolved upon sending a formal mission of exploration under Colonel Horace Browne, an officer of distinction, through Burmah to that province.

The difficulties in the way of the undertaking seemed comparatively few, as the King of Burmah was friendly and appeared disposed at that time to accept his natural position as the dependent of Calcutta. The Pekin authorities also were outwardly not opposed to the journey; and the only opposition to be apprehended was from the Yunnan officials and people.

Long Journey Across China.

It was thought desirable, with the view of preparing the way for the appearance of this foreign mission, that a representative of the English embassy at Pekin, having a knowledge of the language and of the ceremonial etiquette of the country, should be deputed to proceed across China and meet Colonel Browne on the Burmese frontier. The officer selected for this delicate and difficult mission was Mr. Raymond Augustus Margary, who to the singular aptitude he had displayed in the study of Chinese added a buoyant spirit and a vigorous frame that peculiarly fitted him for the long and lonely journey he had undertaken across China. His reception throughout was encouraging. Mr. Margary performed his journey in safety; and, on the 26th of January, 1875, only one fortnight after Kwangsu's accession, he joined Colonel Browne at Bhamo. A delay of more than three weeks ensued at Bhamo, which was certainly unfortunate. Time was given for the circulation of rumors as to the approach of a foreign invader along a disturbed frontier held by tribes almost independent, and whose predatory instincts were excited by the prospect of rich plunder at the same time that their leaders urged them to oppose a change which threatened to destroy their hold on the caravan route between Bhamo and Talifoo.

When on the 17th of February Colonel Browne and his companions approached the limits of Burmese territory, they found themselves in face of a totally different state of affairs from what had existed when Mr. Margary passed safely through three weeks before. The preparation for opposing the English had been made under the direct encouragement, and probably the personal direction, of Lisitai, a man who had been a brigand and then a rebel, but who at this time held a military command on the frontier.

Last News Received.

As Colonel Browne advanced he was met with rumors of the opposition that awaited him. At first these were discredited, but on the renewed statements that a large Chinese force had been collected to bar his way, Mr. Margary rode forward to ascertain what truth there was in these rumors. The first town on this route within the Chinese border is Momein, which, under the name of Tengyue, was once a military station of importance, and some distance east of it again is another town, called Manwein. Mr. Margary set out on the 19th of February, and it was arranged that only in the event of his finding everything satisfactory at Momein was he to proceed to Manwein; and on the first suspicious occurrence he was to retreat at once to the main body.

Mr. Margary reached Momein in safety, and reported in a letter to Colonel Browne that all was quiet at that place, and that there were no signs of any resistance. That letter was the last news ever received from Mr. Margary. On the 19th of February he started from Momein, and the information subsequently obtained left no doubt that he was treacherously murdered on that or the following day at Manwein. An ominous silence followed, and Colonel Browne's party delayed its advance until some definite news should arrive as to what had occurred in front, although the silence was sufficient to justify the worst apprehensions.

A Brave Little Band.

Three days later the rumor spread that Mr. Margary and his attendants had been murdered. It was also stated that an army was advancing to attack the English expedition; and on the 22nd of February a large Chinese force did make its appearance on the neighboring heights. There was no longer any room to doubt that the worst had happened, and it only remained to secure the safety of the expedition.

These Chinese numbered several thousand men under Lisitai in person, while to oppose them there were only four Europeans and fifteen Sikhs. Yet superior weapons and steadfastness carried the day against greater numbers. The Sikhs fought as they retired, and the Chinese, unable to make any impression on them, abandoned an attack which was both perilous and useless.

The news of this outrage did not reach Pekin until a month later, when Mr. Wade at once took the most energetic measures to obtain the amplest reparation in the power of the Pekin government to concede. The first and most necessary point in order to ensure not merely the punishment of the guilty, but also that the people of China should not have cause to suppose that their rulers secretly sympathized with the authors of the attack, was that no punitive measures should be undertaken, or, if undertaken, recognized, until a special Commission of Inquiry had been appointed to investigate the circumstances on the spot. Mr. Margary was an officer of the English government traveling under special permission and protection.

Mysterious Delay.

The Chinese government could not expect to receive consideration if it failed to enforce respect for its own commands, and the English government had an obligation which it could not shirk in exacting reparation for the murder of its representative. The treacherous killing of Mr. Margary was evidently not an occurrence for which it could be considered a sufficient atonement that some miserable criminals under sentence of death, or some desperate individuals anxious to secure the worldly prosperity of their families, should undergo painful torture and public execution in order to shield official falseness and infamy. Although no one ever suspected the Pekin government of having directly instigated the outrage, the delay in instituting an impartial and searching inquiry into the affair strengthened an impression that it felt reluctant to inflict punishment on those who had committed the act of violence.

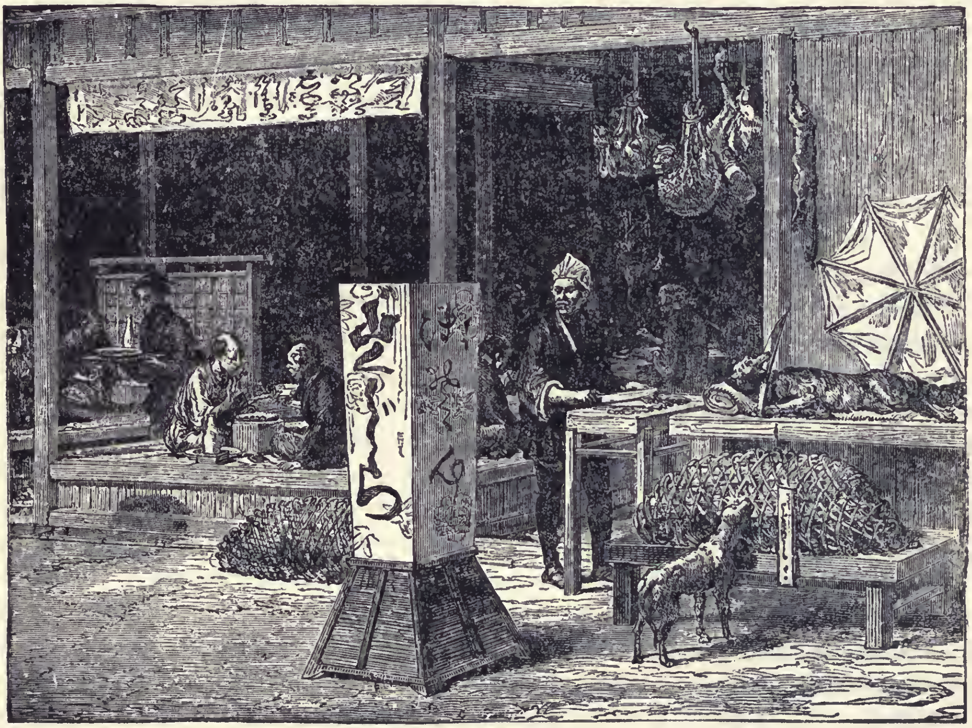
Nearly three months elapsed before any step was taken towards appointing a Chinese official to proceed to the scene of the outrage in company with the officers named by the English minister; but on the 19th of June an edict appeared in the *Pekin Gazette* ordering Li Han Chang, Governor-General of Houkwang, to temporarily vacate his post, and "repair with all speed to Yunnan to investigate and deal with certain matters." Even then the matter dragged along but slowly. It was not till the end of the year that the Commission to ascertain the fate of Mr. Margary began its active work on the spot.

The result was unexpectedly disappointing. The mandarins supported one another. The responsibility was thrown on several minor officials, and on the border-tribes or savages. Several of the latter were seized, and their lives were offered as atonement for an offence they had not committed. The furthest act of concession which the Chinese Commissioner gave was to temporarily suspend Tsen Yuhing the Futai for remissness; but even this measure was never enforced with rigor. The English officers soon found that it was impossible to obtain any proper reparation on the spot.

Strong Demand for Reparation.

Sir Thomas Wade, who was knighted during the negotiations, refused to accept the lives of the men offered, whose complicity in the offence was known to be none at all, while its real instigators escaped without any punishment. When the new year, 1876, opened, the question was still unsettled, and it was clear that no solution could be discovered on the spot. Sir Thomas Wade again called upon the Chinese in the most emphatic language allowed by diplomacy to conform with the spirit and letter of their engagements, and he informed the government that unless they proffered full redress for Mr. Margary's murder it would be impossible to continue diplomatic relations. To show that this was no meaningless expression, Sir Thomas Wade left Pekin, while a strong reinforcement to the English fleet demonstrated that the government was resolved to support its representative.

In consequence of these steps, Li Hung Chang was, in August, 1876, or more than eighteen months after the outrage, entrusted with full powers for the arrangement of the difficulty; and the small seaport of Chefoo was fixed upon as the scene for the forthcoming negotiations. Even then the Chinese sought to secure a sentimental advantage by requesting that Sir Thomas Wade would change the scene of discussion to Tientsin, or at least that he would consent to pay Li Hung Chang a visit there. This final effort to conceal the fact that the English demanded redress as an equal and not as a suppliant having been baffled, there was no further attempt at delay.



CHINESE RESTAURANT.

The Chefoo Convention was signed in that town, to which the Viceroy proceeded from Tientsin. Li Hung Chang entertained the Foreign Ministers at a great banquet; and the final arrangements were hurried forward for the departure to Europe of the Chinese Ambassador, whose dispatch had been decided upon in the previous year. When the secret history of this transaction is revealed it will be seen how sincere were Li Hung Chang's wishes for a pacific result, and how much his advice contributed to this end.

The most important passage in the Chefoo Convention was unquestionably that commanding the different viceroys and governors to respect, and afford every protection to, all foreigners provided with the necessary passport, and warning them that they would be held responsible in the event of any such travellers meeting with injury or maltreatment. The next most important passage was that arranging for the despatch of an Embassy to London bearing a letter of regret for the murder of the English official. The official selected for this duty was Kwo Sungtao, a mandarin of high rank and unexceptionable character. It was a delicate mission with which he was entrusted.

The letter was submitted to Sir Thomas Wade in order that its terms should be exactly in accordance with Chinese etiquette, and that no phrase should be used showing that the Chinese government attached less importance to the mission than the occasion demanded. The Embassy proceeded to Europe, and, whatever may be thought of its immediate effect, it must be allowed that it established a precedent of friendly intercourse with that country, which proved an additional guarantee of peace.

A curious incident arising from the passion of gambling which is so prevalent in China, and bearing incidentally upon the national character, may be briefly referred to. The attention of the Pekin government was attracted to this subject by a novel form of gambling, which not merely attained enormous dimensions, but which threatened to bring the system of public examination into disrepute. This latter fact created a profound impression at Pekin, and roused the mandarins to take unusually prompt measures.

Lottery on a Large Scale.

Canton was the headquarters of the gambling confederacy which established the lotteries known as the Weising, but its ramifications extended throughout the whole of the province of Kwantung. The Weising, or examination sweepstakes, were based on the principle of drawing the names of the successful candidates at the official examinations. They appealed, therefore, to every poor villager, and every father of a family, as well as to the aspirants themselves. The subscribers to the Weising lists were numbered by hundreds of thousands. It became a matter of almost as much importance to draw a successful number or name in the lottery as to take the degree. The practice could not have been allowed to go on without introducing serious abuses into the system of public examination.

The profits of the owners of the lottery were so enormous that they were able to pay not less than eight hundred thousand dollars as hush-money to the Viceroy and the other high officials of Canton. In order to shield his own participation in the profits, the Viceroy declared that he devoted this new source of revenue to the completion of the river defences of Canton.

Severe Penalties Threatened.

In 1874 the whole system was declared illegal, and severe penalties were passed against those aiding, or participating in any way in, the Weising Company. The local officers did not, however, enforce with any stringency these new laws, and the Weising fraternity enjoyed a further but brief period of increased activity under a different name. The fraud was soon detected, and in an Edict of August 11, 1875, it was very rightly laid down that "the maintenance of the purity of government demands that it be not allowed under any pretext to be re-established," and for their apathy in the matter the Viceroy Yinghan and several of the highest officials in Canton were disgraced and stripped of their official rank.

In China natural calamities on a colossal scale have often aggravated political troubles. The year 1876 witnessed the commencement of a drouth in the two great provinces of Honan and Shansi which has probably never been surpassed as the cause of a vast amount of human suffering. Although the provinces named suffered the most from the prevalent drought, the suffering was general over the whole of Northern China, from Shantung and Pechihli to Honan and the course of the Yellow River.

At first the government, if not apathetic, was disposed to say that the evil would be met by the grant of the usual allowance made by the Provincial Governors in the event of distress; but when one province after another was absorbed within the famine era, it became no longer possible to treat the matter as one of such limited importance, and the high ministers felt obliged to bestir themselves in face of so grave a danger. Li Hung Chang in particular was most energetic, not merely in collecting and forwarding supplies of rice and grain, but also in inviting contributions of money from all those parts of the Empire which had not been affected by famine.

Efforts to Relieve the Famine.

Allowing for the general sluggishness of popular opinion in China, and for the absence of any large amount of currency, it must be allowed that these appeals met with a large and liberal response. The foreign residents also contributed their share, and even the charity of London found a vent in sending some thousands of pounds to the scene of the famine in Northern China. This evidence of foreign sympathy in the cause of a common humanity made more than a passing impression on the minds of the Chinese people.

While the origin of the famine may be attributed to either drought or civil war, there is no doubt that its extension and the apparent inability of the authorities to grapple with it may be traced to the want of means of communication, which rendered it almost impossible to convey the needful succor into the famine districts. The evil being so obvious, it was hoped that the Chinese would be disposed to take a step forward on their own initiative in the great and needed work of the introduction of railways and other mechanical appliances. The Viceroy of the Two Kiang gave his assent to the construction of a short line between Shanghai and the port of Woosung.

The great difficulty had always been to make a start; and now that a satisfactory commencement had been made the foreigners were disposed in their eagerness to overlook all obstacles, and to imagine the Flowery Land traversed in all directions by railways. But these expectations were soon shown to be premature. Half of the railway was open for use in the summer of 1876, and during some weeks the excitement among the Chinese themselves was as marked as among the Europeans. The hopes based upon this satisfactory event were destined to be soon dispelled by the animosity of the officials. They announced their intention to resort to every means in their power to prevent the completion of the undertaking. The situation revealed such dangers of mob violence that Sir Thomas Wade felt compelled to request the Company to discontinue its operations, and after some discussion it was arranged that the Chinese should buy the line.

Opposition to the Railway.

After a stipulated period the line was placed under Chinese management, when, instead of devoting themselves to the interests of the railway, and to the extension of its power of utility, they wifully and persistently neglected it, with the express design of destroying it. At this conjuncture the Viceroy allowed the Governor of Fuhkien to remove the rails and plant to Formosa. The fate of the Woosung railway destroyed the hopes created by its construction, and postponed to a later day the great event of the introduction of railways into China. Notwithstanding such disappointments as this, and the ever present difficulty of conducting relations with an unsympathetic people controlled by suspicious officials, there was yet observable a marked improvement in the relations of the different nations with the Chinese.

Opening New Ports.

Increased facilities of trade, such as the opening of new ports, far from extending the area of danger, served to promote a mutual good-will. In 1876 Kiungchow, in the island of Hainan, was made a treaty port, or rather the fact of its having been included in the treaty of Tientsin was practically accepted and recognized. In the following year four new ports were added to the list. One, Pakhoi, was intended to increase trade intercourse with Southern China. Two of the three others, Ichang and Wuhu, were selected as being favorably situated for commerce on the Yangtse and its affluents, while Wenchow was chosen for the benefit of the trade on the coast.

The close of the great work successfully accomplished during the two periods of the Regency was followed within a few weeks by the disappearance of the most important of the personages who had carried on the government throughout these twenty years of constant war and diplomatic excitement. Before the Pekin world knew of her illness, it heard of the death of the Empress Dowager Tsi An, who as Hienfung's principal widow had enjoyed the premier place in the government, although she had never possessed a son to occupy the throne in person. In a proclamation issued in her name and possibly at her request, Tsi An described the course of her malady, the solicitude of the Emperor, and urged upon him the duty of his high place to put restraint upon his grief. Her death occurred on 18th April, from heart disease when she was only forty-five, and her subsequent obsequies were as splendid as her services demanded. For herself she had always been a woman of frugal habits, and the successful course of recent Chinese history was largely due to her firmness and resolution. Her associate in the Regency, Tsi Thsi, who was always more or less of an invalid, survived her.

The difficulty with Russia had not long been composed, when, on two opposite sides of her extensive dominion, China was called upon to face a serious condition of affairs. In Corea, "the forbidden land" of the Far East, events were forced by the eagerness and competition of European states to conclude treaties of commeace with that primitive kingdom, and perhaps also by their fear that if they delayed Russia would appropriate some port on the Corean coast.

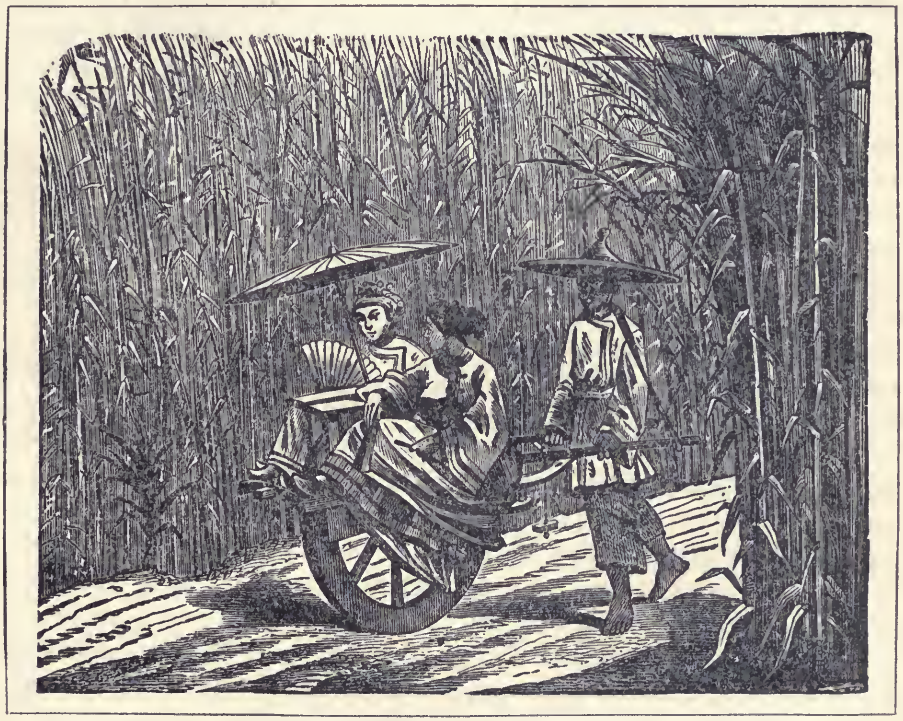
Corea a Source of Trouble.

To all who had official knowledge of Russia's desire and plan for seizing Port Lazareff, this apprehension was far from chimerical, and there was reason to believe that Russia's enroachment might compel other countries to make annexations in or round Corea by way of precaution. Practical evidence of this was furnished by the English occupation of Port Hamilton, and by its subsequent evacuation when the necessity passed away, but should the occasion again arise the key of the situation will probably be found in the possession not of Port Hamilton or Quelpart, but of the Island of Tsiusima. Recourse was had to diplomacy to avert what threatened to be a grave international danger; and although the result was long doubtful, and the situation sometimes full of peril, a gratifying success was achieved in the end.

In 1881 a draft commercial treaty was

drawn up, approved by the Chinese authorites and the representatives of the principal powers at Pekin, and carried to the Court of Seoul for acceptance and signature by the American naval officer, Commodore Schufeldt. The Corean king made no objection to the arrangement, and it was signed with the express stipulation that the ratifications of the treaty were to be exchanged in the following year. Thus was it harmoniously arranged at Pekin that Corea was to issue from her hermit's cell, and open her ports to trading countries under the guidance and encouragement of China. There can be no doubt that if this arrangement had been carried out, the influence and the position of China in Corea would have been very greatly increased and strengthened.

But, unfortunately, the policy of Li Hung Chung—for, if he did not originate, he took the most important part in directing it—aroused the jealousy of Japan, which has long asserted the right to have an equal voice with China in the control of Corean affairs; and the government of Tokio, on hearing of the Schufeldt treaty, at once took steps not merely to obtain all the rights to be conferred by that document, to which no one would have objected, but also to assert its claim to control equally with China the policy of the Corean Court. With that object, a Japanese fleet and army were sent to the Seoul river, and when the diplomatists returned for the ratification of the treaty, they found the Japanese in a strong position close to the Corean capital.



CHINESE OUT FOR AN AIRING.

The Chinese were not to be set on one side in so open a manner, and a powerful fleet of gunboats, with 5,000 troops, sent to the Seoul river to uphold their rights. Under other circumstances, more especially as the Chinese expedition was believed to be the superior, a hostile collision must have ensued, and the war which has so often seemed near between the Chinese and Japanese would have become an accomplished fact; but fortunately the presence of the foreign diplomatists moderated the ardor of both sides, and a rupture was averted. By a stroke of judgment the Chinese seized Tai Wang Kun, the father of the young king, and the leader of the anti-foreign party, and carried him off to Pekin, where he was kept in imprisonment for some time, until matters had settled down in his own country.

Rivalry Between China and Japan.

The opening of Corea to the Treaty Powers did not put an end to the old rivalry of China and Japan in that country, of which history contains so many examples; and the attack on the Japanese Legion in 1884 was a striking revelation of popular antipathy or of an elaborate anti-Japanese plot headed by the released Chinese prisoner, Tai Wang Kun.

At the opposite point of the frontier China was brought face to face with a danger which threatened to develop into a peril of the first magnitude, and in meeting which she was undoubtedly hampered by her treaties with the general body of foreign Powers and her own peculiar place in the family of nations. It is the special misfortune of China that she cannot engage in any, even a defensive, war with a maritime power without incurring the grave risk, or, indeed, the practical certainty that, if such a war be continued for any length of time, she must find herself involved with every other foreign country through the impossibility of confining the hostility of her own subjects to one race of foreigners in particular.

In considering the last war with a European country in which China was engaged, due allowance must be made for these facts, and also for the anomalous character of that contest when active hostilities were carried on without any formal declaration of war—a state of things which gave the French many advantages. Towards the end of the year 1882, the French Government came to the decision to establish a "definite protectorate" over Tonquin. Events had for some time been shaping themselves in this direction, and the colonial ambition of France had long fixed on Indo-China as a field in which it might aggrandize itself with comparatively little risk and a wide margin of advantage. The weakness of the kingdom of Annam was a strong enough temptation in itself to assert the protectorate over it which France had, more or less, claimed for forty years; but when the reports of several French explorers came to promote the conviction that France might acquire the control of a convenient and, perhaps, the best route into some of the richest provinces of interior China without much difficulty, the temptation became irresistible.

France is Quick to Act.

French activity in Indo-China was heightened by the declaration of Garnier, Rocher and others that the Songcoi, or Red River, furnished the best means of communicating with Yunnan, and tapping the wealth of the richest mineral province in China. The apathy of England in her relations with Burmah, which presented, under its arrogant and obstructive rulers, what may have seemed an insuperable obstacle to trade intercourse between India and China, afforded additional inducement to the French to act quickly; and, as they felt confident of their ability and power to coerce the Court of Hué, the initial difficulties of their undertaking did not seem very formidable.

That undertaking was, in the first place, defined to be a protectorate of China, and, as the first step in the enterprise, the town of Hanoi, in the delta of the Red River, and the nominal capital of Tonquin, was captured before the end of the year 1882.

Tonquin stood in very much the same relationship to China as Corea; and, although the enforcement of the suzerain tie was lax, there was no doubt that at Pekin the opinion was held very strongly that the action of France was an encroachment on the rights of China. But, if such was the secret opinion of the Chinese authorities, they took no immediate steps to arrest the development of French policy in Tonquin by proclaiming it a Chinese dependency, and also their intention to defend it. While Li Hung Chang and the other members of the Chinese Government were deliberating as to the course they should pursue, the French were acting with great vigor in Tonquin, and committing their military reputation to a task from which they could not in honor draw back.

Movements of the "Black Flags."

During the whole of the year 1883 they were engaged in military operations with the Black Flag irregulars, a force half piratical and half patriotic, who represented the national army of the country. It was believed at the time, but quite erreoneously, that the Black Flags were paid and incited by the Chinese. Subsequent evidence showed that the Chinese authorities did not take even an indirect part in the contest until a much later period. After the capture of Hanoi, the French were constantly engaged with the Black Flags, from whom they captured the important town of Sontay, which was reported to be held by Imperial Chinese troops, but on its capture this statement was found to be untrue.

The French were in the full belief that the conquest of Tonquin would be easily effected, when a serious reverse obliged them to realize the gravity of their task. A considerable detachment, under the command of Captain Henri Rivière, who was one of the pioneers of French enterprise on the Songcoi, was surprised and defeated near Hanoi. Rivière was killed, and it became necessary to make a great effort to recover the ground that had been lost. Fresh troops were sent from Europe, but before they arrived the French received another check at Phukai, which the Black Flags claimed as a victory because the French were obliged to retreat.

Extreme Measures by the French.

Before this happened the French had taken exteme measures against the King of Annam, of which state Tonquin is the northern province. The King of that country, by name Tuduc, who had become submissive to the French, died in July, 1883, and after his death the Annamese, perhaps encouraged by the difficulties of the French in Tonquin, became so hostile that it was determined to read them a severe lesson. Hué was attacked and occupied a month after the death of Tuduc, and a treaty was extracted from the new king which made him the dependent of France. When the cold season began in Tonquin, the French forces largely increased, and, commanded by Admiral Courbet, renewed operations, and on the 11th of December attacked the main body of the Black Flags at Sontay, which they had reoccupied and strengthened.

They offered a desperate and well sustained resistance, and it was only with heavy loss that the French succeeded in carrying the town. The victors were somewhat recompensed for their hardships and loss by the magnitude of the spoil, which included a large sum of money. Desultory fighting continued without intermission; Admiral Courbet was superseded by General Millot, who determined to signalize his assumption of the command by attacking Bacninh, which the Black Flags made their headquarters after the loss of Sontay. On the 8th of March, he attacked this place at the head of 12,000 men, but so formidable were its defences that he would not risk an attack in front, and by a circuitous march of four days he gained the flank of the position, and thus taken at a disadvantage, the Black Flags abandoned their formidable lines, and retreated without much loss, leaving their artillery, including some Krupp guns, in the hands of the victors.

A Treaty of Peace.

At this stage of the question diplomacy intervened, and on the 11th of May a treaty of peace was signed by Commander Fournier, during the ministry of M. Jules Ferry, with the Chinese government. One of the principal stipulations of this treaty was that the French should be allowed to occupy Langson and other places in Tonquin. When the French commander in Tonquin sent a force under Colonel Dugenne to occupy Langson it was opposed in the Bacle defile and repulsed with some loss. The Chinese exonerated themselves from all responsibility by declaring that the French advance was premature, because no date was fixed by the Fournier convention, and because there had not been time to transmit the necessary orders.

On the other hand, M. Fournier declared on his honor that the dates in his draft were named in the original convention. The French government at once demanded an apology, and an indemnity fixed by M. Jules Ferry, in a moment of mental excitement, at the ridiculous figure of $50,000,000. An apology was offered, but such an indemnity was refused, and eventually France obtained one of only $800,000.

After the Bacle affair hostilities were at once resumed, and for the first time the French carried them on not only against the Black Flags, but against the Chinese. M. Jules Ferry did not, however, make any formal declaration of war against China, and he thus gained an advantage of position for his attack on the Chinese which it was not creditable to French chivalry to have asserted. The most striking instance of this occured at Foochow, where the French fleet, as representing a friendly power, was at anchor above the formidable defences of the Min river. In accordance with instructions telegraphed to him, the French admiral attacked those places in reverse and destroyed the forts on the Min without much difficulty or loss, thanks exclusively to his having been allowed past them as a friend.

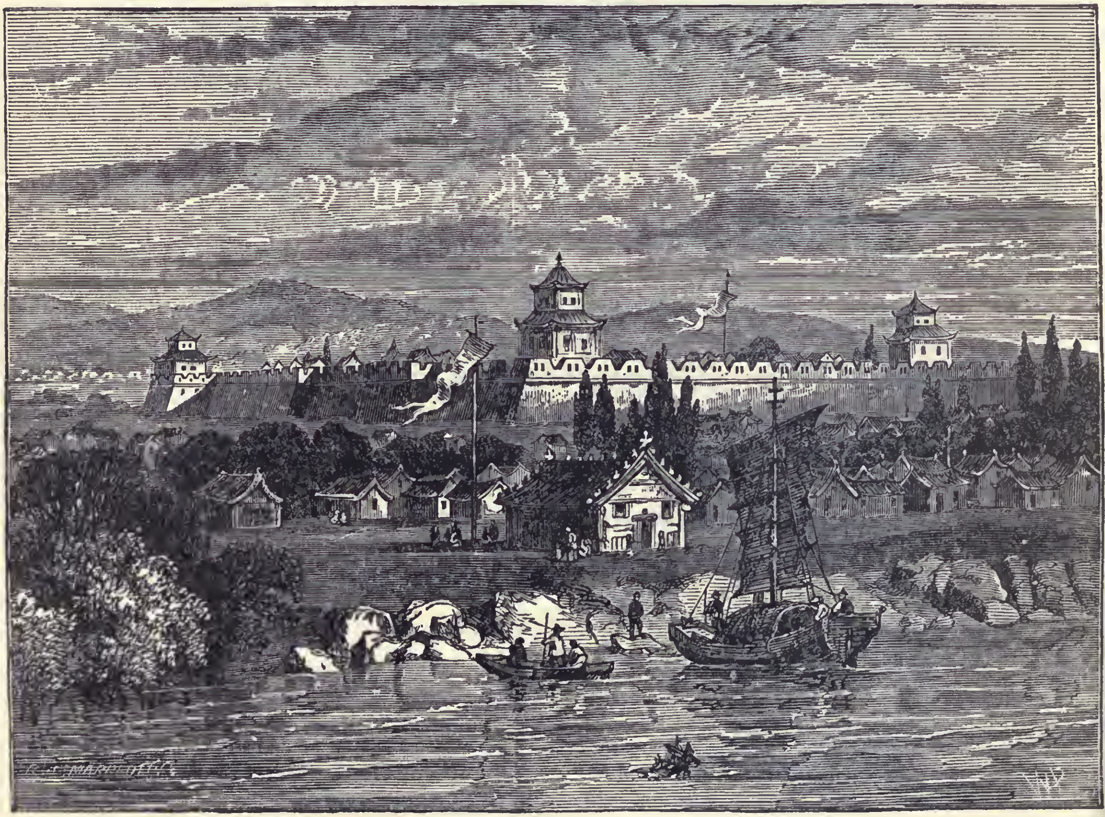
Upholding the Laws of Neutrality.

The French also endeavored to derive all possible advantage from there being no formal declaration of war, and to make use of Hongkong as a base for their fleet against China. But this unfairness could not be tolerated, and the British minister at Pekin, where Sir Harry Parkes had in the autumn of 1883 succeeded Sir Thomas Wade, issued a proclamation that the hostilities between France and China were tantamount to a state of war, and that the laws of neutrality must be strictly observed. The French resented this step, and showed some inclination to retaliate by instituting a right to search for rice, but fortunately this pretension was not pushed to extremities, and the war was closed before it could produce any serious consequences.

The French devoted much of their attention to an attack on the Chinese possessions in Formosa, and the occupation of Kelung; a fort in the northern part of that island was captured, but the subsequent success of the French was small. The Chinese displayed great energy and resource in forming defences against any advance inland from Kelung or Tamsui, and the French government was brought to face the fact that there was nothing to be gained by carrying on these desultory operations, and that unless they were prepared to send a large expedition, it was computed of not less than 50,000 men, to attack Pekin, there was no alternative to coming to terms with China.

How strong this conviction had become may be gathered from the fact that the compulsory retreat, in March, 1885, of the French from before Langson, where some of the Chinese regular troops were drawn up with a large force of Black and Yellow Flags—the latter of whom were in Chinese pay—did not imperil the negotiations which were then far advanced towards completion. On the 9th of June of the same year a treaty of peace was signed by M. Patenotre and Li Hung Chang which gave France nothing more than the Fournier convention.

The military lessons of this war must be pronounced inconclusive, for the new forces which China had organized since the Pekin campaign were never fully engaged, and the struggle ended before the regular regiment



VIEW OF TIENTSIN, CHINA.

sent to Langson had any opportunity of showing their quality. But the impression conveyed by the fighting in Formosa and the northern districts of Tonquin was that China had made considerable progress in the military art, and that she possessed the nucleus of an army that might become formidable. But while the soldiers had made no inconsiderable improvement, as much could not be said of the officers, and among the commanders there seemed no grasp of the situation, and a complete inability to conduct a campaign.

Incapable Commanders.

Probably these deficiencies will long remain the really weak spot in the Chinese war organization, and although they have men who will fight well, the only capacity their commanders showed in Tonquin and Formosa was in selecting strong positions and in fortifying them with consummate art. But as the strongest position can be turned and avoided, and as the Chinese, like all Asiatics, become demoralized when their rear is threatened, it cannot be denied that, considerable progress as the Chinese have made in the military art, they have not yet mastered some of its rudiments. All that can be said is that the war between France and China was calculated to teach the advisability of caution in fixing a quarrel upon China. Under some special difficulties from the character of the war and with divided councils at Pekin, the Chinese still gave a very good account of themselves against one of the greatest Powers of Europe.

During the progress of this struggle a *coup dè'tat* was effected at Pekin of which at the time it was impossible to measure the whole significance. In July, 1884, the Chinese world was startled by the sudden fall and disgrace of Prince Kung, who had been the most powerful man in China since the Treaty of Pekin. A decree of the Empress Regent appeared dismissing him from all his posts and consigning him to an obscurity from which after many years he had not succeeded in emerging. The causes of his fall are not clear, but they were probably of several distinct kinds. While he was the leader of the peace party and the advocate of a prompt arrangement with France, he was also an opponent of Prince Chun's desire to have a share in the practical administration of the state, or, at least, an obstacle in the way of its realization.

Prince Chun, who was a man of an imperious will, and who, on the death of the Eastern Empress, became the most important personage in the palace and supreme Council of the Empire, was undoubtedly the leader of the attack on Prince Kung, and the immediate cause of his downfall. Prince Kung, who was an amiable and well intentioned man rather than an able statesman, yielded without resistance, and indeed he had no alternative, for he had no following at Pekin, and his influence was very slight except among Europeans.

Sudden Death of Prince Chun.

Prince Chun then came to the front, taking an active and prominent part in the government, making himself President of a new Board of National Defence and taking up the command of the Pekin Field Force, a specially trained body of troops for the defence of the capital. He retained possession of these posts after his son assumed the government in person, notwithstanding the law forbidding a father serving under his son, which has already been cited, and he remained the real controller of Chinese policy until his sudden and unexpected death in the first days of 1891.

Some months earlier in April, 1890, China had suffered a great loss in the Marquis Tseng, whose diplomatic experience and knowledge of Europe might have rendered his country infinite service in the future. He was the chosen colleague of Prince Chun, and he is said to have gained the ear of his young sovereign. While willing to admit the superiority of European inventions, he was also an implicit believer in China's destiny and in her firmly holding her place among the greatest Powers of the world. In December, 1890, also died Tseng Kwo Tsiuen, uncle of the Marquis, and a man who had taken a prominent and honorable part in the suppression of the Taeping rebellion.

Tax on Opium.

In 1885 an important and delicate negotiation between England and China was brought to a successful issue by the joint efforts of Lord Salisbury and the Marquis Tseng. The levy of the lekin or barrier tax on opium had led to many exactions in the interior which was injurious to the foreign trade and also to the Chinese government, which obtained only the customs duty raised in the port. After the subject had been thoroughly discussed in all its bearings a convention was signed in London, on 19th July, 1885, by which the lekin was fixed at eighty taels a chest, in addition to the customs due of thirty taels, and also that the whole of this sum should be paid in the treaty port before the opium was taken out of bond.

This arrangement was greatly to the advantage of the Chinese government, which came into possession of a large revenue that had previously been frittered away in the provinces, and much of which had gone into the pockets of the Mandarins. The Emperor issued an edict in 1890 formally legalizing the cultivation of opium, which, although practically carried on, was nominally illegal. An immediate consequence of this step was a great increase in the area under cultivation, particularly in Manchuria, and so great is the production of native opium now becoming that that of India may yet be driven from the field as a practical revenge for the loss inflicted on China by the competition of Indian tea. But at all events these measures debar China from ever again posing as an injured party in the matter of the opium traffic.

During these years the young Emperor Kwangsu was growing up. In February, 1887, in which month falls the Chinese New Year, it was announced his marriage was postponed in consequence of his delicate health, and it was not until the new year of 1889, when Kwangsu was well advanced in his eighteenth year, that he was married to Yeh-ho-na-la, daughter of a Manchu general named Knei Hsiang, who had been specially selected for this great honor out of many hundred candidates.

Magnificent Marriage Ceremonies.

The marriage was celebrated with the usual state, and more than $5,000,000 is said to have been expended on the attendant ceremonies. At the same time the Empress Regent issued her farewell edict and passed into retirement, but there is reason to believe that she continued to exercise no inconsiderable influence over the young Emperor.

The marriage and assumption of governing power by the Emperor Kwangsu brought to the front the very important question of the right of audience by the foreign ministers resident at Pekin. This privilege had been conceded by China at the time of the Tientsin massacre, and it had been put into force as a result of that concession. The Emperors of China do not appear at any time to have taken up the position that their own person was so supremely sacred as to render audience with a foreigner an indignity. On the contrary, in olden days, when the Imperial state and prestige were immeasurably greater than they now are, audience was freely granted, and the person of the Sovereign was less hermetically concealed than is now the fashion.

The Two Great Questions.

Two questions, however, have successively been made uppermost in the settlement of the matter, namely, the character of obeisance made by the foreigner admitted to the interview, and the nature and locality of the building in which it took place. As regards the former the favored individual was expected to comply with the Chinese usage by performing the *kowtow*, that is, kneeling thrice and knocking his forehead nine times upon the ground.

The theory of Chinese sovereignty being that the Emperor is the *de jure* monarch of the whole earth, of which China is the Middle Kingdom, all other nations, therefore, must be either his tributaries or his subjects; whence the exaction of this mark of deference from their envoys. As regards the site of audience, the practice of emphasizing the lowliness of the stranger in presence of the Son of Heaven by fixing the audience in a building that carries with it some implication of inferiority, appears to have been the growth only of the last fifty years, if not more recently.

In the seventeenth and eighteenth centuries both the Jesuit Fathers who were in the service of the Emperor and the envoys of European Courts or Companies, who came to Pekin for complimentary purposes or to secure facilities for trade, performed the *kowtow* without apparent compunction. One Russian official, however, who arrived at Pekin in the reign of the first Manchu Emperor Shun Chih (1644–1661) was refused an audience because he declined to *kowtow*.

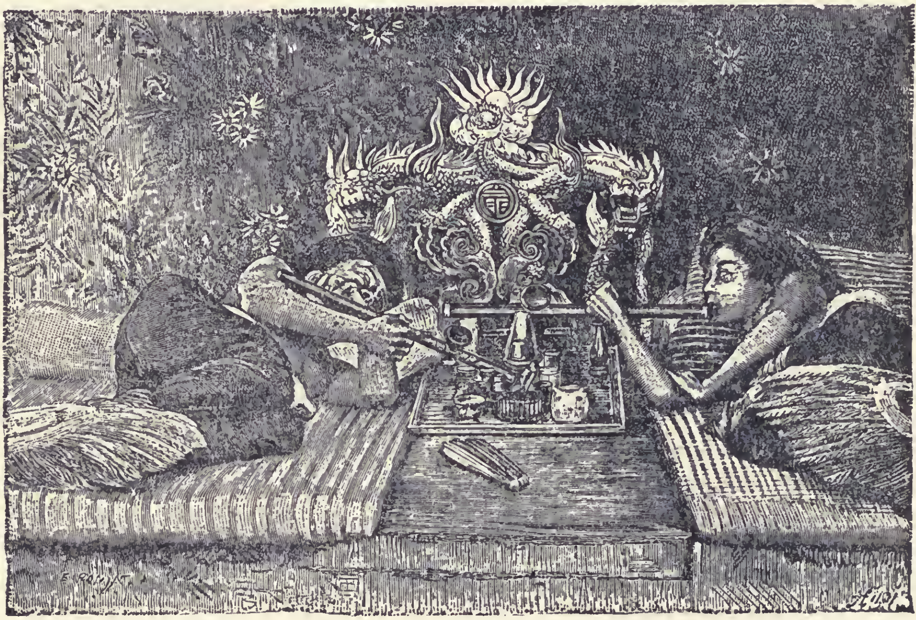
In those days the audience commonly took place in one or other of the great Ceremonial Halls of the Imperial Palace in the heart of the Forbidden City, where no European is now permitted to enter. Here stands the Tai Ho Tien, or Hall of Supreme Harmony, a magnificent structure, 110 feet in height, erected upon a terrace of marble 20 feet high, with projecting wings, ascended from the outer court by flights of steps.

Seated on a Raised Throne.

The Great Audience Hall on the summit of the platform is a vast pavilion, in design not unlike the Memorial Temple of Yung Lo at the Ming Tombs, 200 feet in length by 90 feet in depth, sustained by 72 immense columns of painted teak. In this Hall the Emperor held and still holds the splendid annual Levées at the Winter Solstice, at the New Year, and on his own birthday. Here in the Tai Ho Tien the Emperor takes his seat upon a raised throne in the centre.

A few Manchus of exalted rank alone are admitted to the building. Outside and below the marble balustrades are ranged the nobility and officials in eighteen double rows, the civil officers on the east side, and the military officers on the west, their respective ranks and positions being marked by low columns. The utmost care is observed in appointing places for the officials according to their respective ranks and titles.

The privilege of audience, as we see, had been conceded, and it had been put into force on one occasion during the brief reign of Tungche. The time had again arrived for giving it effect, and, after long discussions as to the place of audience and the forms to be observed, Kwangsu issued in December, 1890, an edict appointing a day soon after the commencement of the Chinese New Year, for the audience, and also arranging that it should be repeated annually on the same date.


OPIUM SMOKERS.

In March, 1891, Kwangsu gave his first reception to the foreign ministers, but after it was over some criticism and dissatisfaction were aroused by the fact that the ceremony had been held in the Tse Kung Ko, or Hall of Tributary Nations. As this was the first occasion on which Europeans saw the young Emperor, the fact that he made a favorable impression on them is not without interest, and the following personal description of the master of so many millions may well be quoted:

"Whatever the impression 'the Barbarians' made on him the idea which they carried away of the Emperor Kwangsu was pleasing and almost pathetic. His air is one of exceeding intelligence and gentleness, somewhat frightened and melancholy looking. His face is pale, and though it is distinguished by refinement and quiet dignity it has none of the force of his martial ancestors, nothing commanding or imperial, but is altogether mild, delicate, sad and kind.

"He is essentially Manchu in features, his skin is strangely pallid in hue, which is, no doubt, accounted for by the confinement of his life inside these forbidding walls and the absence of the ordinary pleasures and pursuits of youth, with the constant discharge of onerous, complicated and difficult duties of state which, it must be remembered, are, according to Imperial Chinese etiquette, mostly transacted between the hours of two and six in the morning. His face is oval shaped with a very long narrow chin and a sensitive mouth with thin nervous lips; his nose is well shaped and straight, his eyebrows regular and very arched, while the eyes are unusally large and sorrowful in expression. The forehead is well shaped and broad, and the head is large beyond the average."

Owing to the dissatisfaction felt at the place of audience, which seemed to put the Treaty Powers on the same footing as tributary states, the foreign ministers have endeavored to force from the government the formal admission that a more appropriate part of the Imperial city should be assigned for the ceremony, but as the Powers themselves were not disposed to lay too much stress on this point, no definite concession was yet made, and the Chinese ministers held out against the pressure of some of the foreign representatives. But, althongh no concise alteration was made in the place of audience, the question was practically settled by a courteous concession to the new English minister, Mr. O'Conor, who succeeded Sir John Walsham, and it is gratifying to feel that this advantage was gained more by tact than by coercion.

When Mr. O'Conor wished to present his credentials to the Emperor, it was arranged that the Emperor should receive him in the Cheng Kuan Tien Palace, which is part of the Imperial residence of Peace and Plenty within the Forbidden City. The British representative, accompanied by his secretaries and suite in accordance with arrangement, proceeded to this palace on the 13th of December, 1892, and was received in a specially honorable way at the principal or Imperial entrance by the officials of the Court. Such a mark of distinction was considered quite unique in the annals of foreign diplomacy in China, and has since been a standing grievance with the other ministers at Pekin.

It was noticed by those present that the Emperor took a much greater interest in the ceremony than on previous occasions. This audience, which lasted a considerable time, was certainly the most satisfactory and encouraging yet held with the Emperor Kwangsu by any foreign envoy, and it also afforded opportunity of confirming the favorable impression which the intelligence and dignified demeanor of the Emperor Kwangsu made on all who have had the honor of coming into his presence. One incident in the progress of the audience question deserves notice, and that was the Emperor's refusal, in 1891, to receive Mr. Blair, the United States Minister, in consequence of the hostile legislation of our country against China. The anti-foreign outbreak along the Yangtsekiang, in the summer of 1891, was an unpleasant incident, from which at one time it looked as if serious consequences might follow; but the ebullition fortunately passed away without an international crisis, and it may be hoped that the improved means of exercising diplomatic pressure at Pekin will render these attacks less frequent, and their settlement and redress more rapid.

CHAPTER VIII.

THE EMPEROR OF CHINA AND HIS COURT.

THE foregoing concise and graphic history from the able pen of the well-known historian, Mr. D. C. Boulger, may appropriately be followed by Mr. Robert K. Douglas's interesting and entertaining account of the manners and customs of the Chinese. This enables the reader to see China as it has been in the past and as it is at the present time. He is now conducted from one point of observation to another, while before him are pictured the customs, the domestic life, the manners, dress, idol-worship and singular ideas and habits of this remarkable people.

With the exception of fashions in trivial matters, nothing has changed in China for many centuries. Every institution, every custom, and every idea has its foundation in the distant ages and draws its inspiration from the sages of antiquity. Immutability in all that is essential is written on the face of the empire. No fear of organic change perplexes monarchs, or anyone else, in that changeless land, and the people love to have it so. Sovereigns reign and pass away, dynasties come and go, and even foreign powers take possession of the throne, as at the present time, when a line of Manchu emperors reigns at Pekin; but the national life in all its characteristics goes on unmoved by political change and revolutionary violence.

One of the most remarkable spectacles in the world's history is that of this strange empire which, having been time after time thrown into the crucible of political unrest, has always reappeared identical in its main features and institutions, and absorbing rather than being absorbed by the foreign elements which have occasionally thrust themselves into the body politic.

The political constitution, the social relations and customary ceremonies were crystallized in their present forms by those ancients on whom, according to the opinion of the people, rested the mantle of perfect wisdom. If the death of the emperor is announced, it is proclaimed in words used by Yao, who lived before the time of Abraham.

Fondness for Antiquity.

If a mandarin writes a controversial despatch, he bases his arguments on the sayings of Confucius; if a youth presents himself at the public examinations, he is expected to compose essays exclusively on themes from the four books and five classics of antiquity; and if a man writes to congratulate a friend on the birth of a daughter, he does so in phraseology drawn from the national primitive odes, which were sung and chanted before the days of Homer.

This immutability gives certain advantages in writing on Chinese society, since the author is not called upon

> "To shoot folly as it flies
> And catch the manners living as they rise."

It is enough for him to keep in view the rock from which the people have hewn their lives, and to draw from the current literature, which reflects that foundation, the picture which he may propose to sketch.

What, then, are the constituent elements of Chinese society? They are very simple, and are free from the complications and enlacements of European life. At the head is the emperor and his court, next comes the bureaucracy, and after them the people. With the exception of some few families, such as those of Confucius, of Tseng, and five or six others, there is no hereditary aristocracy of high rank and importance. All are equal until the examiners have elected into an aristocracy of talent those whose essays and poems are the best. The remaining divisions of "farmers, mechanics, and traders," represent one level.

High-Sounding Titles.

Above these classes the Emperor reigns supreme. The possessor of a power which is limited only by the endurance of the people, the object of profound reverence and worship by his subjects, the holder of the lives of "all under heaven," the fountain of honor as well as the dispenser of mercy, he occupies a position which is unique of its kind, and unmatched in the extent of its influence. There is much magic in a name, and the titles by which the potentate is known help us to realize what he is in the eyes of the people.

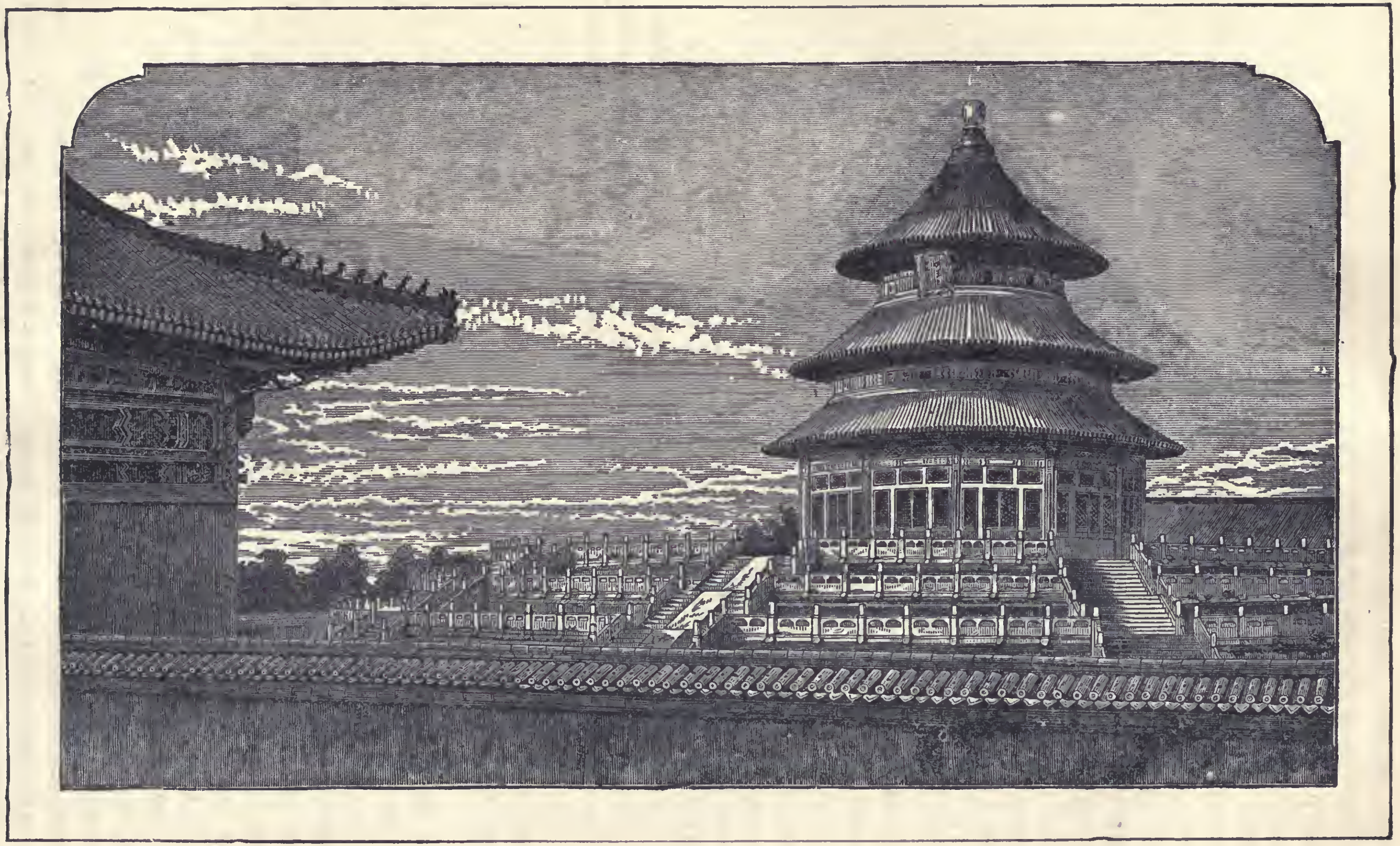
He is the "Son of Heaven," he is the "Supreme Ruler," the "August Lofty One," the "Celestial Ruler," the "Solitary Man," the "Buddha of the present day," the "Lord;" and, in adulatory addresses, he is often entitled the "Lord of Ten Thousand Years." As the Son of Heaven, he rules by the express command of the celestial powers, and is sustained on the throne by the same supreme authorities, so long as he rules in accordance with their dictates. He alone is entitled to worship the azure heaven, and at the winter solstice he performs this rite after careful preparation, and with solemn ritual, a description of which cannot fail to be of interest to the reader.

The Temple of Heaven, where this august ceremony is performed, stands in the southern portion of the city of Pekin, and consists of a triple circular terrace, two hundred and ten feet wide at the base, and ninety feet at the top. The marble stones forming the pavement of the highest terrace are laid in nine concentric circles. On the centre stone, which is a perfect circle, the Emperor kneels, facing the north, and "acknowledges in prayer and by his position that he is inferior to Heaven, and to Heaven alone. Round him on the pavement are the nine circles of as many heavens, consisting of nine stones, then eighteen, then twenty-seven, and so on, in successive multiples of nine until the square of nine, the favorite number of Chinese philosophy, is reached in the outermost circle of eighty-one stones."

The Burnt Sacrifice.

On the evening before the winter solstice the Emperor is borne in a carriage drawn by elephants to the mystic precincts of the temple, whence, after offering incense to Shangti, "the Supreme Ruler," and to his ancestors, he proceeds to the hall of penetential fasting. There he remains until 5.45 A.M., when, dressed in his sacrificial robes, he ascends to the second terrace. This is the signal for setting fire to the whole burnt sacrifice, which consists of a bullock two years old and without blemish. The Supreme Ruler having been thus invoked, the Emperor goes up to the highest terrace, and offers incense before the sacred shrine, and that of his ancestors.

At the same time, after having knelt thrice and prostrated himself nine times, he offers bundles of silk, jade cups, and other gifts in lowly sacrifice. A prayer is then



THE TEMPLE OF HEAVEN, PEKIN.

read by an attendant minister, while the Emperor kneels in adoration, to an accompaniment of music and dancing. One solemn rite has still to be performed before the sacrificial service is complete. While the Emperor remains on his knees, officers appointed for the purpose present to him "the flesh of happiness," and the "cup of happiness." Thrice he prostrates himself before the sacred emblems, and then receives them with solemn reverence. It is curious to find these marked resemblances to Jewish and Christian worship in the Chinese ritual.

Claims Divine Authority.

By this solemn sacrifice the Emperor assumes the office of Vice-regent of Heaven, and by common consent is acknowledged to be the co-ordinate of Heaven and earth, and the representative of man in the trinity of which those two powers form the other persons. As possessor of the Divine authority, he holds himself superior to all who are called gods, and takes upon himself to grant titles of honor to deities, and to promote them in the sacred hierarchy.

On one occasion a memorial was presented to the throne by the Lieutenant-Governor of Kiangtsu, asking the Emperor to confer higher honors on the Queen of Heaven, the God of the Wind, the God of the Sea, and the God of the city of Shanghai, in consideration of their having brought the tribute rice safely on its way to Tientsin, and for having favored the vessels bearing it with gentle zephyrs and a placid sea. To this request the Emperor was pleased to accede, and the gods and goddesses reaped the reward of his benignity by the issue of patents which were held to vouch for their promotion on the heights of Olympus.

One other instance of this form of superstition may be mentioned, which is remarkable as having for its advocate the redoubtable Tseng Kwofan, the father of the Marquis Tseng, and the foremost man of the day in the empire. To him, more than to any other mandarin, is due the suppression of the Taeping rebellion. He was the intimate adviser of the throne, and was held in the highest esteem as a learned and enlightened man.

This viceroy, in conjunction with the Viceroy of Fuhkien, "petitioned the throne to deify two female genii who had worked a great number of miracles for the good of the people." In the district of Chiangtu, write the viceroys, "there is a place called Hsien-nü-chen, which has long had a temple to the two genii, Tu and Kang. This temple was once upon a time the scene of a beneficent miracle, which is duly recorded in the history of the district. Moreover, in the eighth year of Hiengfung (1858), when the Taeping rebels were attempting to cross on rafts at Fuchiao, on the east side of Yangchow, a frightful storm of thunder and rain burst over the place and drowned countless numbers of them.

Lamps and Fairy Godesses.

"The refugees from the city all stated that, on the night in question, when the rebels were attempting to cross, they saw the opposite bank lined, as far as the eye could reach, with bright azure-colored lamps, and in the midst of the lamps were seen the fairy goddesses. Scared by this apparition the rebels abandoned the attempt, and the town and neighborhood were saved from falling into their hands." "Some time ago," the memorialists add, "Tseng Kwofan petitioned the throne to deify the two female genii, Tu and Kang; but the Board of Rites replied that the local histories only mention Kang, and asked what authority there was for ranking Tu among the genii. There appeared to be no doubt in respect to Kang.

"The memoralists have, therefore, re-investigated the whole case, and find that Kang was a priestess in Tu's temple, and that she ascended from the town in question on a white dragon up to fairyland, and that in consequence of this the inhabitants placed her on a par with Tu and worshipped them together. The names of the fairies, Tu and Kang, are to be found in the official registers, and they have long been objects of worship. Such are the representations of the local gentry and elders, and the memoralists would earnestly repeat their request that his majesty would be graciously pleased to deify the two genii, Tu and Kang, in acknowledgment of the many deliverances they have wrought, and in compliance with the earnest wish of the people."

In the pages of the *Pekin Gazette*, such memorials, presented by the highest officials in the empire, are constantly to be met with, and are treated with all seriousness both by the suppliants and the Son of Heaven.

His Subjects Adore Him.

In harmony with these lofty attributes his subjects, when admitted into his presence, prostrate themselves in adoration on the ground before him, and on a certain day in the year he is worshipped in every city in the empire. At daylight on the day in question the local mandarins assemble in the city temple, where, in the central hall, a throne is raised on which is placed the imperial tablet. At a given signal the assembled officials kneel thrice before the throne, and nine times strike their heads on the ground as though in the presence of the Supreme Ruler.

In speaking of this title, the Supreme Ruler, it is interesting to go a step beyond the English rendering of the term, and to look at the native characters which represent it. They form the word *Hwangti*, and are of considerable interest both as indicating the very lofty idea entertained by the inventors of the first character of what an emperor should be; and, in the case of the second, as confirming a theory which is now commonly accepted, that the Chinese borrowed a number of their written symbols from the cuneiform writing of Babylonia. The character *Hwang* was formerly made up of two parts, meaning "ruler" and "one's self," and thus conveys the very laudable notion, in harmony with the doctrines taught by Confucius, that an emperor, before attempting to rule the empire, should have learnt to be the master of his own actions.

Supreme White Ruler.

In the same spirit Mencius, about two hundred years later, said, "The greatest charge is the charge of one's self." An idea which appears in the mouth of Polonius, where he says—

> "This above all: to thine own self be true,
> And it must follow, as the night the day,
> Thou canst not then be false to any man."

By a clerical error the character is now written with the omission of a stroke in the symbol for one's self, and, so altered, the compound reads, "the white ruler." The second character means "the supreme."

The Emperor is also the Buddha of the present day. This is a title which has little meaning among the skeptical Chinese, who agree with Confucius in preferring to leave the question of a future existence unexplored. But in the weary wastes of Mongolia and Tibet, the ignorant natives give an interest to their dreary existences by blindly following the superstitious teaching of their priests. In Tibet, more especially, Buddhism has gained complete possession of the people, and the priestly profession is crowded with men who seek for power, and who find it easier to make a living out of the superstitious fears of the people than from the barren soil at their feet.

Not content with managing the spiritual concerns of their followers, these men have made themselves masters of the political situation, and in the hand of their chief, the Grand Lama, rests the government of the country. To these people the title of the "Buddha of the present day" is full of meaning, and a command from the potentate at Pekin is readily obeyed as coming from the suzerain of the land, and the spiritual head of their religion. The Grand Lama is surrounded by several dignitaries, and on the death of any one of these ecclesiastics the re-embodiment of his spiritual essence is referred to Pekin, and is not considered valid until the sanction of the Emperor has been received. On occasions the Emperor actually forbids the transmigration of the soul of any dignitary who may be under his ban, which thus remains in a state of suspended animation during his good pleasure.

A Strange Decree.

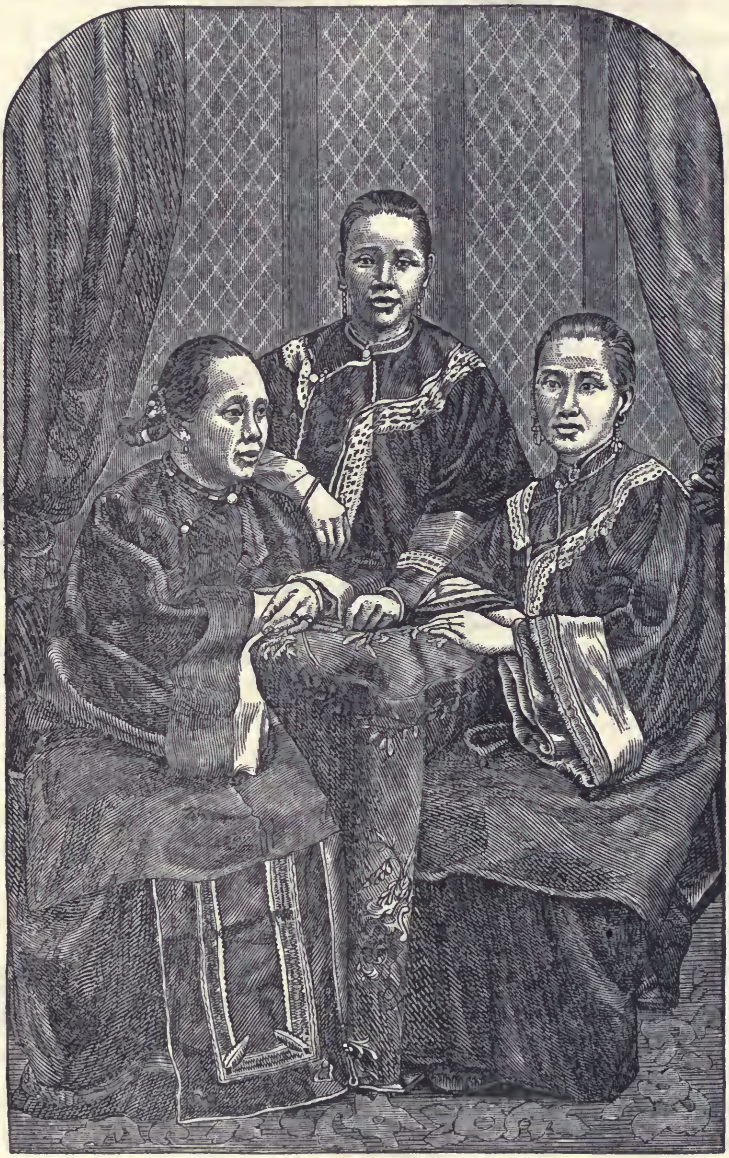
The *Pekin Gazette* tells us, that one such, a Hut'ukht'u, was once impeached for deserting his post, and carrying off his seal of office, in consequence of a disturbance which arose through a distribution of alms. For this dereliction of duty his title and seal were cancelled, and it was at the same time decreed by the Emperor that his soul should not be allowed to transmigrate at his decease. On receiving this extinguishing sentence the offender came to Pekin for the purpose of appealing, and soon afterwards his death produced the crisis in his spiritual state which the sentence contemplated.

The sympathy produced by his condition prompted the despatch of petitions to Pekin to plead for his soul, and such success attended them that an edict was shortly afterwards issued in the following terms: "We decree that as is besought of us, search may be made to discover the child in whose body the soul of the decased Hut'ukht'u has been re-born, and that he be allowed to resume the government of his proper lamasery, or dominion."

Compelled to Fall on Their Faces.

The title of "the solitary man" is eminently applicable to a potentate who thus not only claims temporal dominion, but who assumes the position of high priest over the household of the gods. It is a common complaint with emperors and kings that they have no fellows; but here is one of their number whose cherished attributes place him beyond the reach of mortals. With the exception of those immediately about his person, his subjects are not allowed to gaze upon his face. When he goes abroad the people are compelled to fall on their faces to the ground until his cavalcade has passed on, and on all occasions he is to them a mystery.

A sovereign so exalted and so worshipped would naturally expect to receive from foreigners entering his presence, homage equal to that to which he is accustomed from the pliant knees of his subjects, and at first, no doubt, the refusul of British representatives to *kotow*, or prostrate themselves before him, came as a surprise. From the time of Lord Macartney's mission, in 1792, down to a few years back, the question of the *kotow* was a burning one, and was as consistently resisted by foreign ministers as it was urgently pressed by the Chinese. At the present time, on two or three occasions on which the European ministers have been granted audiences, they have paid the Emperor the same reverence, and no more, that they pay to their own sovereigns.



TYPES OF CHINESE WOMEN.

Being so entirely withdrawn from the public gaze, very little can possibly be known of the Emperor's private life, and we are driven to that very candid periodical, the *Pekin Gazette,* and to the plays and novels of the people, for sketches of his monotonous and dreary existence. The palace, as befitting the abode of so exalted a personage, is so placed as effectually to cut off its occupants from the rest of the empire. Situated in the "Forbidden City," it is surrounded with a triple barrier of walls. Beyond the inner and secret enclosure is the Imperial city, which is enclosed by a high wall topped with tiles of the Imperial yellow color; and outside that again is the Tartar city, which forms the northern part of the capital.

Strict guard is kept day and night at the gates of the Forbidden City, and severe penalties are inflicted on all unauthorized persons who may dare to enter its portals. One of the highest distinctions which can be conferred on officials whom the Emperor delights to honor, is the right to ride on horseback within these sacred precincts. Only on rare occasions, and those almost exclusively occasions of ceremony, does the Emperor pass out of the palace grounds. These no doubt present a miniature of the empire. There are lakes, mountains, parks, and gardens in which the Imperial prisoner can amuse himself, with the boats which ply on the artificial lakes, or by joining mimic hunts in miniature forests; but it is probable that there is not one of the millions of China who has not a more practical knowledge of the empire than he who rules it.

Stirring Before Daylight.

Theoretically he is supposed to spend his days and nights in the affairs of state. The gates of the Forbidden City are opened at midnight, and the halls of audience at 2 A.M. Before daylight his cabinet ministers arrive and are received at veritable levees, and all the state sacrifices and functions are over by 10 o'clock. Even the court amusements are held before the dew is off the grass. The following programme, taken from the *Pekin Gazette*, describes a morning's work at Court:

"To-morrow, after business, about 6 o'clock A.M., the Emperor will pass through the Hwa-Yuen and Shinwu gates to the Takaotien temple to offer sacrifice. Afterwards His Majesty will pass through the Yung-suy-tsiang gate, and, entering the King-shansi gate, will proceed to the Show-hwang temple to worship. His Majesty will then pass through the Pehshang gate from the Sishan road, and, entering the Shinwu gate, will return to the palace to breakfast. His Majesty will then hold an audience, and at 7 o'clock will ascend to the Kientsing Palace to receive congratulations on his birthday. At 8 o'clock he will take his seat to witness the theatrical performance."

Putting On the Purple.

And if wrestlers and conjurers are summoned into the Imperial presence, they must be ready at an equally uncongenial hour to show their skill. But such relaxations are the glints of sunlight which brighten the sombre life of the solitary man. The sovereign announced his assumption of the Imperial purple in 1875, when he was quite an infant, in the following edict:

"Whereas, on the fifth day of the moon" (January 12, 1875), "at the *yeo* hour" (5–7 P.M.), "His Majesty the Emperor departed this life, ascending upon the Dragon to be a guest on high, the benign mandate of the Empress Dowager and Empress Mother was by us reverently received, commanding us to enter upon the inheritance of the great succession. Prostrate upon the earth we bewailed our grief to Heaven, vainly stretching out our hands in lamentation. For thirteen years, as we humbly reflected, His Majesty now departed reigned under the canopy of Heaven. In reverent observance of the ancestral precepts, he made the counsels prompted by maternal love his guide, applying himself with awestruck zeal to the toilsome performance of his duty. The welfare of the people and the policy of the State were ever present in his utmost thoughts.

Not in words can we give expression to the sadness which pierces our heart and shows itself in tears and blood."

The *Pekin Gazette* bears testimony to the desire which was felt by the Emperor's tutors to rear the tender thought aright. And in that journal the following memorial on this subject was published with approval. "His Majesty, being still of tender age, it is beyond question expedient that effectual training in the right path be studied. All those who surround His Majesty, and are in near employment about his person, should be without exception of tried capacity and solid character. No youthful and thoughtless person should be suffered to be in attendance."

A Wife for the Emperor.

From time to time the outer world was informed of the progress which this tenderly guarded youth was making in his studies. At last the time came—in 1889—for him to assume the reins of power hitherto held by the dowager empresses, and to take to himself a consort. The question of choosing a wife for the Imperial recluse was a more serious matter to arrange than the transfer of power. It was necessary that the lady should be of the same nationality as himself—a Manchu—and that she should satisfy the requirements of the Dowager Empresses as to looks and appearance.

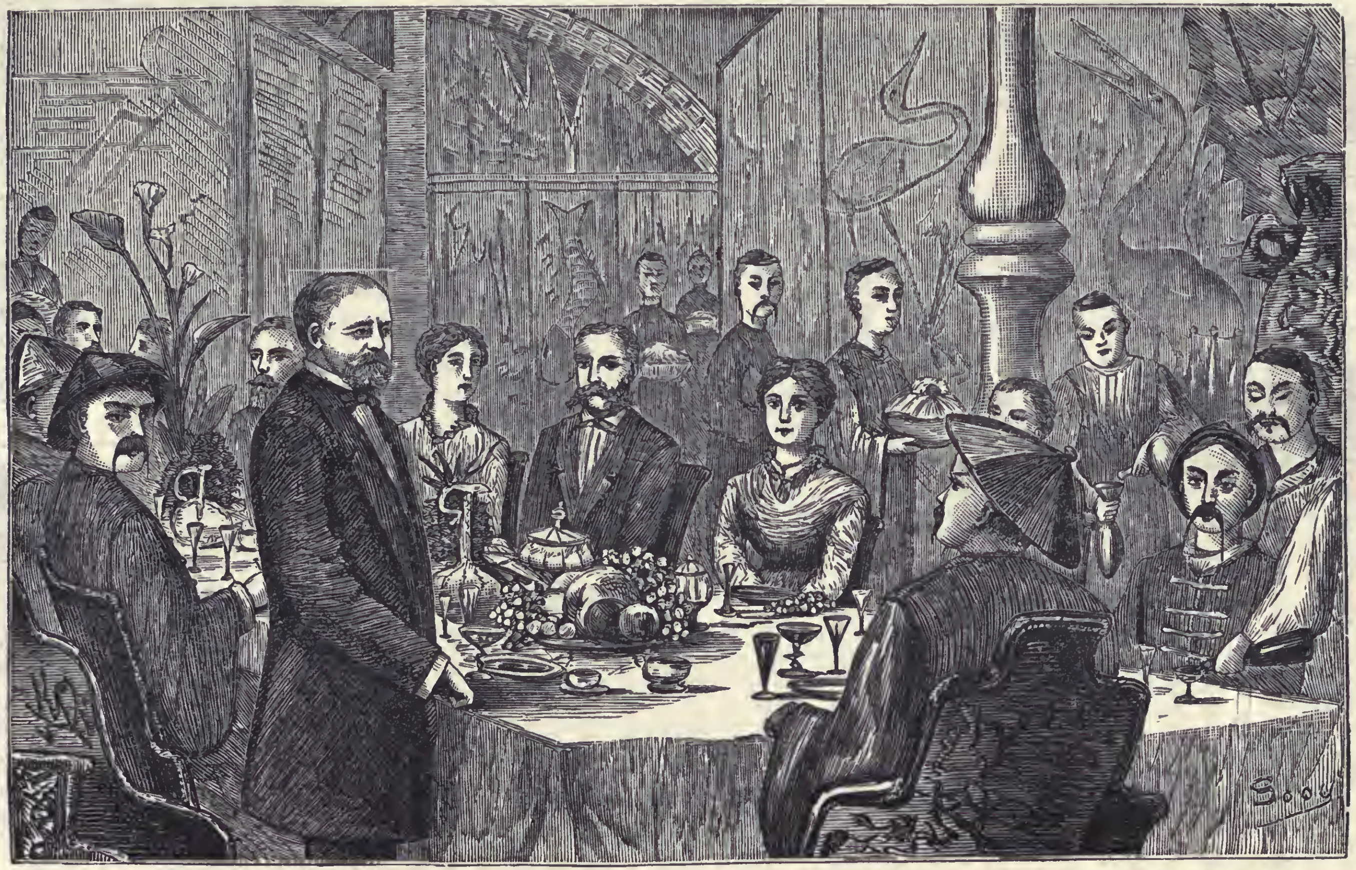
Levees of aspirants to the honor were held by the Dowagers, and a lady having been chosen, the personage most interested in the event was made aware of the selection. According to custom, and possibly to provide against any disappointment which the appearance of the bride might produce in the imperial breast, two young ladies were also chosen to accompany the Empress as secondary wives. This trio forms the nucleus of the royal household, in which secondary wives are counted by tens and fifties.

As is natural in the case of any matter affecting so exalted a personage as the Son of Heaven, the ceremonies connected with his marriage are marked by all the dignity and splendor which are peculiar to Oriental states. Unlike his subjects, even of the highest rank, who are bound as a preliminary to pay court to the parents of their future brides, the Emperor finds it sufficient to issue an edict announcing his intention to marry the lady on whom his choice may have fallen, and she, trembling with the weight of the honor, blushingly obeys the command. Unlike his subjects, also, the Emperor is by law entitled to wives of three ranks.

The first consists of the Empress, who is alone in her dignity except when, as has happened, on some rare occassions, two Princesses have shared the imperial throne. The second rank is unlimited as to number; and it is from these ladies that, in case of the death of the Empress, the Emperor commonly chooses her successor. The third rank is filled up as the taste of the Emperor may direct, and it is rarely that the ladies of this grade ever succeed to the lofty dignity of the throne.

Imposing Ceremonies.

To the wedding of the Empress alone are reserved the courtly ceremonials which grace the imperial marriage. These ceremonies are ten in number. First comes an edict announcing the intended marriage. The Board of Ceremonies next proclaims the fact throughout the empire, and having consulted the Imperial astronomers as to the choice of a fortunate day for sending the customary presents to the bride-elect, prepares for the occasion ten horses with accoutrements, ten cuirasses, a hundred pieces of silk and two



AMERICANS DINING WITH PRINCE KUNG OF CHINA.

hundred pieces of nanking. To the Board of Rites belongs the duty of preparing a golden tablet and a golden seal on which the scholars of the Hanlin College inscribe the necessary decrees relating to the marriage.

Armed with these imperial pledges a President of the Board invites the imperial order for the presentation of the gifts. When this has been received, the officials, at early dawn on the day appointed, place a table in the hall of "Great Harmony" for the reception of the imperial seal, while others set out a pavilion ornamented with dragons, in which the cuirasses, the silks and the cloths are reverently deposited.

The Imperial Mandate.

When the assembly is complete, the master of ceremonies orders every one to his allotted place, and exhorts all to assume a grave and decorous attitude. In the hearing of this attentive gathering a commissioner, after bowing the knee, reads aloud the Imperial mandate, which runs as follows: "The august ruler has, in accordance with the wishes of the revered Dowager Empress, promised to take Miss ——— of the ——— as his consort, and orders the ministers to take the seal of the empire with the nuptial presents, in accordance with the sacred rites."

So soon as the herald has ceased speaking a Secretary of State takes the seal from the table and hands it to an Imperial messenger who, in company with officials carrying the pavilion and other gifts, and preceded and followed by the Imperial guards, goes to the house of the future Empress. Everything there has been prepared for his reception. A table has been placed in the centre of the hall between two others, draped with appropriate hangings. On the arrival of the messenger the father of the lady salutes him on the threshold, and kneels while he carries the Imperial gifts to the tables in the great hall. On the centre table the envoy places the Imperial seal, and on the others the various portable presents, while the horses are arranged on the right and left of the courtyard.

When all are disposed in order, the father of the lady receives the gifts kneeling, and prostrates himself nine times as a token of his gratitude for the Imperial favor. The departure of the messenger, who carries the Imperial seal away with him, is surrounded with the same ceremonies as those which greeted his arrival.

Two banquets form the second part of the ceremony. The mother of the bride is, by order of the Emperor, entertained by the Imperial princesses in the apartments of the Dowager Empress, while the Imperial chamberlains and high officials offer the same hospitality to her father.

The Nuptial Presents.

On the wedding-day officers appointed for the purpose present to the bride two hundred ounces of gold, ten thousand ounces of silver, one gold and two silver tiaras, a thousand pieces of silk, twenty caparisoned horses, and twenty others with equipments. To her father and mother are, in like manner, offered gold, silver and precious ornaments; pieces of silk, bows and arrows, and countless robes.

The declaration of the marriage follows. An ambassador is sent with an Imperial letter to the father of the future empress. On his knees, this much genuflecting man listens to the words of his future son-in-law, and makes nine prostrations in the direction of the Imperial seal, which again stands on his table. On this occasion his wife and two ladies of his household take part in the ceremony. Six times they bow low, thrice they bend the knee, and twice as often they prostrate themselves before the seal. This done, they receive from the envoy the tablet of gold, on which is inscribed the declaration of marriage, and retire with this evidence of the fulfilment of their hopes to the apartments of the bride.

On the eve of the eventful day ministers are sent to announce the auspicious event to Heaven, and Earth, and to the deities of the Imperial temple. On the following morning, so soon as the august procession is formed, the Emperor enters his sedan-chair, and is borne to the Tzuning palace, where the dowager Empress awaits him seated on a throne of state. With dutiful regard he kneels, and thrice, and again nine times bows low at the feet of his mother.

The Great Seal.

Having thus manifested his respect, he proceeds to the "Hall of Great Harmony," accompanied by bands discoursing music from an infinite variety of instruments, There, at a signal given, the members of the Board of Rites kneel and prostrate themselves before their august sovereign. This done, a herald advances and reads aloud the Imperial decree, which runs as follows: "The Emperor, in obedience to the desire of the Empress his mother, agrees that the princess —— shall be his consort. In this propitious month, and under this favorable constellation, he has prepared the customary gifts and the usual contract, and now commands his ministers to escort the chosen bride to his palace."

In harmony with this last clause, the Imperial envoy, followed by chamberlains and officers of the guard, and accompanied with music, takes the great seal and starts on his mission. Following in his train come officers carrying the tablet and seal of gold, and bearers with the sedan-chair destined for the bride. In strange contrast to the ordinary state of the streets, the thoroughfares on this occasion are swept, garnished, and made straight.

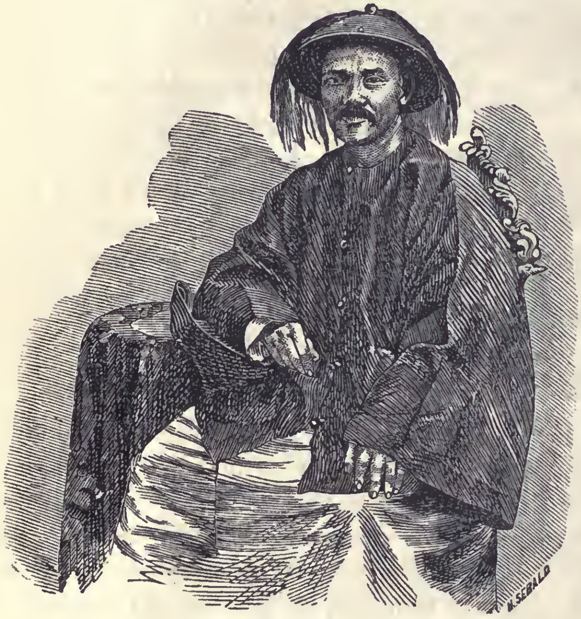
On arriving, over these unwontedly smooth ways, at the dwelling of the bride, the envoy is received with every mark of honor and reverence, not only by the father of the bride, but by the elder ladies of the household, dressed in their most brilliant costumes. In the grand hall the father kneels before the envoy, who hands the seal to a lady in waiting, while his lieutenant delivers the tablet and the Imperial letter to the ladies appointed to receive them. As these things are borne to the private apartments of the bride, her mother and ladies kneel in token of reverence, and then, following in their wake, listen with devout respect to the terms of the letter addressed to the bride.

The Bride Escorted to the Palace.

When this ceremony is concluded, the bride, with her mother and ladies in attendance, advances to the "Phœnix Chair," in which, preceded by ministers bearing the Imperial seal, and followed by musicians and guards of honor, she proceeds to the palace. On arriving at the gate, the officers and attendants dismount from their horses, while porters bearing aloft nine umbrellas ornamented with phœnixes lead the procession to the Kientsing gate. Beyond this the attendants and officials are forbidden to go, and the bride proceeds alone to meet her affianced husband.

One more ceremony has to be performed to complete the marriage. A banquet is spread for the august pair, at which they pledge each other's troth in cups of wine, and thus tie the knot which death alone unravels. This, however, does not quite conclude the laborious ceremonial which falls to the lot of the bride. On the morning after the wedding it becomes her duty to testify her respect to the dowager Empress by bringing her water in which to wash her hands, and by spreading viands before her, in return for which courtesies the dowager entertains her daughter-in-law at a feast of welcome.

Meanwhile the Emperor receives the homage of the princes, dukes, and officers of state, and for some days the palace is given up to feasting and rejoicing—an echo of which reaches the remotest parts of the empire when the proclamation announcing the joyful event is made known in the provinces. The long and formal ceremonies are now concluded and the Emperor is married.



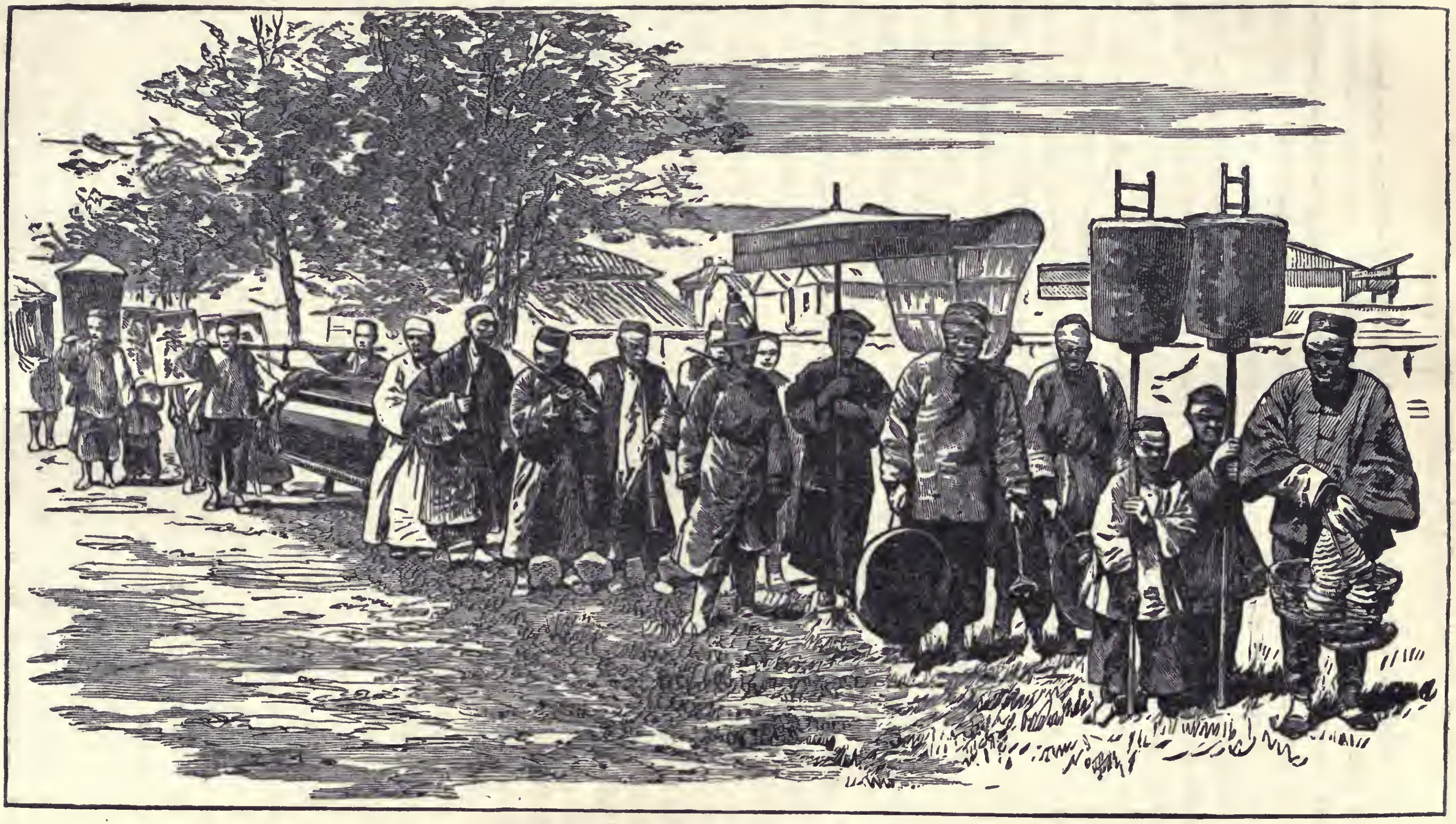
CHINESE MANDARIN.

But the Imperial mentors not only teach the Emperor how to live, but they teach the "still harder lesson how to die." On the approaching death of the late Emperor, the following valedictory manifesto was put in his mouth:

"It was owing to the exalted love of Our late Imperial father, Our canopy and support, that the Divine Vessel (that is, the throne) was bestowed upon Our keeping. Having set foot in Our childhood on the throne, We from that moment had, gazing upwards, to thank their two majesties the Empresses for that, in ordering as Regents the affairs of government, they devoted night and day to the laborious task. When, later, in obedience to their divine commands, We personally assumed the supreme power, We looked on high for guidance to the Ancestral precepts of the Sacred Ones before Us, and in devotion to Our government and love towards Our people, made the fear of Heaven and the example of Our Forefathers the mainspring of every act.

"To be unwearied day by day has been Our single purpose. Our bodily constitution has through Our life been strong, and when, in the 11th moon of this year, We were attacked by smallpox, We gave the utmost care to the preservation of Our health; but for some days past Our strength has gradually failed, until the hope of recovery has passed away. We recognize in this the will of Heaven." And then the dying man named his successor in the person of his first cousin.

So soon as the august patient has ceased to breathe, his heir strips from his cap the ornaments which adorn it, and "wails and stamps" in evidence of his excessive grief. The widow and ladies of the harem in the same way discard the hair-pins and jewelry which it is ordinarily their delight to wear, and show their practical appreciation of the position by setting to work to make the



A CHINESE FUNERAL PROCESSION.

mourning clothes and habiliments. The coffin prepared for the remains having been carried into the principal hall of the palace, is inspected by the heir, and receives its august burden. By an ordinance, which is probably more honored in the breach than in the performance, the new Emperor and his courtiers sacrifice their queues as a token of their sorrow, and the ladies of the harem, not to be outdone, submit their flowing locks to the scissors of their attendants.

Periods of Mourning.

For three years, which by a fiction is reduced to twenty-seven months, the young Emperor mourns the decease of his predecessor. The exigencies of administration, however, make it necessary that he should confine the period of unrestrained grief to a hundred days; while twenty-seven days are considered sufficient for the expression of the regrets of the concubines of the third rank. During the twenty-seven months members of the Imperial family are not supposed to marry or indulge in any of the pleasures of married life.

A curious punishment was inflicted on a late Emperor for an infraction of this last rule. Most inopportunely a son was born to him at a time which proved that, in accordance with Chinese notions, its existence must have begun during the mourning for the deceased Emperor. The question then arose how the august offender was to be dealt with. Banishment would have been the sentence naturally passed on any less exalted personage, but as it was plainly impossible to send the Son of Heaven into exile, it was determined to banish his portrait across the deserts of Mongolia into a far country.

On a day of good omen the will of the deceased Emperor is carried, with much pomp and circumstance, to the gate of "Heavenly Rest." From the balcony above this portal the contents of the document are announced to the assembled crowd. The terms of the testament having been communicated to the people of the capital, it is printed in yellow, and distributed not only throughout the empire, but throughout every region which owes allegiance to the Son of Heaven—Corea, Mongolia, and Manchuria, and Liuchiu, and Annam.

When the time named by the astrologers arrives for the removal of the coffin to the temporary palace on the hill within the Imperial enclosure, a procession, formed of all that is great and noble in the empire, accompanies the Imperial remains to their appointed resting-place, where, with every token of respect, they are received by the Empress and the ladies of the harem.

The Three Names.

In a mat shed adjoining the temporary palace the Emperor takes up his abode for twenty-seven days. With unremitting attention he presents fruits and viands to the deceased, accompanying them with sacrificial libations and prayers. The choice of a posthumous title next occupies the attention of the ministers, and from that moment the names which the late sovereign has borne in life disappear from Imperial cognizance. To every Emperor are given, during life, and at his death, three names. The first may be called his personal name; the second is assigned him on coming to the throne, and resembles the titles given to the occupants of the papal chair; the third is the style chosen to commemorate his particular virtues or those which he is supposed to have possessed.

So soon as the posthumous title has been decided upon it is engraved upon a tablet and seal; and in order that the spiritual powers should be made acquainted with the style adopted, especially appointed ministers announce the newly chosen epithet to Heaven, and Earth, and to the gods of the land and of grain. On the completion of these long-drawn-out ceremonies a day is chosen for the removal of the coffin to its tomb. In a wooded valley, forty or fifty miles west of Pekin, lie all that is mortal of the emperors of the present dynasty. Thither, by easy stages, the coffin, borne by countless bearers, is carried, over a road levelled and carefully prepared for the *cortège*.

Funereal Pomp.

As in duty bound, the Emperor accompanies the coffin, but does not find it necessary to join in the actual procession. By pursuing devious ways he reaches the travelling palaces, at which the halts are made, in time to receive the coffin, and without having experienced the fatigue of the slow and dreary march. Finally, with many and minute ceremonies, among which occurs the presentation to the deceased of food, money, and clothes, the remains are laid to rest in the august company of Imperial shades.

With much the same pomp and ceremonial a deceased Empress is buried in the sacred precincts, and the proclamation of her death is received in the provinces with much the same demonstrations of grief and sorrow as that which greets the announcement of the decease of a Son of Heaven.

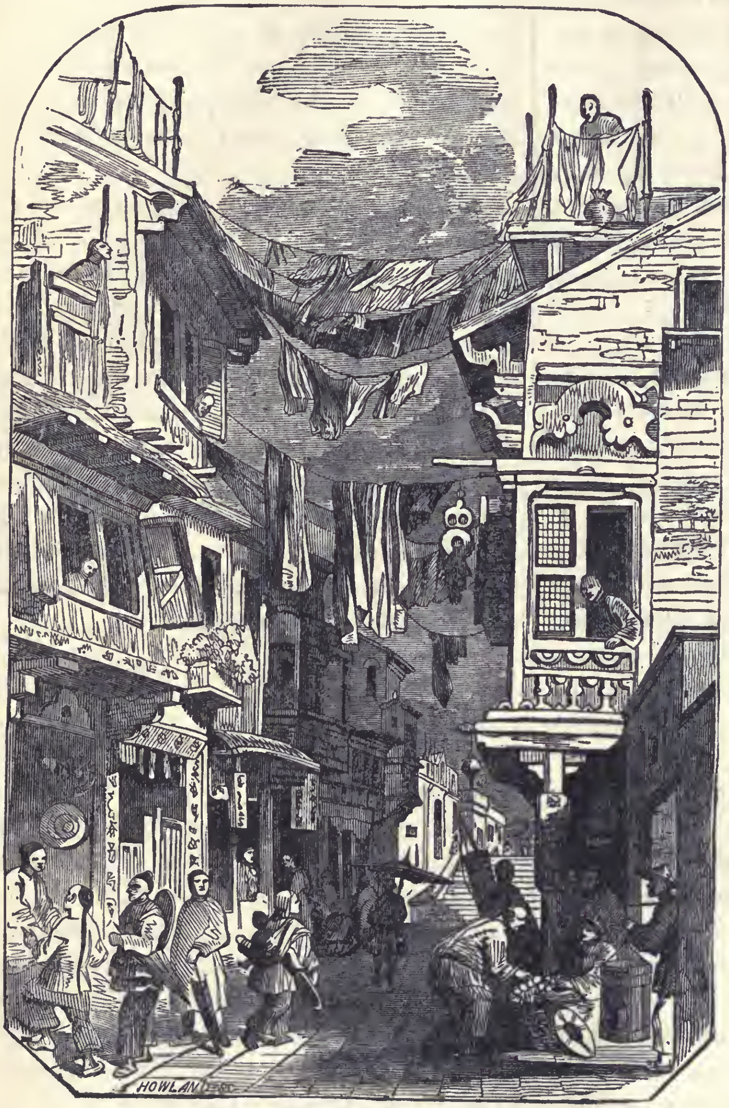
Some years ago, on the death of the Empress Dowager, a curious proclamation, prescribing the rites to be performed on the occasion, was issued to the people of Canton. From this paper we learn that the notification of the death was received from the hands of the Imperial messenger by the assembled local officials, and was borne on the "dragon bier" to the Examination Hall. As the procession moved along the officers fell on their knees and, looking upwards, raised a cry of lamentation. On reaching the precincts of the hall the mandarins, from the highest to the lowest, thrice bowed low, and nine times struck their foreheads on the ground. So soon as the notification had been placed on the table prepared for it, the herald cried aloud, "Let all raise the cry of lamentation."

Anon, the same officer proclaimed, "Present the notification," upon which the officer appointed for the purpose presented the paper to the governor-general and governor of the province, who received it on their knees and handed it to the provincial treasurer, who, in like manner, passed it to the secretary charged with the duty of seeing that it was reverently copied and published abroad. At another word of command the mandarins retired to a public hall, where they passed the night abstaining from meat and from all carnal indulgence.

Mourning in White Apparel.

For three days similar ceremonies and lamentations were performed, and for nine times that period white apparel was donned by the mandarins, who had already discarded the tassels and buttons of their caps on the first arrival of the Imperial messenger. From the same date all official signatures were written with blue ink, and seals were impressed with the same color. No drums were beaten, no courts were held, and a blue valance was hung from the chair and table of all officers in lieu of the ordinary red one.

On each of the first three days a state banquet was offered to the deceased, when, in the presence of the assembled mandarins, the herald cried aloud, "Serve tea to Her Majesty." Upon which attendants, preceded by the governor-general and governor, ascended the dais, and, kneeling, poured out a cup of tea, which they handed to the governor-general. With every token of respect this officer placed the cup before the tablet representing the late Empress. With the same ceremonies rice, water, and wine were offered to the spirit of the deceased Empress. Finally, at a word from the herald, the viands were committed to the flame, and with prostrations and bows the ceremony came to an end.



STREET SCENE IN CANTON.

Such is the side of the shield presented to us in the pages of the *Pekin Gazette*. It represents a cloistered virtue which, even if genuine, we should admire more if it sallied out to seek its adversaries. Probably, however, a truer presentment of the inner life of the palace is to be found in the native novels and plays, where the natural effects of confining the Son of Heaven within the narrow limits of the Forbidden City, and of depriving him of all those healthy exercises which foster a sound mind in a sound body, are described as resulting from the system. It can only be men of the strongest will and keenest intellects, who would not rust under such conditions, and these qualities are possessed as rarely by Emperors as by ordinary persons.

For the most part we see the Emperor portrayed as surrounded by sycophants and worse than sycophants, who fawn upon him and add flattery to adulation in their attempts to gain and to hold his favor. Enervated by luxury, he, in a vast majority of cases, falls a ready victim to these blandishments, and rapidly degenerates into a weak and flabby being. It is true that occasionally some hardy Son of Heaven enjoys a long reign, but the more common course of events is that a short and inglorious rule is brought to a premature close by the effects of debauchery and inanition.

In so complicated an administrative machine as that of China it is difficult to say what part the Emperor really takes in the government of the country. We know that some have been powerful for good and many more for evil. Over the Imperial princes and nobles the Emperor holds complete sway. He regulates their marriages, and in cases of failure of issue he chooses sons for their adoption. He appoints their retinues, and orders all their goings with curious minuteness. Over them as over all his other subjects, his will is, theoretically, law.

No Indian Rajah, no Shah of Persia, ever possessed more autocratic power. We have some knowledge of the debasing effect of eastern palace life from the histories of the better known countries of Asia, and we may safely draw the deduction that, since the same conditions produce the same effects, the records of the Forbidden City would, if written at length, reflect the normal condition of society in the old palace of Delhi or that at Teheran.

Rewarded for Bravery.

As has already been said, the hereditary aristocrats of rank and importance form but a small and unimportant body, while the lower grades are well supplied with men who have earned distinction in the battle-field and in other arenas of honor. For example, the man who was first to mount the wall of Nanking when it was recaptured from the rebels was rewarded by a title of the fourth rank. To all such distinguished persons annual allowances are made, and though individually small in amount, the total sum becomes a serious burden on the provincial exchequers, when by Imperial favor the number of those holding patents of nobility is multiplied. On one occasion the governor of Kiangsi complained that he had to provide 50,000 taels a year for the incomes of the four hundred and eighty-three hereditary nobles residing within his jurisdiction. This number he considered to be quite large enough, and he begged his Imperial master to abstain from throwing any more nobles on the provincial funds. In Hunan the number, he alleged, was confined to four hundred, in Nanking to three hundred and forty-eight, in Soochow to a hundred and fifty, and in Anhui to a hundred and seventy-six. Beyond these areas his investigations had not travelled.

The Chinese Nobility.

The hereditary nobility of China may be divided into the Imperial and National. Of the former there are twelve denominations which, with certain subdivisions, extend over eighteen classes of persons ennobled because of their descent. These are, of course, under the present dynasty, exclusively Manchus. The members of the National nobility may be Manchus or Chinese elevated for their merits to one of nine degrees. The five superior of these, viz.: Kung, Hou, Pih, Tzu, Nan, the English in general describe by duke, marquis, earl, viscount, and baron; the remaining four, for convenience sake, they call orders of knighthood.

The highest of these and the five above sepecified are each divided into first, second, and third classes, making in all twenty-six degrees. Unless the title given be conferred in perpetuity it loses one degree of nobility with each step of descent. Thus the Kung, duke, of the first class will reach the lowest round in twenty-six generations; the first class Tzu, viscount, in fourteen.

CHAPTER IX.

THE PUNISHMENT OF CRIMINALS.

IT has often been said that the laws of a nation furnish the best and truest description of the manners and customs of the people. In all respects the Chinese Code is an exceptionally good instance of the truth of this maxim. Unlike many of the legal systems of the east and west, it avoids all useless redundancies, and represents in a concise form, the laws which are intended to govern the courts of justice. Further, following the bent of the national mind, it does not concern itself only with the duties of men as citizens, but follows them into their homes and provides legislation for their social conduct, their relations in the family, and even for the clothes which they should wear.

Regarded as a whole it is obvious that its provisions are mainly directed to keeping the people quiet and loyal. The Emperor is surrounded with enactments which are intended to ensure that such divinity shall hedge him in "that treason can but peep to what it would," and every disturbing motive and exciting cause is studiously suppressed among his subjects.

The code begins by enumerating the punishments to be inflicted for offences, and defines them as (1) flogging with a straight polished piece of bamboo, the branches cut away and reduced to five Chinese feet five inches in length, varying in breadth from one to two inches, and in weight from one and a half to two Chinese pounds, and when used to be held by the smaller end; (2) the canque, consisting of "a square frame of dry wood, three feet long, two feet nine inches broad, and weighing in ordinary cases twenty-five pounds," which is carried on the shoulders; (3) the capital punishment, which is inflicted either by strangulation or by the executioner's sword.

Most punishments for the less serious crimes are redeemable by fines, and even capital sentences, in such cases as are not legally excluded from the benefits of general acts of grace and pardon, are commutable for sums of money varying in amount with the heinousness of the crime and with the wealth of the criminal. A man sentenced to a hundred blows with the bamboo can save his skin by the payment of five ounces of silver, and an officer above the fourth rank who is sentenced to be strangled may avoid the cord by paying twelve thousand ounces into the coffers of the state.

Pardon Often Granted.

But besides these pecuniary modifications, there are certain conditions which are held to justify the mitigation of sentences. In the case of an offender surrendering himself to justice, he shall, in some circumstances, be entitled to a reduction of two degrees of punishment, and in others he absolves himself from all consequences by giving himself up. If, again, "an offender under sentence of death for an offence not excluded from the contingent benefit of an act of grace, shall have parents or grandparents who are sick, infirm or aged above seventy years, and who have no other son or grandson above the age of sixteen to support them, this circumstance shall be submitted to the consideration of His Imperial Majesty."

In any case offenders under fifteen years of age, or over seventy, are allowed to redeem themselves from any punishment less than capital. Even when the crime is capital, if the offender is less than ten or more than eighty, his case, unless he be charged with treason, is to be recommended to the consideration of the Emperor; and no punishment, except for treason and rebellion, shall be visited on those who are less than seven or more than ninety.

Flogging and Imprisonment.

Especial regulations lighten punishments to be inflicted on four classes of the population. Astronomers sentenced to banishment may submit to one hundred blows with the bamboo instead, and redeem themselves from further punishment, unless they have been guilty of "poisoning, murdering, wounding, robbing, stealing, killing by magic, or of any such offences as may subject the party to the punishment of being branded."

Artificers and musicians who have incurred sentences of banishment may be flogged, and, instead of being sent to Central Asia, may be kept in the magistrate's yamun and employed in the service of government; while women who are sentenced to banishment can always redeem themselves by paying a fine.

In cases where women are convicted of offences punishable by flogging, it is provided that they shall be allowed to wear their upper garment unless the crime should be adultery, when that privilege is withdrawn.

Such are some of the main provisions which condition the laws laid down in the code. These apply with strange minuteness to all sorts and conditions of men, from the Emperor in his palace down to actors who are regarded as the meanest of his subjects. In every kingdom and Empire the life and repose of the sovereign is jealously guarded by all the precautions which the law can provide, and in eastern countries, where the dagger and poison are the constant terror of potentates, the preventive measures are always carefully devised.

No doubt many of the observances practiced at the Chinese Court, such, for instance, as standing with the hands joined as in supplication, and kneeling when addressing the sovereign, were instituted as safeguards from harbored weapons or from violence. In the code, pains and penalties of every intensity are laid down as the portion of those who directly or indirectly raise any suspicion of evil design against the throne.

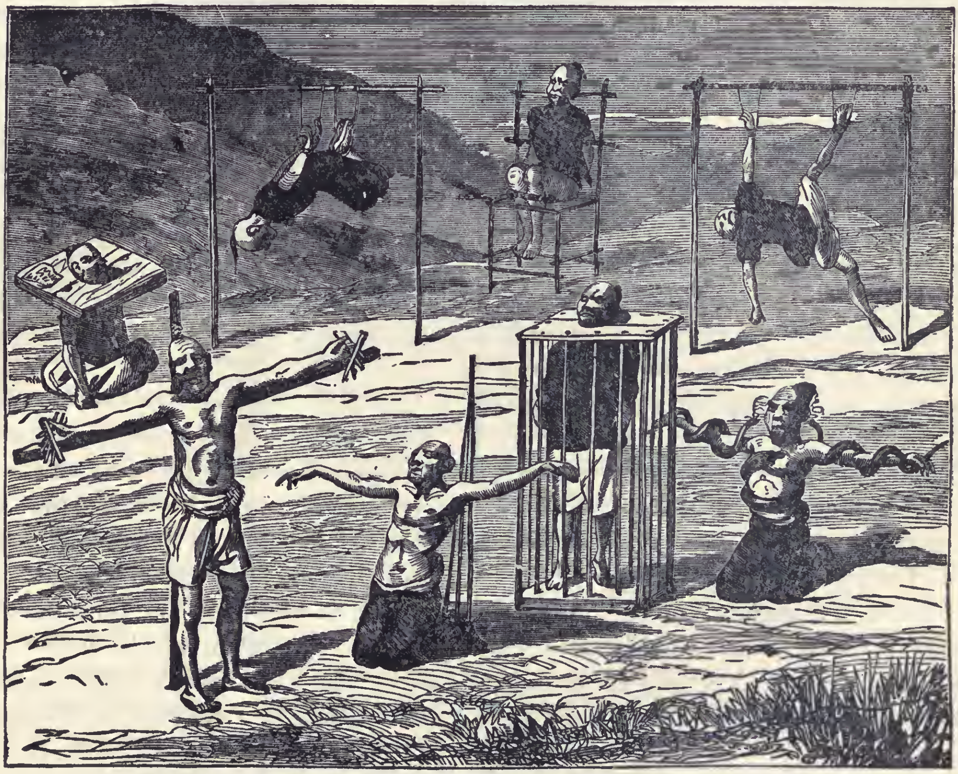
Barbarous Punishments.

Any one passing without proper authorization through any of the gates of the Forbidden City incurs a hundred blows of the bamboo. This law is invariably enforced, and quite lately the *Pekin Gazette* announced the infliction of the penalty on a trespasser, and the degradation of the officer of the guard at the gate through which he had entered. Death by strangulation is the punishment due to any stranger found in any of the Emperor's apartments; and with that curious introspection which Chinese laws profess, any one passing the palace gate with the intention of going in, although he does not do so, is to have a definite number of blows with the bamboo.

Every workman engaged within the palace has a pass given to him, on which is a detailed description of his figure and appearance, and which he is bound to give up to the officer of the identical gate through which he was admitted. To carry drugs or weapons into the Forbidden City is to court a flogging in addition to perpetual banishment, and any one "who shall shoot arrows or bullets, or fling bricks or stones towards the Imperial temple, or towards any Imperial palace, shall suffer death by being strangled at the usual period."

No convicted person or relative of a convicted person is to be employed about the Imperial city, and any one found disputing or quarrelling within the precincts of the palace is to be punished with fifty blows. If the quarrelling leads to a personal encounter the penalty is doubled. Even the roads along which the Emperor travels and the bridges which he crosses are not to be profaned by vulgar use, and any one intruding thereon while the Emperor's retinue is passing is to be strangled. If the Emperor arrives unexpectedly at a place, "it shall be sufficient for those who are unable to retire in time, to prostrate themselves humbly on the roadside."

But there are other and more insidious dangers than these to be guarded against. Doctors and cooks have it readily within their power to do all the evil that the dagger or club can accomplish, and it is, therefore, enacted that if a physician inadvertenly mixes medicines for the Emperor in any manner that is not sanctioned by established practice, or if a cook unwittingly introduces any prohibited ingredients into the dishes prepared for his Imperial master, they shall each receive a hundred blows. The same



CHINESE MODES OF TORTURE.

punishment is due to the cook, if he puts any unusual drug into an article of food, and, in addition, he is compelled to swallow the compound.

Marriage is regarded as an incentive to political peace and quiet. It is considered, and rightly considered, that a householder is less likely to disturb the peace of the realm than a waif and stray, and the Government therefore considers marriage a subject worthy of careful legislation. In Chinese parlance the State is the father and mother of the people, and it is part of its office to see that parents do not neglect their duty in this respect towards their offspring.

Shall Receive Fifty Blows.

When a marriage contract is in contemplation it shall be made plain to both of the families interested that neither the bride nor bridegroom are "diseased, infirm, aged, or under age." If, no objection having been raised on any of these scores, the preliminary contract be made and the lady afterwards wish to decline to execute it, the person who had authority to give her away shall receive fifty blows, and the marriage shall be at once completed. If a son, when at a distance from his family, enters into a marriage contract in ignorance of an engagement which his father may have made on his behalf at home, he shall give up his own choice and shall fulfil the contract made for him by his parent.

Bigamy is punished with ninety blows, and the same fate awaits any man who, during the lifetime of his wife, raises a concubine to the rank which she enjoys. The times and seasons proper for marriages are, in western lands, left to individual taste and judgment; but in China, where etiquette is a matter of State policy, it is necessary to lay down rules for the guidance of the people in such matters. The same authority which makes it incumbent on a son on the death of his father or mother to go unshaved for a hundred days, and if he is in office to retire into private life for twenty-seven months, forbids him to marry while in mourning for a parent, under a penalty of a hundred blows for disobedience.

The same punishment is to be inflicted on any misguided widow who embraces a second husband before her weeds should be legally dispensed with; while the frisky widow, who, having been ennobled by the Emperor during the lifetime of her first husband, should dare to marry again, is ordered to be bambooed, to lose her rank, and to be separated from her second venture.

Strict Matrimonial Laws.

Marriage is strictly forbidden within certain recognized degrees of relationship, and even persons of the same surname who intermarry are liable to separation, and to forfeit the wedding presents to Government. Indeed, the matrimonial prohibitions are both numerous and far-reaching. A man may not marry an absconded female criminal—a law, one would imagine, which it cannot often be necessary to enforce. A mandarin may not marry the daughter of any one living under his rule, nor may he make either a female musician or comedian his wife. A priest of Buddha or of Tao may not marry at all. A slave may not marry a free woman, and so on.

But though the State in its wisdom is a great promoter of marriage, it affords many loopholes for escape to people who find that they have made mistakes. Of course the law of divorce only applies to the wife, and apart from the supreme crime of wives, the following seven causes are held to justify the annulling of the marriage; namely, barrenness, lasciviousness, disregard of her husband's parents, talkativeness, thievish propensities, envious and suspicious temper, and inveterate infirmity.

It must be admitted that this list offers many chances of escape to a restless husband, and the further enactment that when "a husband and wife do not agree, and both parties are desirous of separation, the law limiting the right of divorce shall not be enforced to prevent it," leaves nothing to be desired.

Of all offences treason is, in the opinion of Chinese legislators, the gravest and most worthy of severe and condign punishment. So atrocious is it that capital punishment as laid down in the general provisions is considered an insufficient requital, and the equivalent of the old English sentence, "To be hung, drawn, and quartered," is met with in China in the shape of an even more cruel sentence, namely *lingchi*, or death by a slow and lingering process.

Gashes on the Body.

A culprit, condemned to this form of death, is tied to a cross, and, while he is yet alive, gashes are made by the executioner on the fleshy parts of his body, varying in number according to the disposition of the judge. When this part of the sentence has been carried out, a merciful blow severs the head from the body.

It is a principle of Chinese jurisprudence that in great crimes all the male relatives of the principal are held to be participators in his offence. Thus, for one man's sin, whole families are cut off, and in cases of treason "all the male relatives of the first degree, at or above the age of sixteen, of persons convicted—namely, the father, grandfather, sons, grandsons, paternal uncles and their sons respectively—shall, without any regard to the place of residence, or to the natural or acquired infirmities of particular individuals, be indiscriminately beheaded."

But this is not all. Every male relative, of whatever degree, who may be dwelling under the roof of the offender, is doomed to death. An exception is made in the case of young boys, who are allowed their lives, but on the condition that they are made eunuchs for service in the Imperial palace. In the appendix to Stanton's translation of the code an imperial edict is quoted from the *Pekin Gazette* in which a case is detailed of a supposed treasonable attempt on the life of the Emperor Kiaking (1796-1820).

Horrible Cruelty.

As the Imperial *cortège* was entering one of the gates of the palace a man pushed through the crowd, with, as it was considered, the intention of murdering the Emperor. He was promptly seized by the guards and put on his trial, when he made, or is said to have made, a confession of his guilt. In grandiloquent terms the Emperor proclaimed the event to the Empire, and ended by confirming the sentence of *lingchi* on the offender, and by condemning his sons, "being of tender age, to be strangled."

Lingchi is the invariable fate pronounced on any one who kills three people in a household, or on a son who murders his father or mother. Some of the most horrible passages in the *Pekin Gazette* are those which announce the infliction of this awful punishment on madmen and idiots who, in sudden outbreaks of mania, have committed parricide. For this offence no infirmity is accepted, even as a palliation. The addition of this form of execution to those generally prescribed is an instance of the latitude which is taken by the powers that be in the interpretation of the code.

To read the list of authorized punishments one would imagine that the Chinese were the mildest mannered men who ever had culprits before them. Admitting that torture is necessary in China to extract confessions from obdurate witnesses, the kinds authorized are probably as unobjectionable as could well be devised. But they are but a shadow of the pain and penalties actually inflicted every day in all parts of the Empire. Even in the appendix to this code it was found advisable to add the Imperial sanction to more stringent measures in cases of robbery or homicide.

Instruments of Torture.

Instruments for crushing the ankles, and for compressing the fingers, are there admitted on the canonical list. The first of these, it is laid down, shall consist of "a middle piece of wood, three (Chinese) feet four inches long, and two side pieces three feet each in length. The upper end of each piece shall be circular and rather more than one inch in diameter, the lower end shall be cut square and two inches in thickness. At a distance of six inches from the lower ends, four hollows or sockets shall be excavated—one on each side of the middle piece and one in each of the other pieces to correspond. The lower ends being fixed and immovable, and the ankles of the criminal under examination being lodged within the sockets, a painful compression is effected by forcibly drawing together the upper ends."

The finger squeezers are necessarily smaller, but are arranged on much the same principle.

But even these tortures are considered insufficient to meet the requirements of the courts of justice. Mandarins, whose minds have grown callous to the sufferings of their fellow-creatures, are always ready to believe that the instruments of torture at their disposal are insufficient for their purposes. Unhappily, it is always easy to inflict pain; and in almost every yamun throughout the Empire an infinite variety of instruments of torture are in constant use.

To induce unwilling witnesses to say what is expected of them, they are not unfrequently made to kneel on iron chains on which their knees are forced by the weight of men standing on the calves of their legs. Others are tied up to beams by their thumbs and big toes. Others are hamstrung, while some have the sight of their eyes destroyed by lime or the drums of their ears deadened by piercing.

This list might be extended indefinitely, but enough has been said to show that, like so many Chinese institutions, the penal code only faintly represents the practice which is actually in force.

Penalty for Murder.

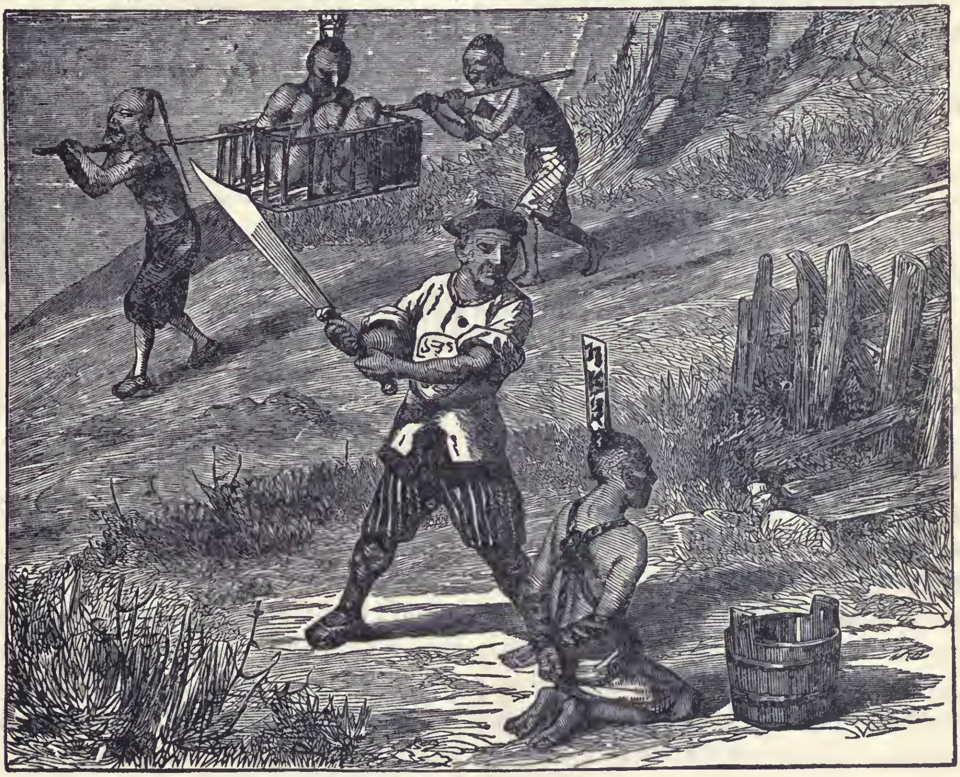
Beheading is the ordinary fate of a murderer, while accessories to the deed, when not actual perpetrators, enjoy the privilege of being strangled. In the case of the murder of a mandarin the accessories as well as the principal are beheaded, and if a man strikes a mandarin so as to produce a severe cutting wound his fate is to be strangled.

The charge has of late years been constantly made against missionaries, that they kill children and others to procure from parts of the body drugs for medicinal purposes. This sounds so barbarous that it will readily be believed that the charge had its origin in the wild imaginations of the most ignorant of the people. But this is not quite so. Some sanction is certainly given to the idea by the code, which provides, for instance, that "the principal in the crime of murdering, or of attempting to murder any person, with a design afterwards to mangle the body, and divide the limbs of the deceased for magical purposes, shall suffer death by a slow and painful process."

Even, if the crime is only in contemplation the principal offender on conviction shall be beheaded, and the chief inhabitant of the village or district who, on becoming aware of the design, shall fail to report it, shall suffer to the extent of a hundred blows.

Like most uncivilized nations the Chinese are firm believers in magic, and place full belief in those arts of the sorcerer which have a congenial home among the inhabitants of Central Africa, and of which dim traces are still to be found in the highlands of Scotland, and among the most ignorant of English rustics. Not long since the governor of the province of Kiangsu reported to the throne that "alarming rumors were circulated among the people concerning the cutting off of queues, the imprinting of marks on the body by 'paper men,' and the appearance of black monsters which played the part of incubi on sleeping persons."

It would be natural to expect that the governor being learned in all the wisdom of China would have reproved these foolish imaginings, and would have used his influence to check the spread of such ridiculous rumors. But the course he took, with the subsequent approval of the Emperor, was a very different one. He professed to have discovered at Soochow a "wizard," named Feng, and others who, after trial, were all condemned to be beheaded. Several others in different parts of the province suffered



BEHEADING A CHINESE CRIMINAL.

the same penalty, and a man named Hu and his wife were arrested on a confession made by Feng that they had imparted to him the words of the incantation necessary to invoke the "paper men."

As the statements made by the Hus were "stubbornly evasive, the prefect with the district magistrate and other officers subjected the prisoners to repeated interrogations, continued without intermission even by night, instituting rigorous and searching inquiry in an unprejudiced spirit; as a result of which the woman Hu at length made the following confession. She acknowledged having met a man whose name she did not know, and whose manner of speech was that of a person from distant parts, who gave her some foreign money and taught her the words of an incantation, and how to send off the "paper men" to go and crush people.

Head Stuck on a Pole.

"She told this to her husband, and he, animated by the desire of gain, communicated the secret to their acquaintance Feng. On the woman being confronted with Hu, he made full confession to the same effect; and after it had been established by thrice repeated interrogatories that the confessions were truthful, the governor arrived at the conclusion that, in having been so bold as to follow the advice of an adept in unholy arts; in practising incantation; and in communicating the secret, the guilt of the two prisoners was such that death could barely expiate it.

"He gave orders forthwith to the provincial judge, directing him to cause Hu and the woman to be subjected together to the extreme penalty of the law, and to cause the head of Hu to be exhibited on a pole as a salutary warning. It is now ascertained on inquiry," adds the sapient governor, "that the entire province is free from practitioners of unholy arts of this description, and that the population is in the enjoyment of its accustomed tranquillity, whereby grounds are afforded for allaying the anxieties of the Imperial mind."

This case affords an excellent example of the gross superstition which exists even among the most highly educated Chinamen, and it also draws a picture which, to those who can read between the lines, stands out very clearly, of the gross cruelty and shameful abuse of the use of torture.

Compelled to Lie.

There cannot be a doubt that Feng, having under the influence of torture falsely confessed his own guilt, was further called upon by the same pressure to give up the names of his associates, and that, in his agony, he wrongfully implicated Hu and his wife. The "repeated interrogations" to which this couple were subjected mean the infliction of sufferings so acute that even the prospect of death became a welcome vision, and by a self-condemning lie they escaped by means of the executioner's sword from the hands of the more inhuman torturer.

It must not be supposed that this particular governor was more ignorant than the rest of his kind. The code, which was based on the laws existing during the Ming dynasty, was thoroughly revised by a committee of the highest functionaries of the realm, and received the Imperial approval in 1647, after careful consideration. In it we find, therefore, the mind which was in these grandees, and that they deliberately adopted a section providing that "all persons convicted of writing and editing books on sorcery and magic, or of employing spells and incantations, in order to influence the minds of the people, shall be beheaded." This was a fair warning to all parties concerned.

Lesser punishments, on what principle awarded it is impossible to say, are incurred by magicians who raise evil spirits by means of magical books and dire imprecations, by leaders of corrupt and impious sects, and by members of superstitious associations in general. Even fortune-tellers, unless they divine by the recognized rules of astrology, are liable to be bambooed.

As Bad as Others.

By analogy, persons who rear venomous animals, and prepare poisons for the purpose of murder, are treated on a par with those who commit murder.

In all Chinese legislation the principal that the family is the basis of government is conspicuously apparent. The authority of the father is everywhere recognized, and it is only in supreme cases that the State interferes between the head of a household and his family belongings. If a man discovers his wife in criminal relations with another man, and kills her on the spot, he is held blameless; and if a husband punishes his wife for striking and abusing his father, mother, grandfather, or grandmother, in such a way as to cause her death, he shall only be liable to receive a hundred blows.

With equal consideration a man who kills a son, a grandson, or a slav , is punished with seventy blows and a year and a half's banishment, and this only when he falsely attributes the crime to another person. Though the code affords no direct justification for punishing disobedient sons with death, or for infanticide, it is an incontrovertible fact that in cases which constantly occur, both crimes are practically ignored by the authorities. A particularly brutal case, of the murder of an unfilial son, was recently reported. The report was in the form of a memorial addressed to the throne by the governor of Shansi, in which that officer stated that there had been in his district a lad named Lui, who was endowed by nature with an "unamiable and refractory disposition."

On one occasion he stole his mother's head ornaments, and another time he pilfered 2,000 cash belonging to her. This last misdemeanor aroused her direst anger, and she attempted to chastise him. Unwilling to endure the indignity, Lui seized her by the throat, and only released her on the expostulation of his sister. This behavior so angered the old lady, that she determined on the death of her son.

A Helpless Victim.

Being physically incapable of accomplishing the deed herself, she begged a sergeant of police on duty in the neighborhood to act as executioner. This he declined to do, but softened his refusal by offering to flog Lui. To do this conveniently he bound the lad, and, with the help of three men, carried him off to a deserted guard-house on the outskirts of the village. Thither Mrs. Lui followed, and implored the men to bury her son alive.

Again the sergeant declined, and emphasized his refusal by leaving the hut. The other men were more yielding, and having thrown Lui on the ground they proceeded, with the help of his mother and sister, to pull down the walls and to bury their victim in the ruins. When the case came on for trial it was decided "that the death in this case was properly deserved, and that his mother was accordingly absolved from all blame." The sergeant, however, was sentenced, for his comparatively innocent part in the affair, to receive a hundred blows, and the three men and the daughter each received ninety blows, which was considered only a just punishment.

This case is significant of the supreme power which practically rests in the hands of parents, and is exemplified by the countless acts of infanticide which go unpunished every year. In the volume of the *Pekin Gazette* from which the above account is taken, a wretched case is reported, in which a husband drowned an infant born to his wife, of which he had reason to believe he was not the father. On another and subsequent issue the case came before the mandarins, but the infanticide was not so much as mentioned in the finding.

Children Placed at Disadvantage.

Throughout the whole code sons and daughters, as well as daughters-in-law, stand at a marked disadvantage with regard to their parents. Not only is parricide punished by *lingchi*, but even for striking or abusing a father, mother, paternal grandfather or grandmother, the punishment is death; and the same penalty follows on a like offence committed by a wife or her husband's father, mother, or paternal grandparents.

A still more one-sided provision ordains that "a son accusing his father or mother; a grandson, his paternal grandparents; a principal or inferior wife, her husband or her husband's parents, or paternal grandparents, shall in each case be punished with a hundred blows and three years' banishment, even if the accusation prove true, and that the individuals so accused by their relatives, if they voluntarily surrender and plead guilty, shall be entitled to pardon." If such accusation should, however, turn out to be either in part or wholly false, "the accuser shall suffer death by being strangled."

Though neither wives nor slaves are so entirely in the hands of their husbands and masters as sons and daughters are in those of their parents, they suffer, from a Western point of view, many and great legal inequalities. A wife who strikes her husband is liable to be punished with a hundred blows, while the husband is declared to be entitled to strike his wife so long as he does not produce a cutting wound.

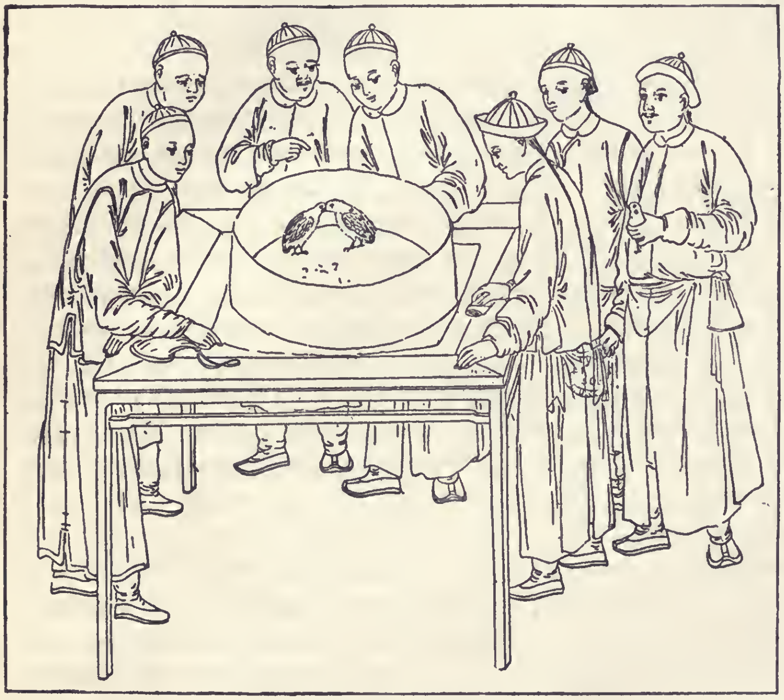
Punishment of Insolent Slaves.

Death by beheading is the punishment for a slave who strikes his master; but if a master, in order to correct a disobedient slave or hired servant, chastises him in the canonical way, and the offender "happens to die," the master is "not liable to any punishment in consequence thereof."

One of the strangest sections in the code is that which deals with quarrelling and fighting, and in which every shade of offence is differentiated with strange minuteness. On what part of the body a blow is struck, with what it is struck, and the result of the blow, are all set out with their appropriate penalties. Tearing out "an inch of hair," breaking a tooth, a toe, or a finger, with countless other subdivisions, are all tabulated in due form. It is commonly observed that people, and therefore nations, admire most those qualities in which they are deficient, and on somewhat the same principle Chinese legislators delight to hold up to opprobrium those social misdemeanors to which they are most prone.

If an impartial observer of Chinese manners and customs were to name the two most prominent civil vices of the Chinese, he would probably give his decision in favor of bribery and gambling. Against both these vices the code speaks with no uncertain sound. The mandarin who accepts a bribe of one hundred and twenty taels of silver and upwards, when the object is in itself lawful, or eighty taels and upwards when the object is unlawful, is pronounced guilty of death by strangulation. It is no exaggeration to say that if this law were enforced it would make a clean sweep of ninety-nine out of every hundred officials in the Empire.

Gambling also is denounced with equal fervor, and eighty blows is the punishment for any person found playing at any game of chance for money or for goods. The same penalty awaits, in theory, the owner of a gaming-house, with the additional fine of the loss of the house to Government. The existence of such a law, side by side with the open and palpable violation of it in streets and alleys, as well as on country roads and in village lanes, reduces it to an absurdity. At breakfast-time workmen stream out of their places of employment, and throw dice or lots for their meal at the nearest itinerant cookshop.



FIGHTING QUAILS.

Coolies, in moments of leisure, while away the time with cards and dice as they sit at the sides of the streets, and the gaming-houses are always full of eager excited crowds, who are willing to lose everything they possess, and more also, in satisfaction of the national craving. Like opium, games of chance have a peculiar fascination for Chinamen. One of the commonest games is known as *fantan*, and is so simple that it can be played by any one. The croupier throws down a heap of cash, and each gambler stakes on what the remainder will be when the pile has been counted out in fours. This and other games are publicly played at the gambling-houses, the owners of which purchase security for their trade by bribing the mandarins and their police. Quail-fighting, cricket-fighting, and public events are also made subjects of wagering, and the expected appearance of the names of the successful candidates at the local examinations is a fruitful source of desperate gambling. With the object possibly of discouraging speculation and games of chance, the code fixes the legal rate of interest at thirty-six per cent., but the enactment, if that is its object, fails signally to effect its purpose.

The love of games is so deeply imbedded in the Chinese nature that all sorts of expedients are resorted to in order to escape detection.

CHAPTER X.

CHINESE MECHANICS AND MERCHANTS.

NEXT to farmers in popular estimation stand mechanics, and even a deeper state of poverty than that which afflicts agriculturists is the common lot of these men. They live perpetually on the verge of destitution, and this from no fault of their own and in spite of their untiring devotion to their callings. No one can have seen these men at work in the streets, or in their workshops, without being struck with the indefatigable industry which they display.

From an hour in the morning at which European workmen are still in bed until a time at night long after which the same men have ceased to toil and spin, the patient Chinaman plods on to secure for himself and family a livelihood which would be contemned by all but the patient Asiatic.

As in every branch of science and art, mechanics in China have remained for centuries in a perfectly stagnant condition. The tools and appliances which were good enough for those who worked and labored before our era, still satisfy the requirements of Chinese craftsmen. The rudest tools are all that a workman has at his disposal, and the idea never seems to occur to him that an improvement in their structure is either called for or necessary.

The abundant population and over-crowded labor market may have something to do with the disinclination of the people to the use of labor-saving machinery. It is not so long ago that, in civilized countries, there arose an outcry that the adoption of railways would be ruin to all those who made their living by the earlier methods of travelling, and it need not therefore surprise us to find Chinamen ranging themselves in opposition to any contrivances which may appear to compete with human labor.

The mason who wishes to move a block of stone knows no better means for the purpose than the shoulders of his fellow-men supplemented by bamboos and ropes. The carpenter who wants to saw up a fallen tree does so with his own hand, without a thought of the easier device of a saw-mill. So it is with every branch of industry. Many of the contrivances employed are extremely ingenious, but since their invention no further advance has been made towards relieving the workman from any part of his toil.

Great Mechanical Skill.

In many cities, Canton, for example, bricklayers and carpenters stand in the street for hire, and often, unhappily, remain all the day idle. Even when employed their wages are ridiculously small compared with the pay of their colleagues in our own country, or even in Europe, whose hours of labor are short compared with theirs, and whose relaxations furnish a relief from toil to which Chinamen are complete strangers. In the higher branches of mechanical skill, such, for instance, as gold, silver and ivory work, Chinamen excel, and they are exceptionally proficient in the manufacture of bronzes, bells, lacquer ware and cloisonné.

With the appliances at their command their skill in casting bells of great size and sonorousness is little short of marvellous. The famous bell at Pekin weighs 120,000 pounds, and is one of five of the same weight and size which were cast by order of the Emperor Yunglo (1403–1425). Like all Chinese bells, it is struck from outside with a mallet, and its tones resound through the city to announce the changes of the watch.

Jacks of All Trades.

A feature in the workaday life of China is the number of itinerant craftsmen who earn their livelihood on the streets. Every domestic want, from the riveting of a broken saucer to shaving a man's head, is supplied by these useful peripatetics. If a man's jacket wants mending, or his shoes repairing, he summons a passing tailor and cobbler, and possibly, while waiting for his mended clothes, employs the services of a travelling barber to plait his queue, or it may be to clean his ears from accumulated wax.

Even blacksmiths carry about with them the very simple instruments of their trade, and the bellows which blow the flame are commonly so constructed as to serve when required as a box for the tools and for a seat to rest the owner when weary.

It is characteristic of Chinese topsy-turvydom that that class of society which has done most to promote the material prosperity of the nation, should, in theory at least, be placed on the lowest round of the social ladder. The principle, "that those who think must govern those who toil," is justly upheld in China, but why the men who have made her the rich country which she is, and who have carried the fame of her wealth and power into every market in Asia, should be subordinate in the social scale to laborers and mechanics it is difficult to understand.

The merchants and traders of China have gained the respect and won the admiration of all those who have been brought into contact with them. For honesty and integrity they have earned universal praise, and on this point a Shanghai bank manager, in acknowledging a valedictory address, presented to him on his leaving the country, bore the following testimony: "I have," he said, "referred to the high commercial standing of the foreign community. The Chinese are in no way behind us in that respect; in fact, I know of no people in the world I would sooner trust than the Chinese merchant and banker. I may mention that for the last twenty-five years the bank has been doing a very large business with Chinese at Shanghai, amounting, I should say, to hundreds of millions of taels, and we have never yet met with a defaulting Chinaman."

Chinese Merchant Princes.

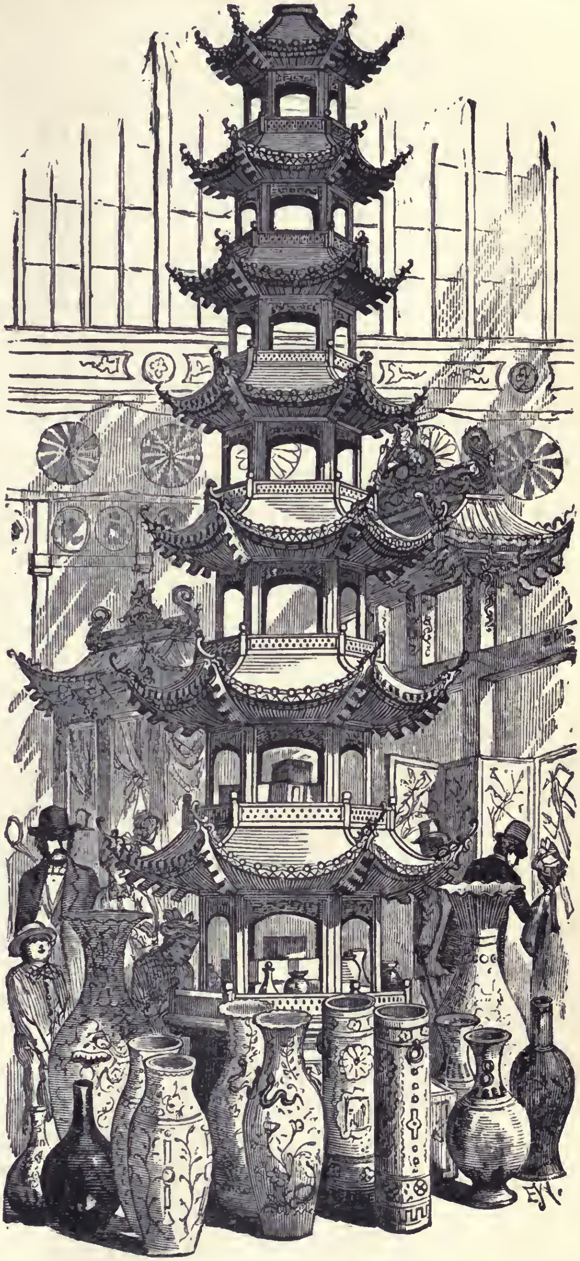
It was such men as these that built up the commerce which excited the wonder and admiration of Marco Polo and other early European travellers; and it is to their labors and to those of their descendants that the existence of the crowded markets, the teeming wharfs and the richly laden vessels of the present day are due. However much in theory the Chinese may despise their merchant princes, their intelligence gains them a position of respect, and their riches assure them consideration at the hands of the mandarins, who are never backward in drawing on their overflowing coffers.

It is noticeable that while novelists are never tired of satirizing the cupidity of the mandarins, the assumption of the literati, and the viciousness of the priesthood, they refrain from reflections on a class which at least honestly toils and only asks to be allowed to reap the rewards of its own untiring industry. As for everything else in China, a vast antiquity is claimed for the beginning of commerce. In the earliest native works extant mention occurs of the efforts made to barter the products of one district for those of another, and to dispose of the superfluous goods of China by exchange with the merchandise of the neighboring countries. The subject was not considered beneath the notice of the earliest philosophers, and Confucius on several occasions gave utterance to his views on the matter. Wise as many of his sayings were, it is a fact that his dicta on practical affairs were for the most part either platitudes or fallicies.

It is not difficult to determine in which class his best quoted pronouncement on trade should be placed. "Let the producers," said the sage, "be many and the consumers few. Let there be activity in the production and economy in the expenditure. Then the wealth will always be ample."

It might have occurred even to Confucius that, if the producers of a certain commodity were in the majority, and the consumers in the minority, the only people who could possibly benefit would be the few, more especially if they further reduced the demand for the product by following the philosopher's advice and practising economy in the use of it.

Fortunately, the merchants of China have not found it necessary to accept Confucius as an infallible guide in mercantile concerns; and they, in common with the rest of their countrymen, have benefited by the disenthralment from the bondage which still binds the literary classes to the chariot-wheels of the sage. The same problems which were at an early date worded out in the commercial centres of Europe have been presented for solution to the frequenters of the marts in the Flowery



PAGODA AND VASES.

Land, and occasion as much controversy as they did long ago.

Long before the establishment by Lombard Jews of banks in Italy (A. D. 808), the money-changers of China were affording their customers all the help and convenience which belong to the banking system; and three hundred years before the establishment at Stockholm of the first bank which issued notes in Europe, paper currency was passing freely through all the provinces of the Empire. A later development of trade has been the adoption of guilds, whose halls are often among the handsomest buildings to be met with in the busy centres of trade.

For Mutual Protection.

The idea first took shape in a curious way. Provincial mandarins on visiting the capital found that they were quite unable to cope singly with the exactions of the officials and the insults which their local pronunciations and provincial attires drew upon them from the people. They determined, therefore, to combine for mutual protection, and to establish guilds as common centres for protection in case of need, and for the more congenial purpose of social intercourse.

Strange as it may seem to those who only hear of the opposition shown by Chinamen to foreigners, it is yet a fact that a like hostility, though in a mitigated form, is commonly displayed towards natives of other provinces and districts. Like the provincial mandarins at Pekin, travelling merchants found the advantage of being of being able to show a united front to the annoyances which they suffered from the natives of "outside provinces," and, following the example set in the capital, they founded provincial guilds in all parts of the country where trade or pleasure made their presence either necessary or convenient.

Natives of Canton visiting Chehkiang or Hunan are now no longer subjected to the insults to which they were accustomed at the native inns. In their provincial guilds they may count on security and comfort, and, if merchants, they are sure to find among the frequenters of the clubs, either customers for their goods or vendors of the products which they may wish to buy. The more strictly mercantile guilds serve invaluable purposes in the promotion of trade. Each is presided over by a president, who is helped in the administration by a specially elected committee and a permanent secretary.

This last is generally a graduate, and thus in virtue both of his literary rank and of his connection with the guild has ready access to the mandarins of the district. Through his instrumentality disputes are arranged, litigation is often prevented, and the *Lekin* taxes due from the members of the guild for the passage of their goods into the interior of the country are compounded for by lump sums.

Where Revenue Comes From.

The revenue of the guilds is derived from a payment of one-tenth of one per cent. on all sales effected by members. At first sight this percentage appears insignificant, but so great is the volume of internal trade, that the amount realized not only covers every requirement, but furnishes a surplus for luxurious feasts. In one guild at Ningpo the reserve fund was lately stated to be 700,000 dollars, to which must be added the amount realized by the deposit exacted from each new member of 3,000 dollars.

Against the income account must be set down large outgoings in several directions. In the case of a member going to law with the sanction of the guild he receives half his law expenses, and a not inconsiderable sum is yearly disbursed in payment of the funeral expenses of those members who die away from their homes. Besides these outgoings money is advanced on cargoes expected, and is lent for the purchase of return ventures. The rules regulating the guilds are numerous and are strictly enforced.

The favorite penalty for any infraction is that the offender shall provide either a theatrical entertainment for the delectation of his brother members or a feast for their benefit. If any member should be recalcitrant and refuse to submit to the authority of the committee, he is boycotted with a severity which might well excite the emulation of promoters of the system in the Emerald Isle.

Fines for Dishonesty.

Allied to these mercantile associations are the guilds which are strictly analogous to the trades-unions among ourselves. Each trade has its guild, which is constituted on precisely the same lines as those above described. So far as it is possible to judge, the action of the Chinese trades-unions appears to tend to the promotion of fair play and a ready kind of justice. Unjust weights, or unfairly loaded goods, are unhesitatingly condemned, and substantial fines are inflicted on members found guilty of taking advantage of such iniquities.

By the influence of the unions wages are settled, the hours of work are determined, and the number of apprentices to be taken into each trade is definitely fixed. Silk-weavers are not allowed to work after nine o'clock in the evening, nor are any workmen permitted to labor during the holidays proclaimed by the guild. On one occasion, at Wenchow, the carpenters were called upon by the mandarin to contribute more than the recognized work of one day in the year for the repairing of public buildings. The men struck, and the mandarin, fearing a popular tumult, was wise enough to give way. Perhaps, also, the recollections of a terrible retribution which was, in 1852, meted out to a magistrate near Shanghai, for blindly ignoring the just demands of the people under him, may have encouraged a yielding disposition.

Acted Like Savages.

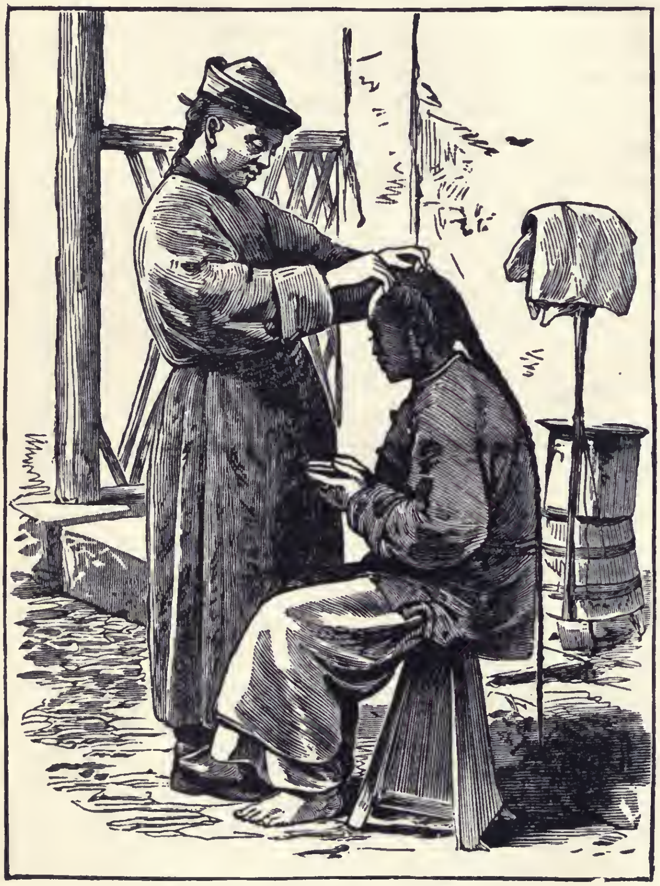
In this instance the people, in an access of rage such as that to which Chinamen are occasionally subject, and which in an instant converts them from peaceful citizens into brutal savages, invaded the magistrate's yamun, and, having made the wretched man their prisoner, bit off his ears, each man taking his part in the outrage to prevent the possibility of a separate charge being brought against any particular rioter.

An even more brutal display of violence once took place at Soochow. It happened that more gold leaf was required for the use of the Emperor's palace than the trade as constituted at Soochow could supply. In this difficulty the master manufacturer took the unwise step of asking the leave of the magistrate to engage extra apprentices.

Possibly with the knowledge that no one had been punished for the atrocity described above, which, having occurred in the neighborhood, must have been well known, they determined to inflict an even more brutal punishment on the erring manufacturer. "Biting to death is not a capital offence," was proclaimed amongst them, and, acting upon this dictum, they captured the offender and literally bit him to death.

On being admitted as an apprentice a lad has, as a rule, to stand treat to the workmen, and in the more skilled trades he has to serve five years before he is admitted to the rank of journeyman. Though the conduct of these societies is generally beneficial, they are occasionally apt, like all similarly constituted bodies, to act tyranically.

Barbers, for example, are in many parts of the country forbidden to add the art of shampooing to their ordinary craft, it having been determined by the union that to shampoo was beneath the dignity of the knights of the razor. During the last six days of the year, when the heads of the whole male portion of the Empire are shaved, barbers are forbidden to clean the ears of their customers, as it is their wont to do during the rest of the months. Any one found breaking this rule is liable to be mobbed, and to have his tools and furniture thrown into the street.



ITINERANT CHINESE BARBER.

By a long-established custom, barbers and the sons of barbers used to be reckoned among the pariah classes who were disqualified for competing in the competitive examinations. Though complaints of this deprivation had been long and loud, no formal action was taken in the matter until the union took up the question.

In their collective capacity the members appealed to the governor of Chehkiang, who, approving of the spirit of the memorial, presented the matter to the Emperor, and obtained for the barbers the removal of the disability. It is too much to expect that the unions should always refrain from bringing to bear the influence which they collectively possess for their direct financial advancement. Strikes are of frequent occurrence, and victory is commonly with the workmen, except when their claims are manifestly unjust.

The mandarins recognize that they cannot flog a whole trade, and the poverty of the men secures them against those exactions which would probably be demanded from their employers were they to appear in court. These facts are fully recognized by the masters, who prefer rather to yield to the demands of their men than to fall into the clutches of their rulers. As in all primitive and uneducated states of society, the Chinese have a rooted objection to machinery of all kinds. Just as they now oppose steam navigation in the inland waters of the Empire, so, until, quite lately, they rebelled against the importation of all labor-saving contrivances.

Some years ago a Chinaman, imbued with

Western ideas, landed at Canton a machine for sewing boots, and especially the leather soles worn by the natives. At this innovation the cobblers at once took alarm. They rose in their thousands and destroyed the new-fangled machine.

In the same way the promoters of the first steam cotton-mills were compelled to submit to the destruction of machinery which, if it had been allowed to work would have given employment to many thousands of people.

The absence of a hereditary aristocracy deprives the Chinese of a most useful and potent link between the crown and its subjects. England has learned from her own history how great is the protection afforded to the nation by the presence of a body of powerful nobles who are strong enough to resist the encroachments of the sovereign and to moderate and guide the aspirations of the people. In China no such healthy influence is to be found, and the result is that there is a constant straining and creaking in the social machine, which has many a time ended in fierce outbreaks, and not infrequently in the overthrow of dynasties.

It was remarked by a Chinese statesman, at the time of the Taeping rebellion, that two hundred years was the normal length of a Chinese dynasty, and this bears substantial evidence to the want of some such mediating influences as hereditary and representative institutions are alone able to afford. The voice of the people finds no expression in any recognized form of representation. Politically, they are atoms whose ultimate power of asserting their claims to justice lies only in the sacred right of rebellion, which they are not slow to exercise on occasion.

CHAPTER XI.

CHINESE MARRIAGE CUSTOMS.

BY the highest and most revered authorities marriage is described, and rightly described, as the greatest of the five human relationships. It is the foundation of the State, and it holds out that prospect, which is so dear to the heart of every Chinaman, of obtaining sons who shall perform at the tombs of their parents the sacrifices which are necessary for the repose of their spirits. In one respect, matrimonial alliances in China have an advantage over those in Western lands. They can never be undertaken in a hurry. There can be no running off of the young lady to the registry office some morning before her parents come down to breakfast, nor can a special license be obtained in a moment to gratify a sudden caprice.

In the houses of all well-to-do people the ceremony is surrounded by rites which make haste impossible, and the widest publicity is secured for the event. In dealing with social matters in so huge an Empire as China, it is necessary to remember that practices vary in detail in different parts of the country. But throughout the length and breadth of the land the arrangement of marriages of both sons and daughters is a matter which is left entirely in the hands of the parents, who in every case employ a go-between or match-maker, whose business it is to make himself or herself—both men and women follow this strange calling—acquainted accurately with the circumstances of both families and the personal qualifications of the proposed bride and bridegroom.

It is obvious that considerable trust and confidence have to be placed in these people, and it is also a fact that they not uncommonly betray this trust and confidence in the interests of rich people who are able to make it worth their while to represent a plain and ungainly girl as a Hebe, or a dissolute youth as a paragon of virtue.

Archdeacon Gray, in his "China," describes a tragic scene which occurred at a wedding at which he was present. A dying mother, anxious to see her son married before she closed her eyes for ever, insisted on the marriage ceremony being performed at her bedside. On the completion of the rite the bridegroom raised the bride's veil and gazed on the features of a leper. The scene which followed was of a most painful description, and ended by the bride being incontinently repudiated and sent back to her parents.

Professional Match-makers.

"To lie like a match-maker" is a common expression, and a published correspondence exists between a Chinese bridegroom and his friend, in which the former bitterly complains that his bride, far from being the beauty described by the go-between, is fat and marked deeply with small-pox. His friend, being of a practical turn of mind, and not being himself the victim, recommends the bridegroom to make the best of the bargain, and with cheap philosophy reminds him that if the young lady is stout she is probably healthy, and that, though disfigured, she may very possibly be even as "an angel from heaven," to use his own words. This was certainly very comforting.

From the time that the match-maker is employed, until the bond is tied, there are six ceremonies to be performed.

The parents of the young man send the go-between to the parents of the girl to inquire her name and the moment of her birth that the horoscopes of the two may be examined, in order to ascertain whether the proposed alliance will be a happy one. If the eight characters of the horoscopes seem to augur aright, the man's friends send the match-maker back to make an offer of marriage.

If that be accepted, the lady's father is again requested to return an assent in writing. Presents are then sent to the girl's parents according to the means of the parties. The go-between requests them to choose a lucky day for the wedding. The preliminaries are concluded by the bridegroom going or sending a party of friends with music to bring his wife to his house.

Betrothal of Children.

So soon as the first of these ceremonies is performed, the betrothal is considered binding; and in the cases of the engagement of children, nothing but disablement, or the affliction of leprosy, is considered potent enough to dissolve it. Certain superstitions, however, render the contract more easily dissoluble when the pair are of marriageable age.

If, for instance, a china bowl should be broken, or any valuable article lost within three days of the engagement, the circumstance is considered sufficiently unlucky to justify the instant termination of the undertaking, and in cases where facts unfavorable to the one side, whether socially, physically or morally, have, in the meantime, come to the knowledge of the other party to the contract, advantage is taken of some such accidents to put an end to the negotiations.

In accordance with usage, the letters which pass between the parents during the preliminaries are couched in good set terms, the sender of presents describes them as "mean" and "contemptible," while the recipient regards them as "honorable" and "priceless." The parent of the bride speaks of his daughter as "despicable," and his house as "a cold dwelling," while the bridegroom's people designate her as "your honored beloved one," and her home as "a venerable palace."

"The Best Man."

The Chinese love of indirectness comes out conspicuously in the betrothal ceremonies. The bridegroom does nothing, and his father, who is the real negotiator, is represented by a friend of the bridegroom, who alone passes backwards and forwards between the two houses. The first duty of this "best man" is to carry to the lady's father a statement of the hour, day, month and year of the bridegroom's birth, together with the maiden name of his mother; and to receive in return a document containing the same particulars concerning the bride.

On receipt of these facts the fathers of the pair spread the documents on the family altars, and beseech the blessings of their ancestors on the match. Astrologers are next consulted, and, should the horoscopes of the young people be propitious, the best man is again sent with a letter making a formal proposal of marriage.

The following authentic letters, appropriate to this occasion, are good specimens of the bland self-depreciatory tone which is indulged in by fond fathers when exchanging presents.

The first is from the parents of the would-be bridegroom, and runs thus: "Prostrate, I beseech you not to disdain this cold and mean application, but to listen to the matchmaker, and to bestow your honorable daughter on my slavish son, that the pair may be bound together with silken threads, and be united in jadelike joy. In bright spring-time I will offer wedding gifts, and present a pair of geese. And let us hope that we may anticipate long-enduring happiness, and look forward through endless generations to the completion of the measure of their sincere attachment. May they sing of the Unicorn, and enjoy every felicity. Prostrate, I beg you to look favorably upon my proposal, and to bend the mirrorlike brightness of your glance upon these lines."

A Lucky Day in Spring.

In reply the lady's father, who was probably a wealthy man, and whose references therefore to his impecunious condition are intended only to exaggerate the wealth and position of the would-be bridegroom, writes: "A respectful communication. I have received your notice of a lucky day in spring for the ceremony of exchanging bridal presents. Your younger brother, being a plain and unpretentious man, cannot escort his daughter with a hundred chariots." [This is a reference to a king in the eighth century before Christ, who brought home his bride attended by an escort of this extent.]

"She shall not, however, be without cotton skirts, hair-pins, and wooden brooches, as I will surely arrange for the trousseau of my impoverished green-windowed" (that is, poor) "daughter. If you say that you seek the palace of the moon" (wedlock), "I shall ask for a sceptre from the grassy field, and so frustrate your design."

This phrase has reference to a man in ancient times, who was told by a fairy that if he would plant some jewels in a certain grassy field, he should obtain a charming wife. He obeyed, and shortly afterwards made overtures of marriage to a lady who was renowned for her beauty and accomplishments. Her father, not particularly desiring the match, gave his consent on condition that the bridegroom presented the lady with a jade sceptre. Remembering the buried jewels, the bridegroom dug in the field and found to his delight a sceptre exactly answering to the description demanded. Of course, the marriage took place, and the pair lived happily ever afterwards.

The Symbol of Marriage.

Historical allusions of this kind abound in such communications, and a curious symbolism is employed in the various rites. The plum-tree is held to symbolize marriage, probably because it is conspicuous for its beauty in spring-time, when, in China, as elsewhere, "young men's fancy lightly turns to thoughts of love," and no youth sighs in verses for a bride, nor does any maiden in the harem lament in numbers her lonely condition, without references to the beauty of the blossom, and the excellence of the fruit.

The letter of the bridegroom's father is sent on a lucky day chosen by the astrologers, and is handed to the best man, with much ceremony, at the family altar, before which the writer performs the *kotow* in honor of his departed ancestors. On arriving at the bride's dwelling the groomsman is received with much state and is conducted by his host to the ancestral hall, where a master of ceremonies stands ready to direct the rites. At a word from this potentate they both prostrate themselves before the ancestral tablets which stand on the altar, and having risen from their knees resume their positions, the one on the east and the other on the west side of the hall.

The groomsman then, with a few appropriate phrases, presents his host with the letter, and at the same time offers for his acceptance boxes of confectionary and a live pig, or, in some parts of the country, a pair of wild geese. The choice of these birds as a nuptial present is so odd that one is apt to consider it as one of the peculiar outcomes of the topsy-turvy Chinese mind. But it is not quite so; for we find from George Sand that at the marriage of French peasants in Berry, a goose, though a dead one, was commonly borne in the bridegroom's procession.

Gifts and Music.

"Near," writes the authoress, "this bearer of a flowering and ribboned thyrsus is an expert spit-bearer, for under the foliage is a trussed goose which forms the object of the ceremony; around it are the carriers of the presents and the good singers, that is to say those who are clever and knowing and who are going to engage in an [amicable] quarrel with the followers of the bride." It is odd to find the East and West allied in so curious a detail, but such marriage customs seem to be scarcely less widely spread than the rite itself.

So soon as the cakes and the box containing the letter have been placed on the altar, the host again prostrates himself and reads the letter, while the groomsman is led off to be regaled with tea and viands in the guest-chamber. The reply is handed to the groomsman with the same ceremonies as that with which the letter was received, and he is then invited to a feast which etiquette bids him refuse twice and accept on the third occasion. On an adjournment to the ancestral hall he is presented with return presents of cakes, and wends his way back to report proceedings to his principal.

Presents consisting of silks and satins, ear-rings, bracelets, and hair-pins, are next sent to the bride, and return gifts are offered by her parents. A sumptuous dinner, given by the bridegroom to his friends, announces the completion of this ceremony, which is known as *Napi*, or "The Presentation of Silks."

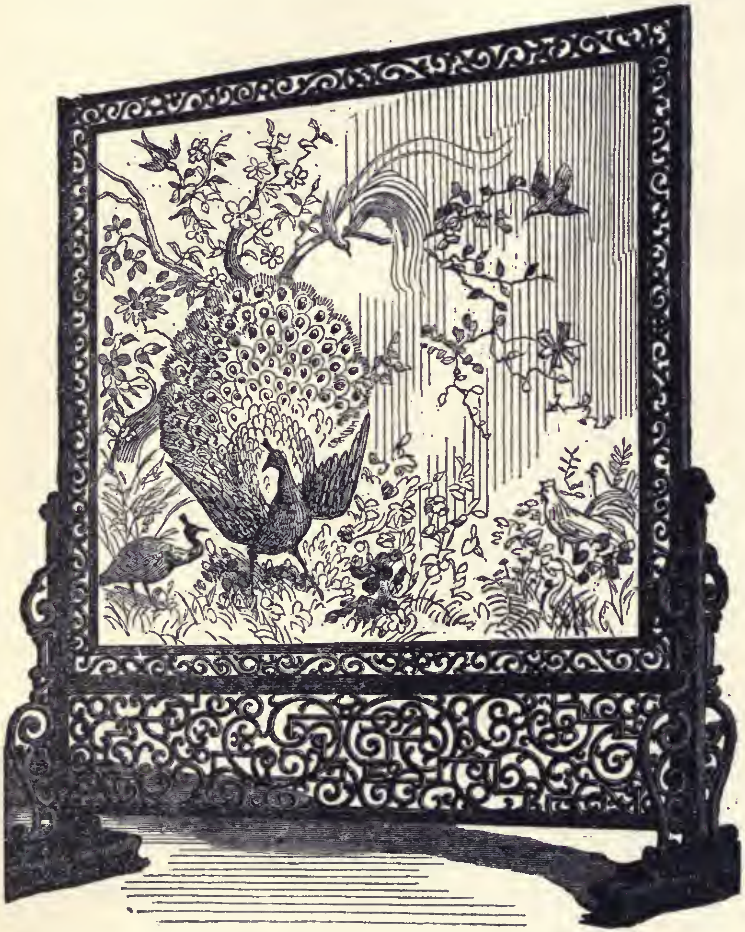
The Dragon and Phœnix.

When sending the presents it is customary for the bridegroom to prepare two large cards containing the particulars of the engagement. On the one which he keeps is pasted a paper dragon, and on that which he sends to his bride, a phœnix, emblems which are held to symbolize the Imperial qualities of the one and the brilliant beauty of the other.

To each card are attached two pieces of red silk, which are tokens of the invisible bonds with which Fate has from their infancy connected the ankles of the pair, for, in China, as with us, marriages are said be made in heaven. To that power is left the choice of a lucky day for the final rite. The astrologers who interpret the signs of the sky commonly pronounce a full moon to be the fortunate time, and so soon as this fixture is arranged, the bridegroom's father sends gifts of wine and mutton to the lady.

Etiquitte requires it that the groomsman should ask the bride's father to name the day, and that he should in his turn beg that the bride's future father-in-law should decide the point. This is the cue for the groomsman to produce from his sleeve the letter of which he is the bearer, announcing the lucky date, which is already well known to all concerned. To this the host replies in stilted terms, expressing his concurrence, but adding his regret at having to part with his "insignificant daughter" so soon.

For some days before the date fixed the bride assumes all the panoply of woe, and weeps and wails without ceasing. On the day immediately preceding the wedding her trousseau and household furniture are sent to her future home, and though the trunks are always locked, cases have been known in which the bridegroom's female relatives, being unable to restrain their curiosity, have picked the locks to examine the dresses of the bride.



EMBROIDERED CHINESE SCREEN.

On the eventful day the bridegroom either goes himself, attended by a procession of friends and musicians, with flying banners bearing felicitous mottoes, to carry away his bride, or sends his faithful friend similarly attended. In many parts of the country this ceremony takes place in the evening, and is a mere formality, whereas in others, as will be presently shown, it retains more of its original significance.

On entering the bride's house the bridegroom is received by his father-in-law, who conducts him to the central hall, and there offers him a goblet of wine, from which the visitor pours out a libation to the emblematic geese in token of his nuptial fidelity, accompanying the action with a deep reverence to the family altar in confirmation of his vow. The bride, covered from head to foot with a red veil, is now introduced on the scene, and makes obeisance in the direction of the spot where the bridegroom is standing, for he is as invisible to her as she is to him.

The procession then re-forms, and the bride having been lifted into her sedan-chair by two women of good fortune, that is to say, who have both husbands and children living, is borne to her future home to the airs of well-known wedding melodies.

On arriving at the portal of the house the bridegroom taps the door of the sedan-chair with his fan, and in response, the instructress of matrimony, who prompts every act of the bride, opens the door and hands out the still enshrouded young lady, who is carried bodily over a pan of lighted charcoal, or a red-hot coulter laid on the threshold, while at the same moment a servant offers for her acceptance some rice and preserved prunes.

It is curious to observe that the ceremony of lifting the bride over the threshold is found existing in all the four continents, and we also know that in ancient Rome the bridegroom received his bride with fire and water. It has been conjectured that the act of lifting the bride over fire may have some reference to purification, but we have no duly authoritative statement on the meaning of the act.

The First Sight.

In the reception hall the bridegroom awaits the bride, who prostrates herself before him, and he then for the first time lifts her veil and gazes on her features. The moment must be a trying one, especially on occasions when the go-between has concealed defects or exaggerated charms. Perhaps it is as well that etiquette forbids the utterance of a word, and in a silence which must often be golden, the bridegroom conducts his bride to the divan, when they seat themselves side by side, it being traditional that the one who sits on a part of the dress of the other is likely to hold rule in the household.

But the marriage has yet to be consecrated. For this purpose the young people repair to the hall, where, falling on their knees before the ancestral altar, the bridegroom announces to his ancestors that, in obedience to his parents' commands, he has taken so-and-so to wife, beseeching them at the same time to bestow their choicest gifts on himself and his partner. Prostrations in honor of heaven, earth, and the bridegroom's parents complete the ceremony, and the newly wedded couple retire to the semi-privacy of their apartments to enjoy a repast in which they pledge one another in the wedding goblet.

In some parts of the country it is customary for the groom to join the guests at their feast in the outer hall, where he forms the subject of countless jokes, and is expected to submit to a like severe ordeal in the matter of riddles as that which enlivened Samson's wedding.

It is impossible not to recognize that many of the ceremonies which have been described are relics of the primitive right of marriage by capture. In the procession which, generally at night, goes to carry the bride to her new home is plainly observable a survival of the old-world usage, in compliance with which young men sallied out to snatch their consorts from their foes.

> "Lo, how the woman once was wooed!
> Forth leapt the savage from his lair,
> He felled her, and to nuptials rude,
> He dragged her, bleeding, by the hair.
> From that to Chloe's dainty wiles,
> And Portia's dignified consent,
> What distance!"

Perched in a Tree.

But even within the Chinese Empire we find almost every gradation between these wide extremes. In Western China, among some of the native tribes it is customary for the bride to perch herself on the high branch of a large tree, while her elderly female relatives station themselves on the lower limbs armed with switches. Through this protecting force the bridegroom has to make his way, and is duly assailed by the dowagers before he reaches the object of his search.

At Chinese weddings also it is not unusual for the bridegroom to be compelled to run the gauntlet on the way to the bride's chamber between rows of waiting women, who go through the farce of pretending to bar his progress. But the most perfect survival of the old rite is found among the Lolo tribes of China, who indulge in a long prelude of alternate feasting and lamentation before the wedding, as if the occasion were one for mourning rather than rejoicing.

At last, as the late Mr. Baber writes: "A crisis of tearfulness ensues, when suddenly the brothers, cousins, and friends of the husband burst upon the scene with tumult and loud shouting, seize the almost distraught maid, place her pick-a-back on the shoulders of the best man, carry her hurriedly and violently away, and mount her on a horse, which gallops off to her new home. Violence is rather more than simulated, for though the male friends of the bride only repel the attacking party with showers of flour and wood-ashes, the attendant virgins are armed with sticks, which they have the fullest liberty to wield."

Carrying off the Bride.

This practice of carrying off the bride has its counterpart among the more civilized Chinese in the act of bearing the lady over the threshold of her house; and it exists in full force in Orissa, where General Campbell tells us in his "Personal Narrative of Service in Khondistan," he once "saw a man bearing away upon his back something enveloped in an ample covering of scarlet cloth; he was surrounded by twenty or thirty young fellows, and by them protected from the desperate attacks made upon him by a party of young women. On seeking an explanation of this novel scene," adds the writer, "I was told that the man had just been married, and his precious burden was his blooming bride, whom he was conveying to his own village."

Again, in certain districts in China, where the aborigines predominate, each girl, in her choice of her husband, is solely led "by nice direction of a maiden's eyes," and pairs off without any troublesome formalities with the youth she admires and who admires her. But to return to the orthodox Chinese; the marriage ceremonies having been completed, the young couple take up their abode in the house of the bridegroom's father, and, speaking generally, the contract remains binding until death does them part.

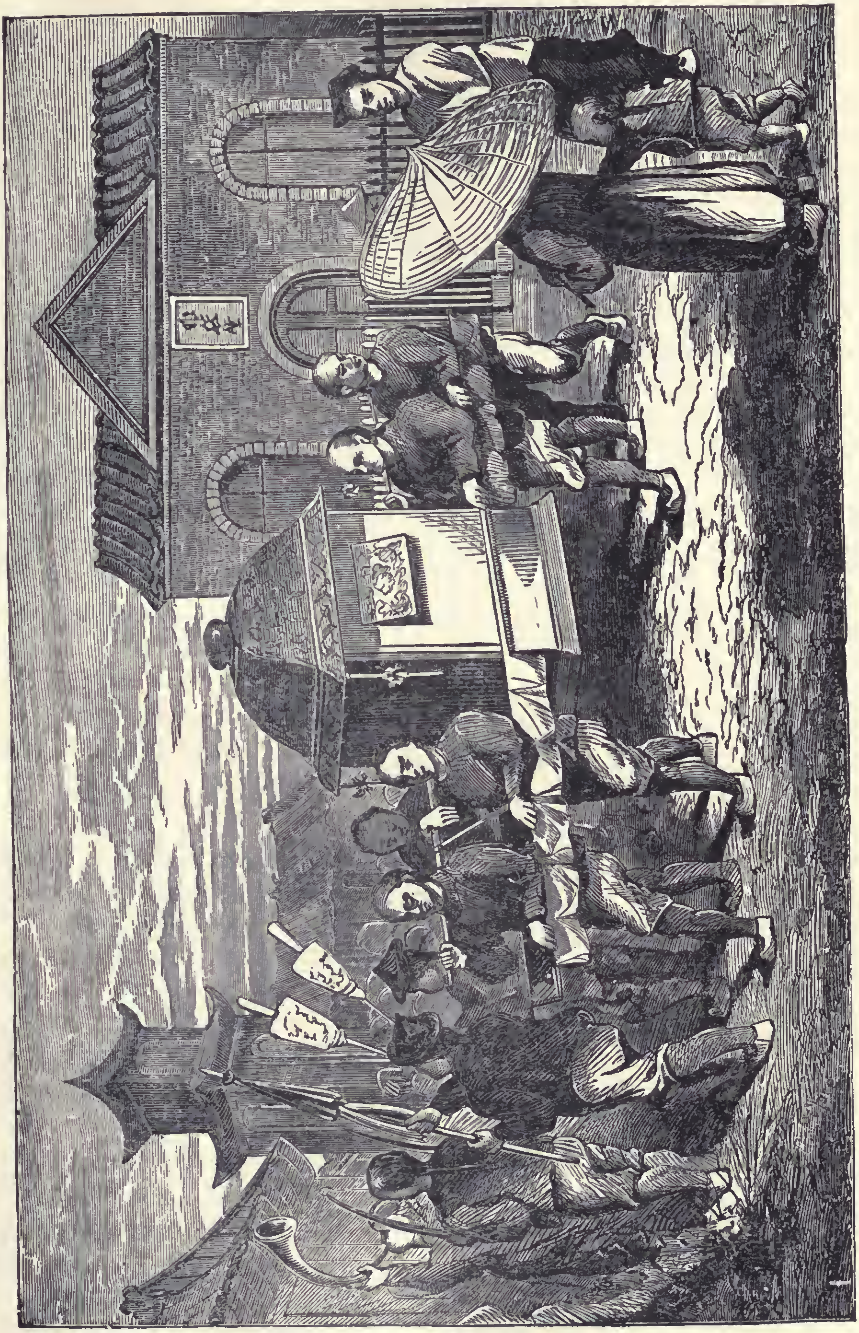
But the obligation is more social and religious than legal, and cases constantly occur in which the tie is broken by mutual consent, and freedom for the future secured without the interference of any court or proctor. On one occasion, in a case of an appeal to Pekin, it came out incidentally in the proceedings that one of the parties in the case had previously married a bride who, being discontented with the house to which she had been brought, incontinently left her spouse, and married another man.

In popular history, also, there is a well-known case of a woodcutter who, having some knowledge of books, and being a devoted student, disgusted his flippant and foolish wife by attending more to the works of Confucius than to felling trees. Finding expostulation vain, his short-sighted partner deserted him and married a more business-like man. Left to himself, the woodcutter acquired such scholastic proficiency that he passed all the examinations with ease, and, by a coincidence, was appointed prefect over the district where he had formerly lived.

Nothing Said.

Among the men employed to make smooth the roadway for his arrival was his wife's second husband, to whom it chanced that she was in the act of bringing his dinner when her first venture's *cortège* passed by. A recognition was mutual, but as the prefect had equally consoled himself, nothing was said about the restitution of conjugal rights.

Difficulties often arise, however, in cases where the husband is not a consenting party to the arrangement, but in such instances



CHINESE BRIDE CARRIED TO THE HOUSE OF HER FUTURE HUSBAND.

the husband commonly takes the law into his own hands, and recovers his errant wife by force, or engages friends and neighbors to intervene and persuade the lady to return. The use of force not unfrequently brings the matter before the magistrate, but otherwise the law does not interfere—unless, indeed, formal complaint of a bigamous marriage is made, when the law orders that the offending woman shall be strangled. As a rule, however, public opinion is sufficient to bring the difference to a satisfactory conclusion.

Seven Grounds for Divorce.

But apart from these irregular matrimonial causes, the law puts it in the power of the man to annul his marriage on any one of seven distinct grounds, among which disobedience to father-in-law or mother-in-law, and over-talkativeness are named. But even on occasions when these legal plaints are in question, a decree without any *nisi* is generally granted by a court composed of the elders of the neighborhood, and not by the mandarins. In this and similar matters local social pressure takes the place of a wider public opinion.

There are no newspapers in China beyond those published at the treaty ports, and people's attention, instead of being distracted by subjects of general or foreign importance, is centered in the affairs passing around them. The very stationary nature of the population adds force to this peculiarity. In most villages and small towns the majority of people are related to each other through the constantly widening circles of relatives which each marriage in the family tends to multiply.

A minute acquaintance with every one else's affairs is the natural consequence of this kinship. No Chinaman ever stands alone. He forms one only of a general body, and to the opinion of this body he is compelled to yield obedience. He would no more venture to refuse to submit even those concerns which we should consider most private to the arbitration of his neighbors than an Englishman would dream of flouting the decision of a judge and jury.

In a well-known farce this peculiarity of Chinese society is amusingly illustrated. The hero of the play is a man, who, having married a Miss Plumblossom, has taken to himself a Miss Willow as a secondary wife, in accordance with the custom which will be presently described. To each lady a courtyard of the house is assigned, Plumblossom occupying the front part and Willow the rear premises. The first scene opens with the husband approaching his dwelling after a long absence.

A Wordy Warfare.

The evening is drawing in, and he tells his servant to drive to the back door without disturbing the elder lady. He is cordially greeted by Willow, in whose company he is enjoying a repast, when Plumblossom, having become aware of his arrival, presents herself upon the idyllic scene. Peace instantly vanishes. In piercing accents the intruder reproaches Willow for having robbed her of her privilege as mistress of the household of receiving her husband after his absence. Nothing daunted, this young lady defends herself, and replies with counter-reproaches in the shrillest of trebles, while the husband attempts to throw oil upon the troubled waters by occasional words of expostulation.

So great is the tumult that the neighbors are disturbed, and on the essentially Chinese principle that every one else's business is your business, they determine to interfere, quoting as their justification a saying of a certain philosopher that, in cases of disturbance if the neighbors do not interfere, they become participators in the guilt of the disputants. Two graybeards are therefore deputed to inquire on the spot into the circumstances of the quarrel. Their arrival on the scene, instead of prompting a desire on the part of the husband to eject them incontinently, and to tell them to mind their own business, is regarded by all concerned as the most natural thing in the world.

Peace Finally Secured.

The ladies submit their cases to their decision, and, though it is some time before the storm has sufficiently subsided to enable them to arrive at the rights of the quarrel, they eventually consider themselves in a position to deliver judgment. They pronounce that, in the interests of peace in the neighborhood, it is necessary that the husband should apportion his residence equally between the two courtyards, residing in one from the first of each month to the full moon, and in the other from the full moon to the end of the month.

To this the ladies as well as the husband agree, but a further question is raised, which lady is to have which half of the month? Plumblossom claims the time of the waxing moon, and considers the waning period quite good enough for Willow. That young lady. on the contrary, claims that as it was then the first part of the month, and that as she was in possession, that period of the month should belong to her. This knotty point the graybeards find a difficulty in deciding, and they, therefore, determine to leave it to the throw of the dice.

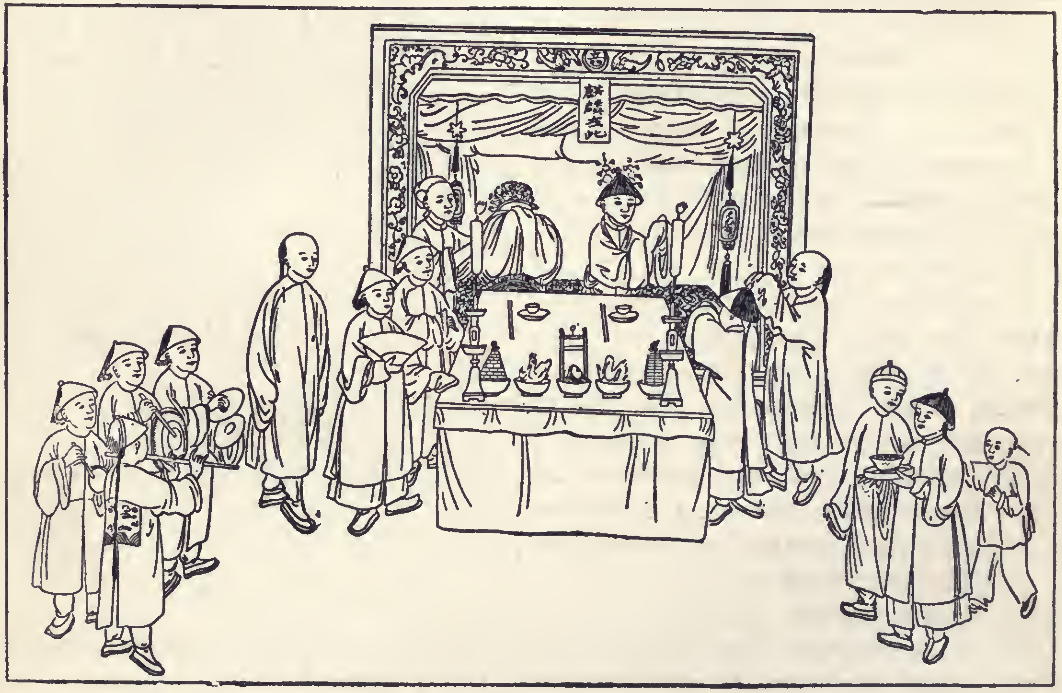
The ladies readily produce a trio of those endless sources of amusement, and Plumblossom throws first. To her infinite delight she throws two sixes and a cinque, and thinks herself secure. But, to the surprise of all, still better fortune befriends Willow, who throws sixes and breaks out into a pæan of triumph, amid the strains of which her rival retires discomfited.

It seems almost anomalous after this apparent instance to the contrary to say that polygamy is not practised in China. But in the strictest sense that is true. A man goes through the full ceremonies of marriage with one woman only, except on very rare occasions. A certain godlike Emperor of antiquity gave, we are told in the canonical histories, his two daughters in marriage to his successor. With such an example as this before them, the Chinese have always considered such double marriages admissible, and in many of the best-known romances the heroes marry two young ladies of the same household, and, if the authors are to be believed, always with the happiest results.

Naughty Fickleness.

In a popular novel which has been translated into several European languages, the hero makes love to a young lady through the medium of her waiting-maid, and with a despicable fickleness becomes enamored of another paragon of learning and virtue, residing in another part of the country, who ultimately proves to be the cousin of his first love. Towards to the end of the work, when the mists and doubts which surround the plot begin to clear, the two ladies find that their happiness is centred in the same object, and, as they have become inseparable, they determine to endow the hero, who is eminently unworthy of them, except for the beauty of his verses, with the double prize.

But such marriages, though they exist, are very exceptional, and the secondary wives which men take are received into the household with a much abridged form of ceremony. No nuptial sedan-chair bears them in triumph to their new homes, and they enter the portals unattended by the musicians and processionists who accompany the first bride on her wedding-day. And, in fact, the relation of such a one to the mistress of the establishment is very much what Hagar's was to Sarah in Abraham's household. By conventional laws she owes obedience to the first wife, and only rises to a level with her in case progeny should be denied to the *ch'i*, as the Chinese term the wife, and be granted to her.



THE BRIDAL FEAST.

A case of this kind occurred in the instance of the late Emperor, who was the son of one of the young ladies who accompanied the Empress to the palace, and whose birth raised his mother to the rank of Empress. It is difficult for us who live under so entirely different a condition of things to realize such a state of domestic society as is here described, and though the advent of a secondary wife is occasionally resented, this is not by any means always the case.

Not unfrequently ladies are pleased to have it so, considering that an addition to the household adds to their dignity. In complimentary language the *ch'i* is compared to the moon, and the secondary wife to a star, and in a well-known collection of published letters several are met with in which friends are congratulated on having taken "a star" to add lustre to the "moon."

It is impossible to suppose that, things being as has been described, the status of a wife can be anything but, to say the least, unfortunate. As has been remarked, however, "though the lot of Chinese women is less happy than that of their sisters in Europe, their ignorance of a better state renders their present or prospective one more supportable; happiness does not consist in absolute enjoyment, but in the idea which we have formed of it. A Chinese woman does not feel that any injustice is done her by depriving her of the right to assent to whom her partner shall be; her wishes and her knowledge go no further than her domestic circle, and when she has been trained in her mother's apartments to the various duties and accomplishments of her sex, her removal to a husband's house brings to her no great change."

Blissful Ignorance.

This is no doubt to a great extent true in common life. Ignorance is unquestionably a protecting shield against many of the wounds inflicted by the repinings and regrets which arise from a perfect knowledge. And Chinese women are, as a rule, provided with an ample shield of this description. There are, however, exceptions. History tells us of women who have ruled the Empire, directed armies, and made themselves illustrious in every walk of life commonly trodden by men; and novelists assure us by their creations that not a few women have an abundant taste and skill in literature.

The heroines of most novels have a pretty art in composing verses and writing essays, and so make congenial companions for the heroes, whose chief claims to distinction are gained not in the battlefield, or by personal prowess, but in their studies before the examiners.

A monotonous and quiet existence is the most favorable *rôle* which a Chinese woman can expect to play. Confucius laid it down, and it is rank blasphemy to dissent from him, that a woman should not be heard of outside her own home. Unhappily neither ignorance, nor the placid nature which belongs to most of them, is able to save them in all cases from the miseries inherent in the state of abject dependence which belongs to them. In the estimate of the other sex, Chinamen agree with a certain well-known Kentucky editor, who described women as "a side issue," and this view of the sex we find stereotyped in some of the ideographic characters of the language.

If a husband is driven to make mention of his wife he speaks of her as his "dull thorn," or by some equally uncomplimentary term. In ordinary life he regards her less as a companion than as a chattel, which in times of adversity may be disposed of by sale. In seasons of famine an open market is held of the wives and daughters of the poorer sufferers; and not long since, during a period of dearth in Northern China, so great a traffic sprung up in women and girls, that in some places nearly every available cart and conveyance were engaged to transport the newly-purchased slaves to the central provinces.

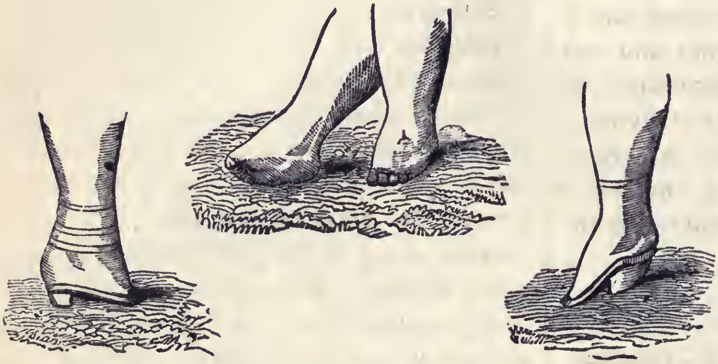
Cruel Husbands.

When such is the position which women occupy in China, it cannot but be that they occasionally suffer ill-usage at the hands of such husbands as are capable of cruelty. It is not at all uncommon for husbands to punish their wives severely, sometimes, no doubt, under great provocation, for Chinese women, untutored, unloved, and uncared for, have all the faults and failings of unreclaimed natures; but at others for little or no reason!

The Abbé Huc tells a story of "a Chinese husband, who had a wife with whom he had lived happily for two years. But having conceived the idea that people were laughing at him, because he had never beaten her, he determined to make a beginning in such a way as to impress every spectator, and accordingly, though he had no fault to find with her," he beat her mercilessly.

Although this story carries with it the imprimatur of the worthy Abbé, it may properly be received with a certain amount of caution. But even if this particular instance may be an exaggeration, the facts that the question, "Does your husband beat you?" is very commonly put to English ladies by Chinese women, and that the indignant negative with which the inquiry is happily always answered, invariably excites astonishment and incredulity, are sufficient to prove that Chinese women are not unusually subject to ill-treatment at the hands of their natural protectors.

Occasionally, however, the wife has her revenge, and in the collections of ancedotes which abound there are plenty of stories of hen-pecked husbands and masterful wives. In one case a certain man who at times suffered much at the hands of his wife was driven to seek refuge from her violence beneath his bed. Unwilling to allow her victim to escape her, the harridan called upon him to come out. "I won't," replied the man; "and when a man and husband says he won't, he won't."



DEFORMED FEET OF CHINESE LADIES.

But experience shows that, after all, the rule tends in the opposite direction, and that which makes the position of a wife more than ordinarily pitiable, especially among the poorer classes, is that she has no one to appeal to, and no one to whom she can fly for refuge. By the accident of sex she is viewed as a burden by her parents from her birth onwards, and, if they succeed in marrying her off, they are only too glad to wash their hands of her altogether. Among ourselves a man is taught that he should leave his father and mother and cling to his wife, but the theory in China is that a man should cling to his father and mother and compel his wife to do the same.

When admitted into her new home it becomes her duty to wait on her parents-in-law in the same way as she has been accustomed to serve her own father and mother, and it is often from these elders that the unhappy bride suffers the greatest hardships and cruelty. So many are the disabilities attaching to married life in China that many girls prefer going into Buddhist nunneries, or even committing suicide, to trusting their futures to the guardianship of men of whom they know practically nothing.

Archdeacon Gray, in his "China," states that in 1873 eight young girls, residing near Canton, "who had been affianced, drowned themselves in order to avoid marriage. They clothed themselves in their best attire, and at eleven o'clock, in the darkness of the night, having bound themselves together, threw themselves into a tributary stream of the Canton river." In some parts of the same province anti-matrimonial associations are formed, the members of which resist to the death the imposition of the marriage yoke.

"The existence of this Amazonian League," writes a missionary long resident in the neighborhood, "has long been known, but as to its rules and the number of its members, no definite information has come to hand. It is composed of young widows and marriageable girls. Dark hints are given as to the methods used to escape matrimony. The sudden demise of betrothed husbands, or the abrupt ending of the newly-married husband's career, suggest unlawful means for dissolving the bonds."

This is the sordid view of the position. Happily, in this and in all other matters there is a reverse side to the shield, and in their own peculiar way the Chinese certainly enjoy a modicum of wedded bliss. In a modern Pekinese play, one of the characters, a widower, describes the even current of his late married life by saying that he and his wife lived together as host and guest, and in most novels we read of husband and wife living harmoniously, if not rapturously together. In poetry also the love of home is constantly insisted on, and the misery of being separated from wife and children is the common plaint of the traveller and the exile.

Dreary Solitude.

In a poem entitled "Midnight Thoughts," which was translated by Sir John Davis, the poet, after describing his inability to rest in the remote district in which he finds himself, goes on to say:

"This solitary desertion!—how bitter do I find it!
Let me then push my roving to a distance:
Let me visit the passes and mountains a hundred
leagues hence,
Like some devotee of Buddha, wandering amid
clouds and torrents,
Ignorant of what is passing elsewhere.
How shall I forget the melancholy of my own home?
Thus dull and mournful through life's whole course,
My sorrows and pains can never have an end."

In the lines put in the mouths of the stay-at-home wives the melancholy of the traveller becomes a keen longing, and they lament in tearful notes the absence of their lords. But there is other and more direct evidence of the existence of happiness in the married state. Cases constantly appear in the *Pekin Gazette* in which wives, unwilling to survive their husbands, commit suicide rather than live without them. One such instance was that of the wife of Kwo Sunglin, brother of a late minister to the English court. Through a long illness this lady nursed him with devoted tenderness until death came, when she ended her own existence by taking poison.

Died in Grief.

Another case was once reported to the Emperor, in which a young widow, aged twenty-seven, declared her intention not to survive her lord, and remained for three days without nourishment. "At length," writes the memorialist, "having made an effort to rise and perform the mourning rites of prostration, she threw herself weeping on the ground, and breathed her last." The most curious phase of this devotion is the form which it takes in some of the southern provinces, where after the manner of Sutteeism, the widow commits suicide in public in the presence of an applauding crowd.

In an instance described by an eye-witness a vast procession escorted the young widow, who was dressed in scarlet and gold, and was borne in a richly decorated chair to the scene of the tragedy. On arriving at the scaffold, on which stood a gallows, the lady mounted the platform, and having welcomed the crowd, partook, with some female relatives, of a prepared repast, which, adds the narrator, she appeared to appreciate extremely. She then scattered rice, herbs, and flowers among the crowd, at the same time thanking them for their attendance and upholding the motives which urged her to the step she was about to take.

She then mounted on a chair, and having waved a final adieu to the crowd, adjusted the noose round her neck, and drawing a red handkerchief over her face, gave the signal for the removal of the support. With extraordinary self-possession, while hanging in mid-air, she placed her hands before her, and continued to make the usual form of salutation until complete unconsciousness ensued. Such devotion to the fond memory of husbands invariably receives the approval of the people, and when reported to the Emperor gains his entire approbation.

From the above account of this particular phase of Chinese society it will be seen that it represents a condition of things which leaves much to be desired. Nor is the cause of the mischief far to seek. In the very subordinate position occupied by the women of China we see the origin of the evil. In a State where women are degraded, the whole community suffers loss, and the first symtoms of the approach of a healthy and beneficial civilization is the elevation of women to their legitimate and useful position in society.

At present no trace of the dawn of a better day appears on the horizon of China, but the example which has been set by Japan leads one to hope that the day is not far distant when the slow-moving Chineman will be induced to follow in the footsteps of their more advanced neighbor. Until quite recently the position of women in the Land of the Rising Sun was every whit as unworthy as that now occupied by their Chinese sisters. Happily the experience gained in western lands has taught the Japanese that the untrammelled society of educated and pure-minded women exercises a wholesome and elevating effect on a nation.

With the intuitive perception which they possess for what is best and wisest in foreign systems, they have, by a course of sound education, begun to prepare the women of the country for the new position which it is intended that they should occupy, and already an example is being set by the empress and other leaders of fashion, of the better part they are expected to play.

This change cannot be without its influence on China, and though we know that the surface of small pools is more easily agitated than the face of larger waters, yet it cannot but be that the spirit of reform which is now abroad will influence even the sluggish temperament of the Chinese nation, and will eventually stir to the depths the minds of this hitherto changeless people.

CHAPTER XII.

VARIETIES OF CHINESE LIFE.

It may be asked in surprise why no mention has been made of the professional classes—the doctors, the lawyers and others; and the answer may be returned in the words of the celebrated chapter on the snakes in Iceland, "There are none." That is to say, there are none in the sense to which we are accustomed. There are plenty of doctors, but they can only be described as belonging to a professional class in the sense in which itinerant quacks, who profess to cure all the ills which flesh is heir to by bread pills, can lay claim to that distinction. They are the merest empirics, and, having no fear of medical colleges or examination tests before their eyes, prey on the folly and ignorance of the people without let or hindrance.

The physicians who are privileged to prescribe for the Emperor are the only members of the profession to whom failure means disgrace. When the late Emperor was attacked by small-pox, an improvement in his symptoms with which the doctor's skill was credited, brought a shower of distinctions on the fortunate physicians. Unhappily for them, however, the disease took a fatal turn, and when his Imperial Majesty "ascended on a dragon to be a guest on high," the lately-promoted doctors were degraded from their high estate, and were stripped of every title to honor.

Such of the drugs in common use as have any curative properties are derived from herbs, while the rest are probably useless when not absolutely harmful. No Harvey has yet risen to teach the Chinese laws of the circulation of the blood, nor has the study of anatomy disclosed to them the secrets of the human frame.

Amputation is never resorted to, it being a part the creed of the people that any mutilation of the body is an act of disrepect to the parents from whom it was received; and cases have constantly occurred where mandarins, who have met with violent accidents, and who have been assured by foreign doctors that amputation alone could save their lives, have deliberately chosen to go to their graves rather than lose a limb. On the same principle, a criminal condemned to die considers himself fortunate if he is allowed to make his exit by strangulation or the hangman's cord rather than by decapitation.

Doctors Poorly Paid.

Between the ignorance of the doctors and the fees they receive, there is a just ratio. No physician, in his wildest moments of ambition, expects to receive more than a dollar for a visit, and many are not paid more than a fifth of that sum. But, whatever the amount may be, due care is taken to wrap the silver in ornamental paper bearing the inscription "golden thanks."

On entering the presence of his patient the doctor's first act is to feel the pulses on both wrists. Not only are they entirely ignorant of the difference between arteries and veins, but they believe that the pulses of the wrists communicate with, and indicate the condition of, the different organs of the body. By the beating of the pulse of the left arm they profess to read the state of the heart, while that on the right represents the health of the lungs and liver. If these guides are deemed insufficient to make patent the disorder under which the patient is suffering, recourse is had to the tongue, which is supposed to yield a sure augury of the nature of the malady.

Singular Notions.

Their great object is, as they say, "to strengthen the breath, put down the phlegm, equalize and warm the blood, repress the humors, purge the liver, remove noxious matters, improve the appetite, stimulate the gate of life, and restore harmony." A dual system of heat and cold pervades, they believe, the human frame, and it is when one of these constituents is in excess that illness supervenes. The Chinese delight in numerical categories, and they profess to find in the five elements of which they believe a man's body to be composed, an intimate relation to the five planets, the five tastes, the five colors, and the five metals.

"The heart," they say, "is the husband, and the lungs are the wife." and if these two main organs cannot be brought to act in harmony, evil at once arises. In the native pharmacopœia there are enumerated four hundred and forty-two principal medicines as being in common use. Of these three hundred and fourteen are derived from vegetable products, fifty from minerals, and seventy-eight from animal substances.

Among the monstrous tonics prescribed by the Galens of China, are asbestos, stalactite, fresh tops of stag-horns, dried red spotted lizard-skins, dog-flesh, human milk, tortoise-shell, bones and teeth of dragons, shavings of rhinoceros-horns, and other possible and impossible nostrums. Two thousand years B. C. the Emperor Hwangti wrote, it is said, a work on the healing art. In the centuries which have elapsed since that time little advance has been made in the science, the principal exceptions being a knowledge of acupuncture and of vaccination.

It is uncertain when acupuncture was first practiced in China, but the faith of the people in its efficacy for all cases of rheumatic affections and for dyspepsia is unbounded. So soon as the physician has made up his mind that a particular bone or muscle is in a state of inflammation, he thrusts a substantial steel needle into the part affected, and stirs it ruthlessly about. Happily for the patients, their race is heir to a lymphatic temperament which preserves it from many of the evils which would certainly arise from such treatment among a more inflammatory people.

Thrusting in a Needle.

The treatment for dyspepsia is even more calculated to produce danger and disorders than that applied to the joints and bones. A Chinese doctor does not hesitate to thrust the needle into the patient's stomach or liver, and the system of blistering wounds thus caused adds considerably to the danger surrounding the operation.

For many years the Chinese have employed inoculation as a preventive against small-pox, but it was not till the arrival at Canton of Dr. Pearson, in 1820, that the knowledge of vaccination was introduced into the Empire. A pamphlet on the subject, translated into Chinese by Sir George Staunton, spread the knowledge of the art far and wide, and though by no means universally used, it still allays to some degree the terrible scourge of small-pox which is ever present in China. It is seldom that a child escapes from an attack of the disease, and the percentage of deaths is always considerable, enough to create a panic among people better informed.

In the north of the country, it has been observed that the disease becomes epidemic every winter. The reason for this regular recurrence of the malady is probably to be found in the fact that the infection clings to the fur clothes worn by the people, which are, as a rule, sent to the pawnshops on the return of every spring, and are only brought out again on the approach of winter. Throughout all the central and southern provinces leprosy is endemic. In the province of Canton it is reckoned that there are ten thousand people afflicted with this terrible malady. Though it is not regarded as infectious, contagion is avoided; and outside most of the large cities there are leper villages, where the victims to the disease are supposed to segregate.

The Horrible Leprosy.

The law on this subject is not, however, strictly enforced, and in the streets of such cities as Canton, for example, beggars suffering from the disease appeal for alms to the passers-by by exposing their swollen and decaying limbs to their gaze. Many are the strange remedies resorted to for cures in the first stages of the malady, but so soon as the disease is fully developed, the wretched sufferers resign themselves to their fate. It is recognized among the natives, as has been found to be the case elsewhere, that it is only by constant association with a leper that there is danger of infection, and that cleanliness is as potent a protection against the disease as damp climates and unhealthy food are promoters of it.

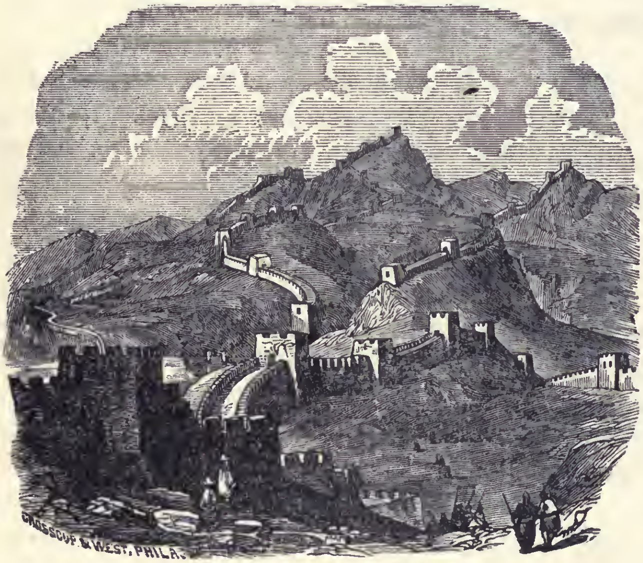
Epidemics of cholera and diphtheria sweep periodically over the land, and the people are powerless to allay their progress or to diminish their intensity. Though they have succeeded in reaching that stage in which disease is recognized as a departure from the usual and harmonious working of the organism, they have yet never learnt, in the words of Harvey, "to search and study out the secrets of nature by way of experiment."

Charms for Cholera.

In the presence of cholera, instead of taking any medical precautions, they have recourse to charms, to the worship of their gods, and, as a religious exercise, to the practice of vegetarianism. Being deprived, therefore, of every rational weapon with which to combat the malady, one would be inclined to expect that the disease would be endemic, instead of only epidemic. If the theory of infection is without qualification true, and, if no precautions whatever are taken to prevent the spread of the disease, it would be only natural to suppose that the areas of infection would increase and multiply.

No care is taken to isolate the patients; no such safeguard is invoked as the destruction of the clothes of the victims, whose dead bodies are frequently allowed to remain encoffined in the dwellings of the survivors. And yet the outbreak disappears almost as suddenly as it came, leaving no trace behind it except in the sad memories of those who mourn the loss of relatives and friends. The natives believe that the outbreaks are the results of atmospheric conditions, and they assert that they have seen the evil approach in the shape of clouds, which have swept over provinces, leaving disease and death in their train. Some color is given to this theory by the fact, as already stated, that the disease comes and goes without any apparent cause, and certainly not as a result of any unusual sanitary or unsanitary conditions.

Much the same may be said of the outbreaks of diphtheria, which constantly prove so fatal in the north of the country. In a recent epidemic in Pekin, it was stated by a resident English doctor that in a household of twenty-six persons, twenty-four were carried off by this fatal disease. Indeed, the whole history of epidemics in China seems to suggest that we have not yet arrived at the true solution either of the origin of the outbreaks or of the cause of their cessation.


CROSSCUP & WEST, PHILA.

THE GREAT WALL OF CHINA.

As in most Eastern countries, the cities and villages of China swarm with mangy and half-starved curs of all degrees. Ill fed, uncared for, these scavengers range through the streets and lanes, picking up a precarious livelihood from the refuse which is thrown out as unfit for the food of either man or beast. If we add to these conditions that the climate over the greater part of the Empire is almost tropical in its heat, and that the water available to slake the thirst of the dogs is none of the purest, it will be admitted that no surrounding is wanting to promote and encourage outbreaks of hydrophobia.

It is a remarkable fact, however, that, though the disease exists, it is not more prevalent than it is. Chinese doctors recognize it, and their medical works treat of it, describing both the symptoms and the remedies for its cure. One well-known authority gives the following prescription as a sure and unfailing treatment for the victims of the malady: "Take the curd of the black pea dried and pulverized, mix it with hemp oil, and form it into a large ball; roll this over the wound for some time, then break it open and the inside will present a hair-like appearance.

"Continue the rolling until, on breaking it open, it is found to have lost the hair-like aspect. The patient must avoid eating dog-flesh or silkworms, and he must not drink wine or inhale the fragrance from hemp for a hundred days. Neither may he eat with safety diseased meat or anything in a state of decomposition. He must daily partake of plum kernels.

When the poison of the dog has entered the heart of the victim, and has produced feelings of misery and wretchedness, the stomach swells, and there is an abundant secretion of saliva; it is then proper to try the effect of the skull, teeth, and toes of a tiger ground up, and given in wine in doses of one fifth of an ounce. If a speedy cure does not follow, the person becomes mad, and barks like a dog. The eyes become white and glaring, and death quickly ensues."

These remedies are of a kind that are used in many of the other diseases which afflict Chinese humanity, and are equally efficacious.

Tumors are very common amongst the Chinese, and as the use of the knife is practically forbidden, the sufferers fail to get that relief which a knowledge of practical surgery would, in a great majority of cases, readily procure for them.

With a knowledge so imperfect, and a profound ignorance of physical science, it is not surprising that the Chinese should be firm believers in the magical arts. Second sight, miraculous interpositions, and supernatural appearances are common-places in their systems of belief. Not only in the novels and story-books which delight the people, but in the more serious works of philosophers and students, we find constant references to these occult phenomena.

Messages from the land of spirits are delivered by means of the planchette, which is skilfully manipulated and interpeted by the cunning professors of the art; and the figures and features of individuals whom the gazers desire to see are produced in mirrors by the exercise of that ready imagination which belongs to the credulous. Fortune-telling by means of astrology is regarded as a genuine science, and the law protects those who practice it from the punishment which is prescribed for those charlatans who follow less established methods.

That Famous Stone.

From all time the philosopher's stone has been regarded as a verity, and it is confidently asserted that the Taoist philosophers of antiquity were able by its means to achieve the conversion of dross into the precious metals. History tells us of Emperors and statesmen who have exhausted their lives and treasures in attempting to discover this priceless stone, and the elixir of longevity. The inevitable failures in which the efforts of these men have ended, has doubtless convinced the more educated classes of the futility of the search.

But, like all popular superstitions, this one dies hard among the ignorant population, and there are at the present day many thousands in China who confidently believe in the possibility of manufacturing gold, and of prolonging life indefinitely. A less baseless superstition is the faith of the people in the plant known as ginseng. The properties of this plant are said to be invigorating and life-giving. To the debauchee it gives strength, and to the old man it gives vitality and power. So precious are these qualities that the best plants are in theory reserved entirely for the Emperor's use.

How Revenue is Raised.

A large proportion of the revenue of Corea is derived from the export duty levied on this plant, and one of the principal streets of Pekin is devoted to the sale of it. The plant grows from twelve to eighteen inches in height, with five long leaves on each stalk like a horse-chestnut. In spring it bears a cluster of purple flowers on the top of the stem, replaced in summer-time by bright red berries, which the searchers for the root look out for. Only Emperors and millionaires can afford the genuine article, for a root four or five inches long realizes perhaps fifty dollars. Extravagant as this figure may seem, it is a moderate computation, and not infrequently a thousand taels of silver are paid for a pound's weight of the root.

The plant is grown in Manchuria as well as in Corea, and the returns for 1890 state that the export duty from Manchuria into China realized in that year four hundred and fifty thousand taels. This sum does not, however, by any means represent the amount of the plant exported. Its rare value, the small compass in which it can be carried, the greed of the peasants, and the corruption rife amongst the customs officials, all tend to encourage smuggling.

That an illicit trade in the root is commonly carried on is fully recognized by the Government, who have enacted that any one found attempting to smuggle more than ten taels weight of the medicine is to be forwarded to the Board of Punishments at Pekin, and that, in case of a less amount being in question, the case may be dealt with by local authorities.

Quack Lawyers.

In legal affairs the people are even worse off than in the matter of medical advice. They have no one to give them, for love or money, even as much help as is to be got for the body at the apothecaries' stalls. The only legal advisers are those clerks and secretaries who guide the mandarins by the light of the penal code to a right judgment in all matters entailing a knowledge of law. Like magistrates' clerks among ourselves, they are carefully trained in legal practice, and were they but free from the itching palm which distinguishes the official classes, they would be a most useful section of the community. Having a tabulated code to which they are bound by law to conform, less knowledge and ingenuity are required to equip them for their profession than is the case with our lawyers. The absence of public opinion, also, shelters them from criticism, and leaves them practically a free hand, mitigated only by the fear of a possibly inquisitive censor, to work their will either for good or ill among the people.

The strange continuity of the Chinese Empire is, in the opinion of some, to be attributed to the respect with which the fifth commandment of the Decalogue is observed, and as this observance of filial piety is regarded as the fundamental virtue of social life, it is worthy of our careful attention, and withal of our imitation.

Being held in this supreme estimation, it is needless to say that Confucius laid great stress upon it. He deplored that he was not able to serve his father, being dead, as he expected his son to serve him, and he defined the virtue as consisting in not being disobedient, in serving the parent when alive according to propriety, when dead in burying him according to propriety, and in sacrificing to him according to propriety. The manner of performing this duty, like other Confucian instructions, is laid down with curious minuteness.

Duties to Parents.

At cock-crow it is the duty of the son or daughter, who should first be dressed with scrupulous care, to go to their parents' apartments to inquire after their welfare, and to attend to their wants, and he or she, more commonly she, must so continue at their beck and call until the night again closes upon them. Those duties must not be performed in a perfunctory way, but everything must be done with the expression of cheerfulness, and filial respect and love.

"When his parents are in error," says the Book of Rites, "the son, with a humble spirit, pleasing countenance, and gentle tone, must point it out to them. If they do not receive his reproof he must strive more and more to be dutiful and respectful towards them until they are pleased, and then he must again point out their error. And if the parents, irritated and displeased, chastise their son until the blood flows from him, even then he must not dare to harbor the least resentment; but, on the contrary, should treat them with increased respect and dutifulness."

This kind of devotion to parents seems so strained and artificial that one would be tempted at first sight to imagine that it represents merely an ideal, were it not that the records of the past and the experiences of the present reveal the existence of a precisely similar practice. For many centuries the youth of both sexes—for though daughters do not partake of the privileges of sons, they share in all their duties—have had held up to them twenty-four instances of filial piety for their guidance and imitation.

Stories of Filial Piety.

They are told, for instance, of a man named Lai, who, in order to make his parents forget their great age, being himself an elderly person, used to dress himself in parti-colored embroidered garments like a child, and disport himself before them for their amusement. They are told of a lad whose parents were too poor to provide themselves with mosquito curtains, and who used to lie naked near their bed that the insects might attack him unrestrainedly, and thus cease to annoy his parents. They are told of a poor man who, finding it impossible to support both his mother and his child, proposed to his wife that they should bury the child alive, for, said he, "another child may be born to us, but a mother, once gone, will never return."

His wife having consented, the man dug a hole of the depth of three cubits, when lo! he came upon a pot of gold, bearing the following inscription: "Heaven bestows this treasure on a dutiful son; the magistrate may not sieze it, nor shall the neighbors take it from him." In this story we have an instance of Chinese filial piety, and an illustration of the effect of the Confucian warning against a selfish attachment to wife and children.

It is a commonplace of Chinese morality that one or all of these should readily be sacrificed in the interests of parents, and it is interesting to find that this man, who is said to have been saved by a miracle from committing murder, has been handed down through more than twenty centuries as a model of virtue. It is unnecessary to quote any more of the twenty-four instances, but it is instructive to glance at the state of things existing at the present day, as depicted in the *Pekin Gazette*, where cases may be met with which are scarcely less singular than those already referred to.

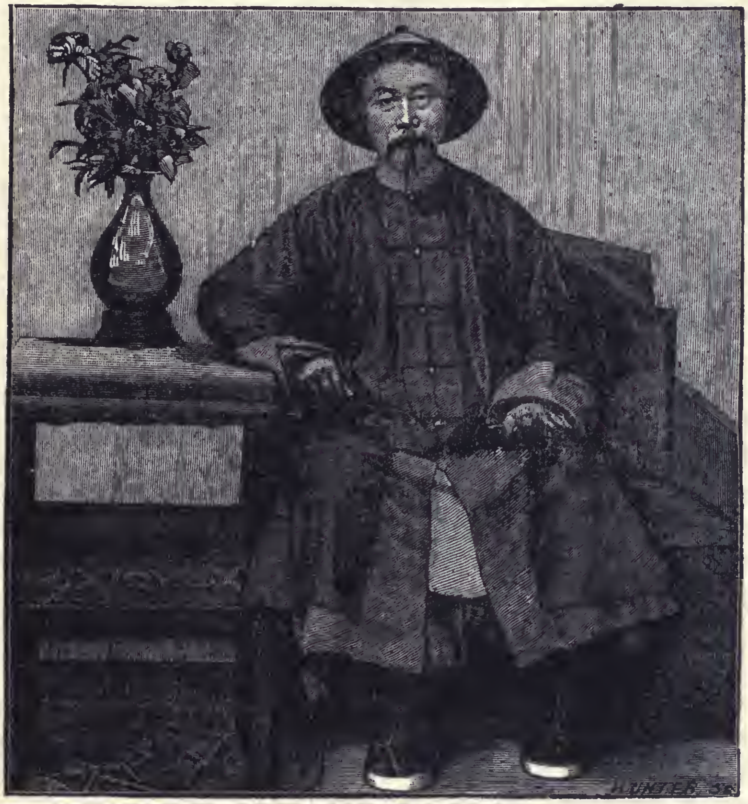
It is not long since that the great Viceroy Li Hung Chang besought the Emperor that a memorial arch might be erected in honor of a man within his jurisdiction. This person had been, we are told, from his youth up a devoted student of the ancient odes from a knowledge of which he early imbibed the principles of filial piety. With devotion he waited upon his widowed mother during her life-time, and when she died he was prostrated with grief and misery.

Guarding a Tomb Eight Years.

In his loving devotion he was quite unable to tear himself away from her tomb, by the side of which he took up his abode day and night for eight years, being protected from the sun by day and the dews by night by a shed which his neighbors erected over him as he lay on the ground. Since that time he has devoted himself to distributing medicine among the sick, and to reading the book of "Filial Piety" to his neighbors. Such filial piety should not, the viceroy thought, be left unnoticed, and he therefore suggested the erection of a memorial arch, which was graciously accorded.

But the strangest development of this virtue is the practice favored by dutiful sons and daughters of cutting off pieces of their own flesh to make soup for their aged or indisposed parents. A notable example of this was reported to the throne some time ago by the same viceroy, who seems fortunate in the number of filial sons and daughters within his jurisdiction.

This particular instance refers to a young lady, a Miss Wang, who from her earliest years "exhibited a decorous propriety of conduct coupled with a love of study. She was a diligent reader of Liu Hiang's "Lives of Virtuous Women," and the poems of Muh Lan.



LI-HUNG CHANG, VICEROY OF CHINA.

At the age of thirteen, when her parents' desire to betroth her reached her ears, she retired to her room, and, with a pointed weapon, drew blood from her arm, with which she wrote a sentence announcing her intention to remain single in order that she might devote herself to the care of her parents. At the age of eighteen she again refused a proposed matrimonial alliance; and when the remains of her father and her second brother, who had perished at the capture of Wuchang by the rebels, were brought back to Kaoyeo, she exclaimed, with tears, that since she could not leave her mother to follow her father to the grave, she would at least varnish his coffin with her blood.

Thereupon she gashed her arm with a knife, allowing a stream of blood to mingle with the lacquer of the coffin. She had reached the age of twenty-six when her father's obsequies were completed, and again her mother and elder brother urged her to marry, but she steadfastly declined, and devoted herself to waiting upon her mother, with whom she shortly afterwards removed to Choh Chow, on her brother receiving an appointment at Pekin as a reward for his father's services.

She allowed no hands but her own to wait upon her mother, and when, in 1862, her mother was attacked with a dangerous illness, she cut a piece of flesh from her left thigh to be administered as a remedy. In less than a year, a fresh attack of illness supervened, when she cut a piece of flesh from her right thigh, recovery ensuing as before.

On subsequent occasions, when her parent was suffering from slight ailments, she applied burning incense sticks to her arms and used the calcined flesh to mingle with the remedies prescribed, and always with successful results.

After her mother's death, in 1872, she refused all sustenance during a period of three days, and was afterwards with difficulty persuaded to taste food. Her brother shortly afterwards died, whereupon she escorted his remains to the ancestral home at Kaoyeo, and afterwards returning thence performed the same journey once more in attendance on her mother's coffin.

"The devotion and energy she had displayed," adds the viceroy, "exceed what might be expected from one of the opposite sex, and it is solicited, in view of the wide repute which has been gained by her virtues at Choh Chow, that a monument may be erected in her honor under imperial sanction."

Position of Women.

The surprise expressed by the viceroy that a woman should be capable of ardent filial piety affords some indication of the esteem in which women are held in China. From their cradles to their graves they stand at a distinct disadvantage as compared with men. In the ancient book of odes mention is made of the custom of giving tiles to female infants for playthings, and sceptres to boys; and in the same way throughout their careers women are regarded as "moulded out of faults," and as being altogether unworthy of equal fellowship with men.

Following in the footsteps of their ancient philosophers, Chinamen have learnt to regard women with disdain and, in ignorance of the good that is in them, to credit them with much that is evil. Some of the characters in which the language is written afford an apt illustration of this perverted idea.

The character used to represent a woman is a corruption of an Accadian heiroglyphic meaning the same thing. When we have two women together the compound is intended to convey the meaning of "to wrangle." The addition of a third woman makes a symbol for "intrigue," and in confirmation of the idea conveyed by these characters, we find the compound composed of "women" and "together" means "to suspect," "to dislike," "to loathe."

An Old Saying.

It was a saying reverenced among the Chinese that a woman should never be heard of outside of her home, an idea which is still preserved in the symbol for "rest," "quiet," which is a woman under her domestic roof. This ideograph is singularly appropriate in a country where women are in much the same untutored state as that enjoyed by Turkish ladies when Byron wrote—

"No chemistry for them unfolds its gases,
No metaphysics are let loose in lectures;
No circulating library amasses
Religious novels, moral tales, and strictures
Upon the living manners as they pass us;
No exhibition glares with annual pictures;
They stare not on the stars from out their attics,
Nor deal (thank God for that!) in mathematics."

No husband or male relative ever appears outside his own portal in company with his wife or female belongings, and social intercourse is thus entirely robbed of the softening influences and elevating tendencies which are everywhere due to the presence of women. It is a mistake, however, to suppose that women do not in many respects hold their own, even in the oppressive atmosphere of China; for there, as elsewhere, as Rosalind says in the play, "Make the doors upon a woman's wit, and it will out at the casement; shut that, and 'twill out at the keyhole; stop that, 'twill fly with the smoke out at the chimney."

But their sphere of influence is confined to their own homes. If they have friends and acquaintances elsewhere, they are among the ladies in other households, to whom they pay visits in closed sedan-chairs—of course, this has references to the wealthy classes—and to whose dwellings they are admitted by the side doors. In the same half furtive manner they receive the return visits and entertain their friends in the "fragrant apartments," from which even the head of the household is rigidly excluded. What we call society is therefore confined to the men, who pay visits, give dinners, and enjoy picnics and excursions like people of all countries.

Long Dinners.

The only dinner-parties, therefore, of which the outside world has any knowledge are those which lose to us half their attractions by being robbed of the presence of ladies, and which are rendered abnormally tedious by their great length.

> "'Tis merry in hall
> Where beards wag all,"

says the old ballad, and Chinamen seem to be of the same opinion. Before the guests are seated a long and protracted struggle ensues to induce the punctiliously modest guests to take the places assigned to them.

When this formality is satisfactorily arranged, innumerable courses are served, with long intervals of waiting, which would be excessively wearying were they not enlivened either by theatricals or some game such as the Italian Morra, in which he who makes a mistake in the number of fingers shown pays forfeit by drinking three or more glasses of wine. If at the conclusion of the feast the guests are sober, which they very frequently are not, and if they are scholars the probability is that they settle down to writing quatrains of poetry on given subjects, when again the punishment for failure is the consumption of a certain quantity of wine.

Beautiful Scenery.

Like the Japanese, Chinamen are ardent lovers of beautiful scenery, and delight in picnicing in favored spots to admire the prodigality of Nature. Wherever mountains, lakes, or streams contrive to form attractive landscapes, there in the spring and summer seasons parties congregate and exchange ideas on everything under heaven except Imperial politics.

The etiquette observed at these gatherings is all laid down with scrupulous exactitude, and is rigidly adhered to. Even a morning call is surrounded with an amount of ceremony which to an American suggests infinite boredom. It is not considered proper for the visitor to walk to his friend's house, and unless he be a military mandarin, when he commonly rides, he sallies out in his sedan-chair, followed by one or more servants, and armed with red visiting-cards about eight inches long and three wide, on which is inscribed his name, with sometimes the addition of the words, "Your stupid younger brother bows his head in salutation."

On approaching his friend's house, a servant goes ahead with one of these cards and presents it at the door. If the host be out, the porter tells the servant "to stay the gentlemen's approach," but if he should be at home the front doors are thrown open and the visitor is carried in his sedan into the courtyard, where the host attired in his robes of ceremony, greets him with many bows.

Thence he is conducted to the central

hall, where, after much friendly contention as to the seats they shall occupy, the guest finally and invariably is induced to take the place of honor on his host's left hand.

The practice universally followed of the speaker applying adulatory terms towards his interlocutor and depreciatory ones towards himself, adds to the stilted formalities on such occasions. Everything connected with the person spoken to—his age, his neighborhood, his name, his relations, etc.—are "honorable," "respected," "lofty," and "distinguished," while the speaker's are "contemptible" and "rude." His friend's house is a "palace," his is "a reed hut."

"Is the Chariot Well?"

But perhaps the strangest of these set phrases are the indirect terms by which one man addresses another. On receiving a visitor, a common expression is, "Is the honorable chariot well?" meaning, of course, the man who drives in the chariot, or "you." In the same way, the term "beneath the council-chamber," and "at the feet," are similarly used, implying a wish that those addressed may become Ministers of State, "the feet," of course, being those of the Son of Heaven. But, however much acquaintances may discuss subjects relating to themselves, no mention is ever made of their wives or daughters, who are as completely tabooed, except between very intimate friends, as though they did not exist.

This estrangement between the sexes is carried out in deed as well as in word. It is laid down on authority that in no case may a woman and a man touch each other in giving and receiving, and so literally was this command accepted, that it was held by many that it was even improper for a man to save a woman from drowning.

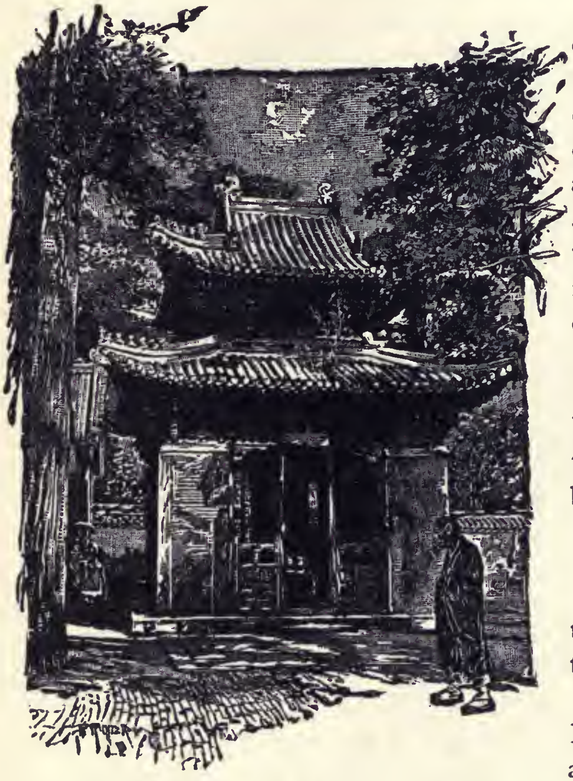
A hypothetical case was put to Mencius on the subject: "If one's sister-in-law is drowning, ought she to be drawn out with the hand?" To which Mencius replied, "It is wolfish not to draw out a drowning sister-in-law." And probably most people will agree with the philosopher. Even brothers and sisters, so soon as they have ceased to be children, are entirely separated, and are allowed intercourse only on formal conditions. Outside the family circle young men do occasionally, like Romeo, "with love's light wings o'er-perch the walls" of etiquette which surround the objects of their admiration, and we have abundance of evidence in native novels that communications are kept up between young ladies and stranger youths, but always with a most circumspect regard to the conventionalities.

Punishment for Eloping.

Prenuptial elopements occur but rarely, and the penalty which awaits the hasty pair in case of capture is imprisonment, which lasts as long as the vindictiveness of the parents determines. Commonly a maidservant acts as the Mercury between the lovers, and in one well-known novel the heroine nurses the hero in this vicarious way through a long illness, and eventually marries him out of regard for the scrupulous way in which he had confined himself to orthodox behavior.

In another romance the heroine, who, like most heroines in Chinese novels, was a Phœnix of learning and possessed of an exquisite poetic talent, tests the hero's capabilities by setting him themes on which he is expected to write pieces of poetry, but she declines to write the themes, on the ground that things written in the women's apartments should not be handed about to be seen of men. In such an artificial state of society dangers must arise, and the apprehension of it prompts mothers to desire to marry their daughters at as early an age as possible.

It not unfrequently happens that, as in India, mere infants are betrothed, and nothing but the death of either is considered sufficient to annul the bond. Even this event is not always accepted by the survivor, when the survivor is a girl, as a cancelling of the engagement. The *Pekin Gazette* bears testimony to the occurrence of such cases, though it must be acknowledged that the flourish of trumpets with which they are announced to the throne suggests the idea that they form the exceptions rather than the rule. Personal feeling cannot enter into the consideration which prompts this action, for the probability is that the couple have never seen one another, and it can therefore only be out of regard for the letter of the law, which custom decides must be observed.



PAVILION NEAR THE MENCIUS TEMPLE.

A few years since a young lady was held up to admiration in a memorial to the throne for having starved herself to death on hearing of the decease of her betrothed, and cases are often officially reported in which the surviving young lady refuses positively to listen to any other marriage proposals.

One maiden lately earned distinction by clasping her betrothed's memorial tablet to her arms and going through the marriage ceremony with it. It is quite possible, however, that the edge of these young ladies' adherence to the rules of propriety may be sharpened by an appreciation of the more than usually precarious lottery which marriage is in China. It is true that young men occasionally pay the same honor to the memory of their deceased lovers, and are content to wed the shades of their mistresses; but the same constancy is not expected of them, nor if it existed would be approved of by the censors of Chinese morals.

Funeral Customs.

Having spoken of marriage, we now turn to Chinese customs observed in the burial of the dead.

"I venture to ask about death," said Chi Lu to Confucius. "While you do not know about life, how can you know about death?" was the unsatisfying reply.

And though this is the orthodox Confucian view of the momentous question, the people at large have bettered the instruction of the sage and have developed a full faith in an after life, in which those who have done good pass to the blissful regions of the west, where, surrounded with peace and happiness, they live an eternal round of joy; and those that have done evil are relegated to the infernal regions, where executioners even more cruel than those to which they are accustomed on earth, torture with merciless brutality.

Authors of works of a religious nature delight in describing in detail the horrors that await the spirits of evil-doers. They are sawn asunder, they are devoured by wild beasts, they are thrown into caldrons of boiling oil, they are committed to the flames, and if there are any other shameful and violent deaths, they form a treasured part of the punishments of the condemned.

Dressed for Death.

These beliefs find expression in the elaborate ceremonial which surrounds the burial of the dead. On the approach of death the invalid is borne into the central hall, where, on a bed of boards, he is gently laid with his feet towards the door. In preparation for the decease his robes and hat of office, if he be a mandarin, and, if a commoner, his best attire, are placed beside him, and when the last supreme moment arrives he is dressed in state, and so meets his fate in full canonicals.

After death a priest is summoned, who, after having saved the soul from perdition by the use of incantations, calls upon one of the three spirits which are said to inhabit every man, to hasten to the enjoyment of bliss in the empyrean regions of the west. Of the two other spirits, one is supposed eventually to remain with the corpse in the grave, and the other to be attached to the ancestral tablet which ultimately finds its place in the family hall.

When this ceremony is completed, the chief mourner, in the company of friends and supporters—for grief is supposed to have so broken him down as to have rendered him unable to walk without the help of a friendly arm and of a sustaining staff—goes to the nearest river or stream "to buy water" to lave the features of the dead. Having thrown some copper cash into the water, accompanied sometimes by a small fish, which is supposed to announce the transaction to the river god, he fills a bowl from the current and returns to perform his sacred office.

The coffin is a massive structure, made of four boards, from three to four inches in thickness, of a hard and durable wood. In this the body is laid on a bed of quicklime and charcoal, and the cover is hermetically sealed with cement. This is necessary for the sake of the survivors, since custom provides that the coffin should remain above ground for seven times seven days, and it sometimes happens that the inability of the astrologers to discover a lucky day for the interment, entails a still longer pre-sepulchral period.

A Tragic Incident.

Much virtue exists in the style and nature of the coffin, and most men as they advance in years provide themselves with their future narrow beds, if, indeed, their sons have not been sufficiently filially minded to make them presents of them. A tragic incident, in which an old man's coffin formed a leading feature, was lately described in the *Pekin Gazette*. A certain Mr. Chia had a son who was as dissolute as he was disrepectful, and who, in a moment of financial pressure, sold the coffin which his father, with prudent foresight, had prepared for his final resting-place.

On the theft being discovered, Chia at once charged his son with the crime, and in his anger swore that if the coffin were not returned he would, so soon as he recovered from an illness from which he was suffering, bring him before the authorities and cause him to be put to death. This threat so enraged the young man that, in a moment of drunken fury, he strangled his father. For such a crime there could be only one sentence, and the wretched criminal was condemned to the slow and lingering process of being sliced to death.

Before closing the coffin it is customary to put in the mouth of the deceased five precious substances, which vary in value with the wealth of the family. The Chinese do not offer any explanation of this practice, not even the very reasonable Roman explanation, that the money so placed serves as the wage due to Charon for the passage over the Styx.

Valuables Buried.

In some parts of the country, also, it is usual to deposit by the side of the body any object or objects, such as books, pipes, etc., which may have been especially valued by the deceased. The coffin is closed in the presence of the family, who prostrate themselves before the bier. When the day chosen by the soothsayers for the interment arrives, offerings of cooked provisions are placed beside the coffin, and the mourners, dressed in coarse white sackcloth, perform endless prostrations before it.

Should the deceased have been a man of consideration, a vast concourse assembles to follow him to the grave. A curious superstition attaches to the first raising of the coffin. At the moment that the bearers lift the sarcophagus, the relatives all fly from the room, it being believed that should any misadventure occur, the spirit of the deceased would avenge itself on all those who were present at the moment of the removal. The number of bearers is regulated by the position of the family, and varies from sixty-four to four.

When the procession is formed, a man carrying a long streamer of white cloth, known as the "soul-cloth," marches in front, followed by two men bearing banners, on which are inscribed sentences implying a hope that the deceased may be enjoying himself in the company of the blessed. After these comes a man holding up a white cock, which is supposed to summon the soul to accompany the body, and behind him follow two sedan-chairs, in the first of which is carried the ancestral tablet of the dead man, and in the second his portrait.

Supporting themselves by the shafts of these sedan-chairs, two of the principal mourners drag themselves along. The eldest son, if there be one, immediately precedes the coffin, and affects complete inability to walk without the help of the staff of wood, or of bamboo, according to whether he is mourning for his father or his mother, which he carries in his hand.

Scattering Paper Money.

Behind the coffin follow the female relatives and friends. Even on this solemn occasion the frivolous rules for the separation of the sexes are rigorously observed, and a white cord, held at the ends by two men, is sometimes used to separate the male from the female mourners. As the procession advances, paper money is scattered on all sides to appease the hunger of any destitute ghosts which may be haunting the road. With the coffin a pot of rice is lowered into the grave, and grains and tea are scattered over it. In some parts of the south it is customary to bury effigies of cows in the grave as correctives against evil influences.

As the grave-diggers shovel in earth to earth, the priest takes the white cock, and, standing at the foot of the tomb, makes the bird bow thrice towards the coffin. This strange rite is repeated by the chief mourners, and the "soul-cloth" is then burned to ashes. After a short exhortation from one of the deceased, the procession re-forms, and returns to the house in the same order in which it set out.

On crossing the threshold of their home, it is sometimes customary for the mourners to purify themselves by stepping over a fire made of straw, after which their first duty is to carry the deceased's tablet, with every token of respect, to the principal room, where it remains for a hundred days. The mourners then proceed to celebrate "the feast of the dead," and with that the funeral ceremony may be said to be brought to a close. For thirty days the nearest relatives of the deceased abstain from shaving their heads or changing their clothes, and for twenty-seven months sons are expected to wear all the panoply of woe.

Brief Period of Mourning.

Married daughters, having passed out of the family circle, are not always invited to the obsequies; but when they are, they are not expected to mourn for more than seven days. At the end of that time they adorn themselves once again in jewelry and colors, and so return to their homes, it being considered contrary to etiquette for them to carry the signs of lamentation into their husbands' presence.

Many of the ceremonials surrounding funerals vary in different parts of the country as much as the shapes given to the tombs. In some parts it is the practice for the mourners to put on mourning only on the third day after the death has taken place, it being considered that it is within the bounds of possiility that a trance, and not death, may hold e patient senseless. For a considerable eriod those who are husbands are bound to be as strangers to their wives, and all are forbidden to seek recreation at the theatres or concert-rooms.

For seven days a widow mourning the loss of her husband is supposed to show her grief by sitting on the ground instead of on chairs, and by sleeping upon a mat instead of upon her bed. On the seventh day it is customary for friends to send presents of cakes and banners, the first of which are presented as offerings to the dead man, while the banners are hung ronnd the hall in which the coffin reposes. By this time all hope of his return to life has disappeared, and the letters which accompany the gifts of friends are burnt in the sacred fire and are so transmitted to the manes of the dead in the blessed regions of the West.

On the same day priests offer up prayers for the flight of the soul to its new abode, and construct a bridge by an arrangement of tables and stools over which the effigy of the deceased is carried, thus emblematizing the removal of the soul from Hell to Heaven.

Fear of Ghosts.

In many of the ceremonies we see traces of the old-world fear that the ghostly presence of the dead may possibly haunt the survivors. The priest at the grave commonly adjures the spirit to remain with the body; and, as a rule, a sufficiently weighty superincumbent mass of earth, stone or masonry is placed over the tomb to prevent the possibility of a resurrection. In the hilly south the graves are dug on the sides of hills, and the tomb is shaped like a horseshoe.

In the north, where the country is for the most part flat, conically shaped mounds surrounded by a bank and ditch form the ordinary graves. Wealthy families generally have grave-yards of their own, surrounded by a belt of cypress trees, which are supposed to offer complete protection from a huge monster who, ghoul-like, delights in devouring the dead. The tombs of nobles are often approached by an avenue of stone figures, representing ministers of state, warriors, horses, camels, sheep, tigers, etc., and the same kinds of statues ornament the Imperial tombs; the figures are, as a rule, more than life-size, and in many cases are executed with considerable taste and skill.

The body of a member of a family who dies away from home is invariably brought back to the ancestral hall with one exception. If his home should be within the walls of a city, no ceremonial punctilios and no sentimental feelings avail to counterbalance the law which forbids the introduction of a dead body within the walls of a city.

Honors to Mandarins.

Occasionally some mandarin who has died in his country's service, after having gained honors and distinctions, is allowed by the special edict of the Emperor to be borne through the streets of his native city, but even the body of such a one is not allowed to rest within the walls. This rule may possibly show that the Chinese are not entirely blind to the laws of sanitation, and the regulation which forbids all intramural burial seems also to point in the same direction.

No such ceremonies as those described above attend the funerals of infants, unmarried children, concubines or slaves, and it is no uncommon sight to see in the north of China the bodies of these unfortunates thrown out upon the plains and on the hills to be devoured by beasts of prey. Cremation is never practiced in China except in the case of Buddhist priests, and the only contingency in which the practice is sanctioned by the penal code is when relatives " happen to die in a distant country and the children or grandchildren are unable to bring the corpse to be interred in the native district of the deceased."

In all other circumstances, the penalty of a hundred blows is to be awarded to any one "who consumes a corpse with fire or commits it to the waters." In bygone days it was the practice, on the death of an Emperor, to immolate the favorite wives at the tomb of the deceased potentate, and at the grave of Shunchi, the first Emperor of the present dynasty, thirty persons were buried beside him. His son Kanghk'si (1661–1721), however, put an end to the practice by commanding that the four wives who had paid him the compliment of wishing to accompany him into Hades should be forbidden to sacrifice their lives for so useless a purpose.

Other curious Chinese customs relate to the Emperor and his Court. The Son of Heaven admits no equality on the part of any other sovereign in the world, and this refusal has occasioned a vast amount of controversy. No one can have an audience with him as an equal.

Audiences With the Emperor.

The audience question has occupied a prominent place in recent negotiations with China, and probably many people are surprised that so ordinary a matter should have been so constantly a subject of debate. But Chinese ways are not our ways, and a ceremony which among civilized nations is regarded as a common act of courtesy between sovereigns, has in China become complicated by the absurd pretensions of the Government to a superiority over all the world.

Like a spoilt heir who has been brought up in secluded surroundings, the Chinese have long been surfeited with dominion and glory in the midst of neighboring tribes, who stand on a lower level of civilization than that which they occupy. In the long history of the Empire such an event as an ambassador being received as representing a sovereign on terms of equality with the Emperor, has never been known; and this pretension to supremacy, which materially contributes to the maintenance of the power which the Empire possesses, enters into the life of the nation and is, to a great extent, a matter of life and death in its present unregenerate state.

Court of the "Son of Heaven."

The proposal, therefore, that the foreign ministers resident in Pekin should be received in the manner common in civilized countries, has deen persistently combated by the mandarins. It must be confessed that precedent has been in their favor. The Portuguese and Dutch ambassadors, who visited Pekin in the seventeenth and eighteenth centuries, all submitted to the degradation of appearing as envoys of tributaries at the court of the Son of Heaven.

From an account given of the mission of Alexander Metello de Sousa Menezes, in 1727, we learn that at the audience granted to him by the Emperor Yungchêng, "his excellency entered the western gates [of the reception hall], ascended the steps of the throne, and, kneeling, presented his credentials; he then rose, went out by the same way, and in front of the middle door that was open the ambassador and retinue performed the usual act of obedience, that is, knelt and struck their heads on the ground nine times.

About a century earlier a Dutch embassy was treated with even greater contempt. The ambassador and his staff met "with a vile reception and degrading treatment. They were required to humiliate themselves at least thirty different times; at each of which they were obliged, on their knees, to knock their heads nine times against the ground, which," adds Barrow, in his "Travels in China," "Mr. Van Braams, in his journal, very coolly calls performing the salute of honor."

Lord Macartney, in 1793, had the honor of being the first who refused to submit to this degrading ceremony. Happily at this time a sovereign was on the throne who had sufficient independence to sanction a departure from the ordinary routine, and who had sufficient good sense to do honor to the self-respect of the ambassador. On arriving at Pekin Lord Macartney found that the Emperor Kienlung was at his hunting-palace at Jehol (whither, in 1860, the Emperor Hienfeng fled before the allied forces of England and France). By Kienlung's invitation, Lord Macartney proceeded to Jehol, and was there received by him in a magnificent tent in the palace garden.

His Majesty Appears.

In accordance with Eastern custom, the audience was granted at sunrise, and further, in accordance with practice, the ambassador was required to be in attendance some hours before the arrival of the Emperor. This delay was sufficiently discourteous, but it was an improvement on the treatment to which the Dutch ambassador had been subjected in the preceding century, when the unfortunate envoy was left sitting "all night in the open air, and upon the blue stones till morning."

Soon after daylight the sound of music announced the Emperor's approach, and without further delay his majesty took his seat upon a throne set up in the tent. On all sides he was surrounded by princes of the blood and the highest officers of state, some of whom conducted the ambassador from the tent in which he had awaited the Emperor's arrival to the Imperial presence.

"The ambassador, pursuant to instructions, received from the president of ceremonies, held a large magnificent square gold box, embellished with jewels, containing his majesty's letter to the Emperor, between both hands, raised above his head, and mounting the steps which lead to the throne, and bending upon one knee, presented the box with a suitable laconic address, to his Imperial Majesty, who received it graciously with his own hands, put it by his side and represented the satisfaction he felt at the testimony which his Britannic Majesty gave to him of his esteem and good will in sending him an embassy, with a letter, and rare presents; that he, on his part, entertained sentiments of the same kind towards the sovereign of Great Britain, and hoped that harmony would always be maintained among their respective subjects."

Ceremonies Set Aside.

At a feast which was subsequently given to Lord Macartney and the chief Tartar tributaries, the Emperor marked his regard for the English ambassador by sending him several dishes from his own table, and by presenting to him and his staff cups of wine with his own hand.

The reception thus accorded to Lord Macartney showed a marked advance towards the customs of civilized nations. The *kotow* was not insisted upon, and though the ambassador bent one knee in presenting his credentials, the audience, taken as a whole, was as satisfactory as could have been expected. To the Emperor Kienlung succeeded Kia King, who was as bigoted and narrow-minded as his father had been liberal and enlightened.

To him Lord Amherst was accredited in 1816, and from the first opening of negotiations it became at once obvious that the new Emperor was determined to return from the position taken up by his predecessor to the preposterous pretensions of former times. Even before Lord Amherst's arrival at Pekin he was met by the asseverations of the commissioners deputed to meet him that he could only be admitted into the Imperial presence by consenting to perform what Van Braams described as "the salute of honor."

This he positively declined to do, and the commissioners, who had distinct orders to arrange an audience, were at their wits' end how to reconcile the Imperial commands with the ambassador's attitude. The symbol used to express on paper the word "deceit" is made up, as has been said, of parts signifying a "woman's weapon."

Way Out of a Difficulty.

In China "a man's weapon" would be equally applicable, and, in this particular instance, the commissioners determined to use this well-worn arm to rid themselves of the difficulty. In later communications with Lord Amherst they agreed to waive the point, and assured him that all that would be demanded of him would be such a genuflection as had been performed by Lord Macartney.

To the Emperor, however, they reported that the ambassador was ready to obey his commands, and they even drew up a document in which the whole ceremony was minutely described, and in which the ambassador and suite were made to perform the *kotow* on several occasions. In pursuance of his arrangement with these double-faced gentlemen, Lord Amherst went to Yuen-Ming-Yuen, where the Emperor was then residing.

It was, however, plainly impossible for the commissioners to admit him into the Imperial presence, since they knew that it would be beyond their power to make him perform the *kotow*, and were equally aware that the absence of the act would bring down the wrath of the Emperor upon them.

The manœuvre which they adopted in this difficulty is interesting. They persuaded the Emperor to order the ambassador into his presence the instant he arrived at the palace. As the journey had been long and tedious, and the ambassador was way-worn and weary, he excused himself from obeying this very discourteous command, as the commissioners expected he would do, on the ground of fatigue. They then prompted the Emperor to dismiss him from the court, and the luckless ambassador was obliged to return with his mission unfulfilled.

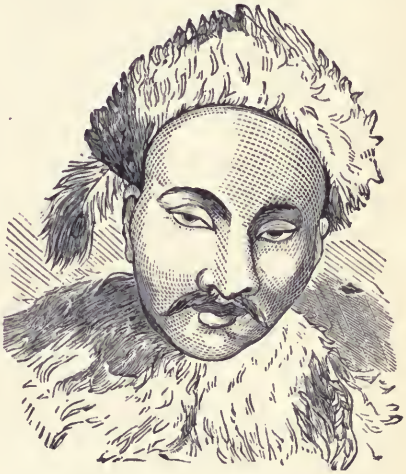
An Opportunity Lost.

In accordance with civilized usage, the residence of the foreign ministers at Pekin would naturally entail their being received in audience by the Emperor; and, if Lord Elgin, when in command of Pekin, had insisted upon the fugitive Emperor Hienfeng returning to the capital to receive him in audience, no further difficulties on the subject would have arisen. But the opportunity was allowed to lapse, and a true solution of the difficulty has still to be arrived at.

The death of Hienfeng, in 1861, and the long minority of his successor Tungchi, postponed any further consideration of the matter until 1873. In that year the Emperor, having attained his majority, and having signalized the event by taking to himself three wives, accepted the reins of power from the Dowager Empresses, who had governed the Empire during the past twelve years. The time had thus arrived when the audience question had again to be considered; and, after much negotiation with the ruling powers, it was arranged that the foreign ministers should be collectively granted a reception at such time and place as the Emperor might determine. This was the best that could be done.

The Chinese authorities, recognizing that the *kotow* was no longer in question, directed all their efforts towards persuading the ministers to bow the knee after the precedent set by Lord Macartney. But against this proposition the ministers showed a determined front, and the Chinese, being compelled to give way on this point also, turned their attention to obtaining some advantages in return for the concessions accorded.

The Dutch and Portuguese ministers, who had bowed to the ground in the presence of the Son of Heaven, had been received in the Imperial audience-chamber within the palace; and Lord Macartney, who had bent the knee, had been allowed to place his credentials in the hands of the Emperor. As the present generation of ministers had refused either to *kotow* or genuflect, it became necessary to emphasize the superiority of the Emperor over the sovereigns whom they represented, by refusing them admittance within the gates of the palace.



A HIGH-CASTE MANDARIN.

A pavilion, known as the Tzu-Kuang Ko, was, therefore, chosen for the ceremony.

According to the best authorities, this building is that in which the Mongol princes and Corean ambassadors are feasted at the New Year. It is here, also, that Manchu military exercises are performed, and wrestling matches are held for the amusement of the Emperor.

The edifice was, therefore, not one in which ministers of sovereigns on an equality with the Emperor would naturally have been received. The native guide-books describe it as the place where "New Year receptions are granted to the outer tribes," and the choice of it was doubtless intended by the mandarins to be a set-off against the concessions they had made. But it was also part of the arrangement that the ministers should not give their credentials into the hands of the Emperor, but should deposit them on a table set in the hall for the purpose; and that they should then be presented by Prince Kung to the Emperor.

Costumes for the Occasion.

On the day appointed (June 29) the ministers were early astir, as the Emperor had fixed the audience at the very inconvenient hour of between six and seven in the morning. The place of audience being close to the Roman Catholic cathedral and mission house, the five representatives of Western powers—England, France, America, Russia and the Netherlands—met there to attire themselves in costumes befitting the august occasion. Thence they were escorted to the Shih-ying Kung, where confectionery, tea and Chinese wine from the Emperor's buttery were offered them.

Here they were kept waiting for more than an hour, and were then led to a tent pitched on the west side of the pavilion of audience. They might have reasonably hoped that this move meant the immediate arrival of the Emperor. But, if this was their expectation, they were disappointed, and it was only after a further delay of at least an hour and a half that the representative of Japan, who, being an ambassador, was introduced separately, was summoned to the Imperial presence.

The five European representatives were next introduced, and were led by a door on the west side of the pavilion into the central aisle of the hall. As they faced the northern end, where the Emperor was seated on his throne, they bowed in concert. They then "advanced a few paces and bowed again, then advanced a few paces further, bowing again, and halted before a long yellow table about halfway up the hall."

How they were Seated.

The Emperor, who was surrounded by his advisers and courtiers, was, it was observed, seated cross-legged according to the Manchu custom. When all had taken up their appointed positions, the minister of Russia, as doyen of the corps, read aloud an address in French, which was made intelligible to the Emperor by an interpreter, who delivered a version in Chinese for his benefit.

Says Sir Thomas Wade: "As soon as the address was delivered we laid our letters of credence upon the table. The Emperor made a slight bow of acknowledgment, and the Prince of Kung, falling upon both knees at the foot of the throne, his majesty appeared to speak to him—I say appeared, because no sound reached my ears. We had been told, however, that the Emperor would speak in Manchu, and that the prince would interpret. Accordingly, as soon as his highness rose, he descended the steps, and informed us that his majesty declared that the letters of credence had been received.

"Then, returning to his place, he again fell upon his knees, and the Emperor, having again spoken to him in a low tone, he again descended the steps, and, coming up to us, informed us that his majesty trusted that our respective rulers were in good health, and expressed a hope that foreign affairs might all be satisfactorily arranged between the foreign ministers and the Emperor. This closed the audience, which may have lasted a little more than five minutes. We than all withdrew in the usual fashion, moving backward and bowing."

Departure From Precedent.

Sir Thomas Wade, and probably the other ministers, recognized that this reception constituted a marked departure from precedent, although they were fully alive to the shortcomings it manifested. To begin with, the Imperial decree granting the audience was worded in a dictatorial tone, which was, to say the least, discourteous. "The Tsungli Yamun" (answering nearly to our Cabinet at Washington), so runs this document, "having presented a memorial to the effect that the foreign ministers residing in Pekin have implored us to grant an audience that they may deliver letters from their Governments, we command that the foreign ministers residing in Pekin, who have brought letters from their Governments, be accorded audience. Respect this."

The long periods of waiting in the Shih-ying Kung, and afterwards in the tent, were doubtless intended to mark the condescension of the Emperor in granting the audience, and, together with the very perfunctory ceremony in the hall, were indications which forbade the cherishing of any high hopes as to the effects likely to be produced by the reception. With a self-complacency which almost amounted to an impertinence, a Chinese statesman informed one of the foreign ministers after the audience that the princes who waited on the Emperor had been surprised and pleased at the demeanor of himself and his colleagues.

Such a remark illustrates the supercilious contempt with which the Chinese dignitaries regard foreigners generally, and emphasizes an ignorance which would be remarkable considering that the foreign legations had then been established in Pekin for twelve years, if we did not know how entirely the courtiers hold themselves aloof from the foreign ministers.

It had been proposed that an annual reception should be given to the foreign plenipotentiaries, but the sudden death of the Emperor from small-pox put an end to this scheme. Another long minority succeeded, and it was not until the assumption of the ruling power, by the present Emperor, in 1891, that a reception was again held. The decree published in the *Pekin Gazette* announcing this event was laconic, but at least had the advantage over that published on the previous occasion, in that the derogatory expressions therein used were omitted.

Request for an Audience.

The decree was dated March 4, and ran thus: "At 11.30 to-morrow the Emperor will receive in audience at the Tzu-Kuang Ko all the nations." The ceremony on this occasion was almost identical with that which took place in 1873. The intervening eighteen years had not taught the Chinese anything as regards foreigners, and their attitude then and now was and is as ante-foreign as ever it has been.

On his arrival at Pekin in 1893, Mr. O'Conor requested an audience, which was granted him with a change of venue. Instead of the Tzu-Kuang Ko, the Cheng-Kuang

Tien, a temple which stands outside the palace enclosure, was chosen for the ceremony. Here again the same forms were followed, and the event was as barren of results as were those of 1873 and 1891.

So matters stand at present, and the question suggests itself, "Of what use have these audiences been?" In civilized countries the reception of a minister by the sovereign to whose court he is accredited is a testimony of the friendship of that monarch towards his royal master. It also facilitates negotiations between the two countries. It serves, therefore, a substantially useful purpose.

In China, however, neither of these ends can possibly be attained by such receptions as those accorded to the foreign ministers. The Emperor, so far as it is possible to judge, is in the hands of his advisers, who, as Sir Thomas Wade told us some years ago, are as bitterly anti-foreign as ever, and in whose word, the foreign ministers solemnly declared, in 1891, that "no faith could be put."

As to facilitating negotiations between China and foreign countries, the wildest enthusiasts could not hope for any such result. It may be said that this is but the beginning of things, and that we have no right to expect any great and rapid change in the attitude of the Chinese court towards us. This would be plausible if in the thirty years during which the legations have been established in Pekin there has been shown any advance of friendliness.

On no occasion could any such change be better manifested than at an Imperial reception, but time has made no change in the manner in which our ministers are received; for it is impossible to see any sign of a progressive movement in the exchange of the Cheng-Kuang Tien for the Tzu-Kuang Ko as an audience-chamber.

The fact is that other nations are too much inclined to pursue here, as in other dealings with China, the cap-in-hand attitude. They have humbly implored, to use the Emperor's own words, to be admitted into the Imperial presence, and have reaped reward. They have been suppliants and have been treated as such.

CHAPTER XIII.

FOOD, DRESS AND AMUSEMENTS OF THE CHINESE.

IT is probable that in the congested districts of Southern China the population is more dense than in any other country, and the struggle for existence is proportionately severe. If it were not for the small wants and meagre diet of Chinamen, such swarms of human beings as are to be seen in Canton, for example, where, the land being unable to contain the inhabitants, the streets may be said to have been carried on to the surface of the river, could not exist.

Two bowls of rice with scraps of vegetables or pieces of fish added, suffice for the daily food of countless thousands of the people. With all classes rice and vegetables form the staple food, as we find illustrated by the fact that the native equivalents of these words are used to express food generally. In his invitation to partake of the most sumptuous viands the host will ask his guest "to eat rice," and a servant announcing a feast will proclaim that "the vegetables are served."

To the production of grain and vegetables every available scrap of land and all the energies of the people are devoted. There is probably not an acre of meadow land in China. Flocks of sheep and herds of cattle are, therefore, unknown; and the beasts which are reared on the sides of the hills, and with artificial food, are so few in number that the flesh is obtainable only by the wealthiest of those who are freed from the Buddhistic belief in the transmigration of souls. Pigs, fowls, ducks, and fish are more cheaply obtained, and it is probable that pork forms quite half the meat which is eaten. Ducks are reared in enormous quantities, the eggs as well as those of fowls being for the most part hatched by artificial heat.

There being no ownership in rivers, the fishing industry is carried on without let or hindrance. By net, by line, by the clever use of light to attract, and of noise to frighten, the fish are captured from the streams and supply a cheap and most useful article of food. Every kind of living creature which moves in the waters is eaten, and even water snakes form a common article of food. These, with eels, carp, and tench, are, when caught, commonly kept in tanks, where they are carefully fed, and are sold as required. Most of the fishing-boats have tanks in which the captured fish are kept alive, and though the flesh suffers from the artificial food and surroundings, the prudent economy of the system recommends it to the frugal minds of the natives.

Disgusting Articles of Food

These, then, with rice at their head, are the staples of life. But the same poverty which induces Chinese parents to murder their female infants prompts them occasionally to take advantage of less savory viands to satisfy their hunger. It is an undoubted fact that rats, dogs, and horseflesh are sold in Canton and elsewhere. The passing traveller may see dried rats hung up in poulterers' shops, and a little investigation will prove indisputably to him that horseflesh, even when the animal has met its death in another way than at the butcher's shambles, is greedily devoured. Necessity sometimes supplies strange articles of diet.

It is an unquestionable fact that Chinamen will eat, and apparently without any ill effects, meat which would poison Englishmen and Americans. The flesh of horses which have died of glanders, and of other animals which have succumbed to diseases of all sorts, are eaten by the beggars and other poverty-stricken people, who infest the streets of all large cities. A superstition also attaches to the flesh of dogs and cats, especially black ones. It is considered eminently nutritious, and is recommended by the doctors as a wholesome and invigorating diet in the summer season, as well as a general preventative against disease.

Strange Remedy for Baldness.

The same high authorities prescribe a course of rat's flesh for people inclined to baldness. The late Archdeacon Gray, who probably knew Canton better than any living foreigner, in speaking, in his work on China, of a cat and dog restaurant, says: "The flesh is cut into small pieces and fried with water chestnuts and garlic in oil. In the window of the restaurant dogs' carcases are suspended for the purpose, I suppose, of attracting the attention of passers by. Placards are sometimes placed above the door, setting forth that the flesh of black dogs and cats can be served up at a moment's notice;" and then he proceeds to give a translation of a bill of fare such as hangs on the walls of the dining-rooms.

The supposed medicinal properties of these horrible articles of food no doubt prompt many people to partake of them. In the northern cities of the Empire it is usual in the autumn to see men selling locusts fried in oil at the corners of streets, much as people offer roasted chestnuts for sale in our own thoroughfares. The locusts so dealt with are regarded as a luxury, and are considered to be more nutritive and better flavored if they are thrown into the boiling oil alive. But whatever the food may be, other than grain, it is cut up into small pieces to suit the requirements of the chopsticks, which are invariably used to transfer the food from the plate to the mouth.

Onions and Garlic.

Knives and forks are unknown for this purpose, and the two sticks, which to foreigners are such stumbling-blocks at native dinners, furnish all that a Chinaman wants with which to supply himself with even the most oleaginous food. The presence of excessive quantities of oil and fat in Chinese cooking is to Europeans its great offence, and the large admixture of onions and garlic adds another obnoxious feature to ordinary viands; but, apart from these peculiarities, the food is always well cooked, and authorities affirm that it is eminently digestible.

The following Chinese dishes, taken from the *menu* of the dinner which was given by the Chinese of Hong Kong to the Duke of Connaught, give a good idea of the sort of fare which a Chinese host presents to his guests on state occasions:

"Birds'-nest soup. Stewed shell-fish. Cassia mushrooms. Crab and sharks' fins. 'Promotion' (boiled quail, etc.). Fried marine delicacies. Fish gills. Sliced teal. Pekin mushrooms. Bêches-de-mer. Sliced pigeon. Macaroni."

The mention of some of these dishes is enough to explain why it is that foreigners come away hungry from a Chinese dinner-party; nor are their appetites encouraged by the fact that the feasters, in the enjoyment of the good things provided, generally find it necessary to discard some of their clothing to adjust their heightened temperatures. Their system of dress is admirably adapted for this kind of emergency. Like their food it possesses some admirable qualities, some doubtful ones, and others which are repulsive. Its general character is looseness; nothing fits tightly to the person, and complete freedom is thereby secured to the limbs.

Hurried by Them.

It is a canon of Chinese art that the outline of the human frame should never be more than dimly indicated. For this reason a sculpture gallery is abhorrent to them, as was amusingly shown on the occasion of a visit paid to the British Museum by the first Chinese Minister at the Court of St. James. At the first sight of the beautiful objects in the Greek and Roman galleries he looked around him in bewilderment, and then, realizing the situation, hurried by them with significant haste, looking neither to his right hand nor to his left.

On this principle the dress of all Chinamen partakes of the nature of robes, which reach from the neck to the ankles—concealing loose vests, and trousers which among the better classes are encased in gaiters of materials suited to their conditions. Above the upper part of the robe there is commonly worn a jacket made of stuffs according to the season, silks in summer, and wadded cotton or fur in the winter months. The dresses of the mandarins and their wives are, as has been already stated, strictly regulated by sumptuary laws.

Since the rise of the Manchus to power, the buttons on the caps have been added to distinguish the various grades in the official hierarchy. The first to institute this system was Tsungte, the immediate predecessor of Shunchi, the first Emperor of the present Manchu line, who reigned in Manchuria from 1636 to 1644. At his command every official was obliged to wear a gold button on his cap to distinguish him from the common herd. By degrees further distinctions were introduced. To a high official was assigned a gold button set in pearls, while to a general was given one surronnded with precious stones. From this beginning the present system arose.

Another and a far greater innovation than this was introduced by the Manchu invaders. As a badge of conquest, they compelled the whole male population to shave the front part of the head and to wear the queue, which now distinguishes the Chinese from the rest of mankind. The manner in which this badge was adopted, and the tenacity with which it is now adhered to, are worthy of note as illustrating the character of the people.

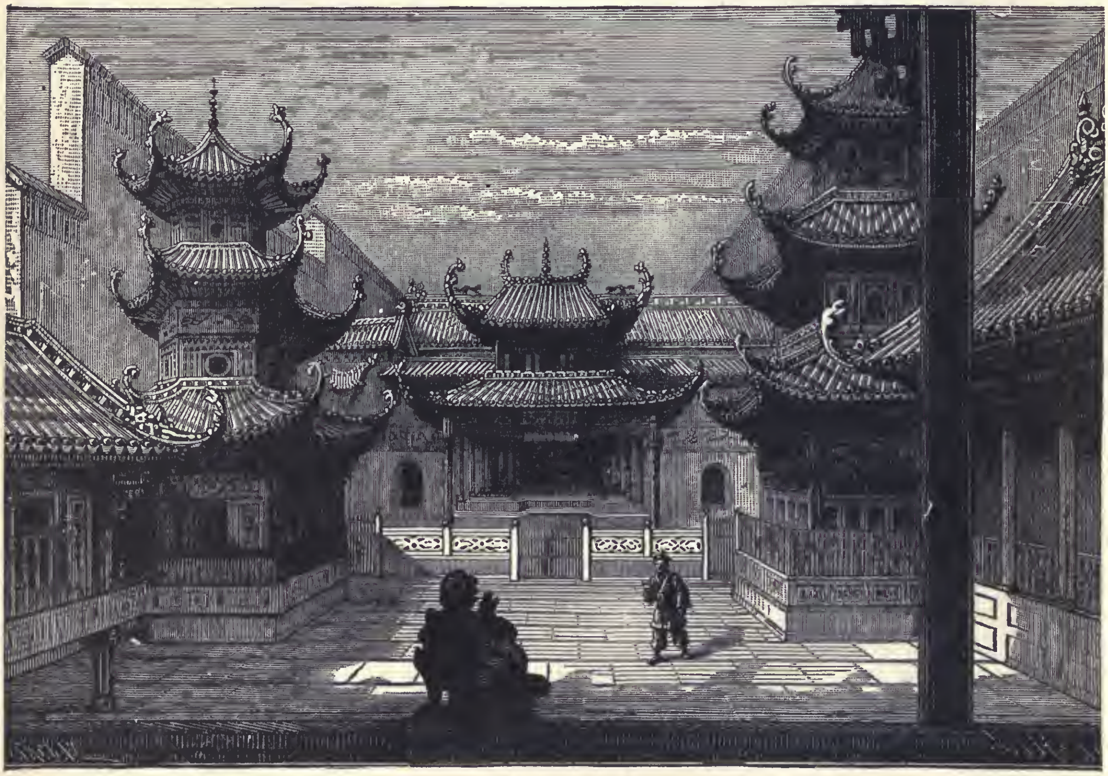
Fond of His Cue.

At first it was fiercely resisted, even unto death. The vanquished everywhere took up arms against it, and it was only by violence varied with cajolery that the Manchus were eventually able to compel its adoption. When once it was accepted, however, it came to be regarded with the greatest affection, and no greater indignity can be inflicted on a loyal Chinaman of the present day than to cut off the queue, against the adoption of which his ancestors fought so strenuously.

But with the Taepings and other rebels the disappearance of the quene, and the growth of the hair on the head, have been accepted as badges of antagonism to the present dynasty, and the discovery in a disaffected district of a man with these distinguishing marks secures him but a short shrift before he is called upon to expiate his disloyalty on the execution ground. But to return to the dress of the officials. The cap varies in shape and material according to the season. In summer it consists of a round cone made of fine straw or bamboo, and is covered with a tassel of red silken cords which radiate from the apex. In winter it is turned up at the brim, and is covered with dark satin, over which falls in the same way a similar tassel.

The button is fixed in a gold setting above the tassel at the centre of the crown. The changes of uniform at the summer and winter seasons are carefully regulated by law, and, in obedience to Imperial edicts, published as the periods approach, every mandarin, from the great wall on the north to the boundaries on Tonquin on the south, makes his official change of attire on the days exactly specified by the Emperor, quite irrespective of the condition of the theremometer.

The wives of mandarins render their official attire as splendid as rich silks, gay colors, and bright embroideries can make them. In shape they are identical with those worn by women of every degree in the Empire, and consist of a loose tunic reaching to the knees, which buttons at the neck and under the right arm. A pair of trousers drawn in at the ankle completes the attire on ordinary occasions, but on high days and holidays an embroidered petticoat, which hangs square both before and behind, is worn by ladies.



MERCHANTS' CLUB AT SHANGHAI.

The hair is always carefully dressed and gayly adorned, but in ways and fashions which differ in every part of the Empire. Flowers, both natural and artificial, are largely used as ornaments to the head, and richly chased and jewelled hairpins are added to give taste to the coiffure. These last are often of considerable value, and are commonly presents either from parents or husbands. They not unfrequently form the principal part of the property belonging to the owners, and in cases of emergency they are the first things resorted to for the purpose of raising money. They are sometimes given also by their fair owners to friends as tokens of regard, and in many plays and novels their disappearance from the heads of wives is made to arouse the same suspicions in the minds of the ladies' husbands as the loss of Desdemona's handkerchief did in the poisoned brain of Othello.

Diminutive Feet.

The striking feature, however, in the women's appearance and gait is their misshapen feet. In most lands the desire is to give freedom of movement, but an absurd fashion, backed by the weight of centuries, has crippled and disabled countless generations of the women in China. No sufficient explanation has ever been given of the origin of this very unnatural custom, which is all the more objectionable as Chinawomen, speaking generally, are gifted with finely shaped hands and feet.

The saying of a French lady that one must suffer to be beautiful is certainly true—accepting the Chinese estimate of the fashion—in the case of the poor ladies of China. The size and shape of the foot which fashion requires are only to be attained by a dislocation which causes great pain in the first instance, and often permanent suffering. At an early age, generally when the child is about four or five, the process begins by the feet being bound tightly round in the required shape. The four smaller toes are bent under the foot, the big toe is sometimes brought backwards on the top of the foot, and the instep is forced upwards and backwards. In this way the foot is clubbed and is forced into a shoe from about three to four inches long.

A Fashion that Inflicts Pain.

The little victims of this cruel fashion unquestionably suffer great pain in the early stages, but as a rule the skin, which at first is dreadfully abrased, becomes gradually hardened, and as those whose feet are squeezed into shoes of the size mentioned are ladies who are not required to move about much, their feet probably answer all the purposes expected of them.

This is not saying much. A lady scarcely walks at all. If she goes out she is either carried in a sedan-chair, or, in the north of the country, in a carriage. Within doors she either hobbles about, leaning on a stick or on the shoulder of a waiting-maid, or is carried on the back of a servant. It is obvious that this extreme compression would render women of the poorer classes quite unfitted to fulfil their necessary avocations, and with them therefore the feet are allowed greater scope.

The custom is entirely confined to the Chinese; the Manchu conquerors having never submitted their own women to the torture and discomfort of the practice, neither, also, have the boat populations thought it necessary to deform themselves for the sake of fashion. It is even said that in the neighborhood of Ningpo a movement is on foot among the Christian population to abolish this fetish of fashion, but it is doubtful whether its promotion by converts from the national religion will do much to advance even so rational an object.

In their desire to make beautiful what is naturally so ugly, the women delight to adorn the shoes with rich and bright embroidery; and fortunately for them the swaying gait which the fashion compels them to assume in walking has come to be regarded as a winsome beauty. Poets are never tired of describing in verse the leaf-shaped eyebrows, the willow waists, and the swaying movements of Chinese ladies, which they liken to boughs gently waving in the wind.

It is well that it is possible to find something to say in favor of the cruel custom of crippling the feet of the women, and cynically minded Chinamen add to their approval of the grace which it imparts to the step, their appreciation of the fact that it prevents ladies from gadding about. This it certainly does, and even the exercise which they are tempted to take in their gardens is confined to very limited excursions.

Beautiful Flowers and Gardens.

The love of flowers seems to be inherent in the people of the extreme East, and their gardens are to both the men and women of China a never-failing delight. With much taste they lay out the ground and dispose the flowers to the best possible advantage. As landscape gardeners they are unsurpassed, and succeed by skilful arrangement in giving an impression of extent and beauty to even paltry and naturally uninteresting pieces of ground. By clever groupings of rock-work, by raising artificial hills, and by throwing high bridges over ponds and streams, they produce a panorama which is full of fresh points of view and of constant surprises.

As De Guignes wrote, in describing Chinese gardens, the object of the owner is to imitate "the beauties and to produce the inequalities of nature. Instead of alleys planted symmetrically or uniform grounds, there are winding footpaths, trees here and there as if by chance, woody or sterile hillocks, and deep gullies with narrow passages, whose sides are steep or rough with rocks, and presenting only a few miserable shrubs. They like to bring together in gardening, in the same view, cultivated grounds and arid plains; to make the field uneven and cover it, with artificial rock-work; to dig caverns in mountains, on whose tops are arbors half overthrown and around which tortuous footpaths run and return into themselves, prolonging, as it were, the extent of the grounds and increasing the pleasure of the walk."

Profusion of Blossoms.

In the more purely floral parterres, the plants are arranged so as to secure brilliancy of bloom with harmony of color. Over the greater part of China the land is favored with so fertile a soil and so congenial a climate that flowers grow and blossom with prodigal profusion. Roses, hydrangeas, peonies, azaleas and a host of other plants beautify the ground, while creepers of every hue and clinging growth hang from the boughs of the trees and from the eaves of the summer-houses and pavilions which are scattered over the grounds.

With the instinctive love of flowers which belongs to Chinamen, the appearance of the blooms on the more conspicuous flowering shrubs is eagerly watched for. Floral calendars are found in every house above the poorest, and expeditions are constantly made into the country districts to enjoy the sight of the first bursting into blossom of favorite flowers. The presence of ponds gives a sense of coolness to the pleasure-grounds, and the white and pink water-lilies which adorn their surface furnish excuses to revellers for holding endless wine-feasts on their margins.

In the literature frequent references are made to such entertainments, and numerous volumes have been carefully compiled of the more highly esteemed poems made on such occasions in praise of the camellia, apricot, peach, chrysanthemum, hibiscus and an endless array of other flowers by the minor poets of the country.

The manner and convenience of travel supply a faithful index of the stage of civilization to which the people of a country have arrived, and in the conveyances in vogue in China we see repeated the strange contradictions which have met us as we have glanced at each feature of Chinese society. In every case there is much to be admired; but in every case what is good and excellent is marred by some defacing or neutralizing quality.

Discomforts of Travelling.

Just as the outward appearance of their furniture is spoiled by the exquisite discomfort of their chairs and divans; and their stately ceremonies, by dirt and squalor; so their means of travelling, which in some ways are luxurious, are discredited by the discomfort of the carts, the mud and ruts of the roads, and the miserable condition of the inns. With us the question of pace enters largely into our ideas of travelling, but in the leisurely East, where hurry is unknown, the speed with which a journey can be made is not of the slightest consequence.

We have an excellent illustration of this on the waters of the Yang-tsze Kiang. Steamers go up the river to Ichang, a distance of fifteen hundred miles from the mouth. For four hundred miles above that point there are a succession of rapids, to ascend which, in a native boat at certain seasons of the year, occupies six or seven weeks, or just about the length of time it takes a fast steamer to make its way from Ichang to London. It has been shown to the Chinese how it would be possible to remove the greater part of the obstacles which make the voyage so difficult, and how, when this is done, steamers might readily continue their way up the river.

But nothing will induce the Government, the local officials, or the merchants interested, to support the scheme, and all deliberately prefer to put up with the delay, dangers and frequent losses incurred under the present system to encouraging an enterprise which would save four-fifths of the time employed, and would reduce the peril and loss to a minimum.

The particular kinds of conveyance used in China vary with the nature of the country. In the north, where the huge delta plain and immense table-lands from the surface, carts are commonly used, and these again furnish an instance of the mixed nature of Chinese civilization. They are made on two wheels, without springs and without seats.

Chinese Carts.

As has been said, the Chinese have no idea of comfort as we understand the word, and these vehicles are a complete justification of the statement. To an American they are the acme of misery. The occupant seats himself on the floor of the cart, and is thrown hither and thither as the ruts may determine and the skill of the driver may permit. The novice, when going to sea, is commonly advised to attempt to avoid the inevitable fate which awaits him by allowing his body to sway with the movements of the vessel, and in the same way those who drive in Chinese carts are recommended to yield their persons to the strange bumps and rockings of the springless vehicles, but, so far as the experience of the present writer goes, no better result follows in this than in the other case.

It is remarkable that, though carts have been in use for thirty or more centuries, the Chinese have made no attempt to improve their very rough construction. Springs are unknown and the only method occasionally adopted to mitigate the horrors of driving is that of placing the axles and wheels behind the body of the cart, and at the rear extremity of the beams of wood which constitute the support of the vehicle, and when produced in front form the shafts.

No Provision for the Driver.

In this way the cart is swung between the animal drawing it and the axle. No seat is provided for the driver, who commonly takes possession of the off shaft, and seriously interferes with the ventilation available for the passenger by almost entirely blocking up the only opening which serves both as door and window. Carts of the ordinary kind stand for hire in the streets of Pekin and of other northern cities, and are constantly employed as far south as the banks of the Yang-tsze-Kiang.

For carrying purposes large wagons are used which are commonly drawn by seven animals, a pony being in the shafts and the rest being arranged three abreast in front. Such conveyances when loaded travel from fifty to eighty Chinese miles a day, or from about sixteen to twenty-six English miles. In the neighborhood of Newchwang an immense traffic is carried on by means of these vehicles, and during the busiest two months of the year it is reckoned that upwards of thirty thousand carts, drawn by more than two hundred thousand animals, pass between the inland districts and the port, bringing the native products to the wharves of Newchwang, and carrying back the cotton cloths and hardware which are brought from the despised lands of the "barbarians."

Sedan-chairs and horseback are also usual means of travelling, and in the southern half of the Empire these modes of locomotion are alone employed on *terra firma*, the roads being too narrow to allow of the passage of anything on wheels.

But in this part, as all over the Empire, the many rivers and canals which fertilize the land and add beauty to its features, are the favorite highways of travel and commerce. The better class of passenger vessels are large and commodious, and contain all the conveniences to which Chinamen are accustomed in their own homes. They are commonly from sixty to eighty feet long, and are divided into three rooms.

Sails and Oars.

The principal apartment, which occupies about half the boat, is approached in front through a vestibule, and is connected with the bedroom which separates it from the stern. The fore part of the boat is decked over with movable planks, and affords dark and airless cabin accommodation for the crew. The vessels are supplied with masts on which, when the wind is favorable, sails are hoisted. Under less fortunate conditions oars and tacking are used to propel them. From this kind of vessel to the merest *sampan*, the waters of China furnish every variety of boats.

There is one other means of locomotion which remains to be mentioned, and that is one which has attracted more attention than perhaps it deserves. We refer to the wheelbarrow, of which Milton wrote:

> "Sericana, where Chinese drive,
> With sail and wind their cany wagons light."

The Chinese are intensely poor, and as the possession of a horse and cart is far beyond the means of the vast majority, wheelbarrows are very commonly used to carry goods and passengers. To lighten the task of the porter the wheels are placed in the centre of the barrow, and thus directly bear the weight of the burden.

But this arrangement naturally reduces the space available for use, since the load, whether living or dead, has to be placed on the two sides of the wheel, from which it is protected by a casing. On the northern plains, if the wind should be aft, a sail is very commonly hoisted, in which case considerable distances can be traversed in the day.

Wretched Chinese Inns.

In Western lands the prospect of his inn at the end of a journey cheers the traveller. No such consolation is afforded to wayfarers, or at least to foreign wayfarers, in China. The exchange from horseback, or from the racking of a native cart, to an inn is not much to the advantage of the last. No comfort is provided, no privacy is secured, and no quiet is obtained. The rooms are mean and infinitely dirty, and, in the north, surround the courtyard, which serves as the stables for the mules, ponies, and donkeys of the travellers. It is not uncommon to see as many as fifty donkeys in one inn yard, and the pandemonium which they occasion at night can be but faintly imagined.

The poetical description of a room at an inn in Szechuan, which a traveller found scratched on the wall of this apartment, aptly supplements the above. The original, which was in Chinese verse, is rendered as follows:

> "Within this room you'll find the rats,
> At least a goodly store,
> Three catties each they are bound to weigh,
> Or e'en a little more;
> At night you'll find a myriad bugs.
> That sting and crawl and bite;
> If doubtful of the truth of this,
> Get up, and strike a light."

So much has been said of the dark side of Chinese life, that it is a pleasure to turn to those amusements which break the dreary monotony of existence. The great body of the people are hard workers, and, being so, find, like all other laboriously employed people, that amusements are necessary to life and health. From another motive the idle classes—that is, the *literati*, as they are called, or the unemployed graduates, and the ladies—find that to kill time they must seek excitement in some form of diversion.

For these reasons the theatres are generally well filled by all sorts and conditions of men, and no opportunity is missed of engaging a company for the entertainment of the neighborhood. As such opportunities are prompted by many and different motives, actors are in constant request. Not unfrequently the excuse is a desire to do honor to the local deities.

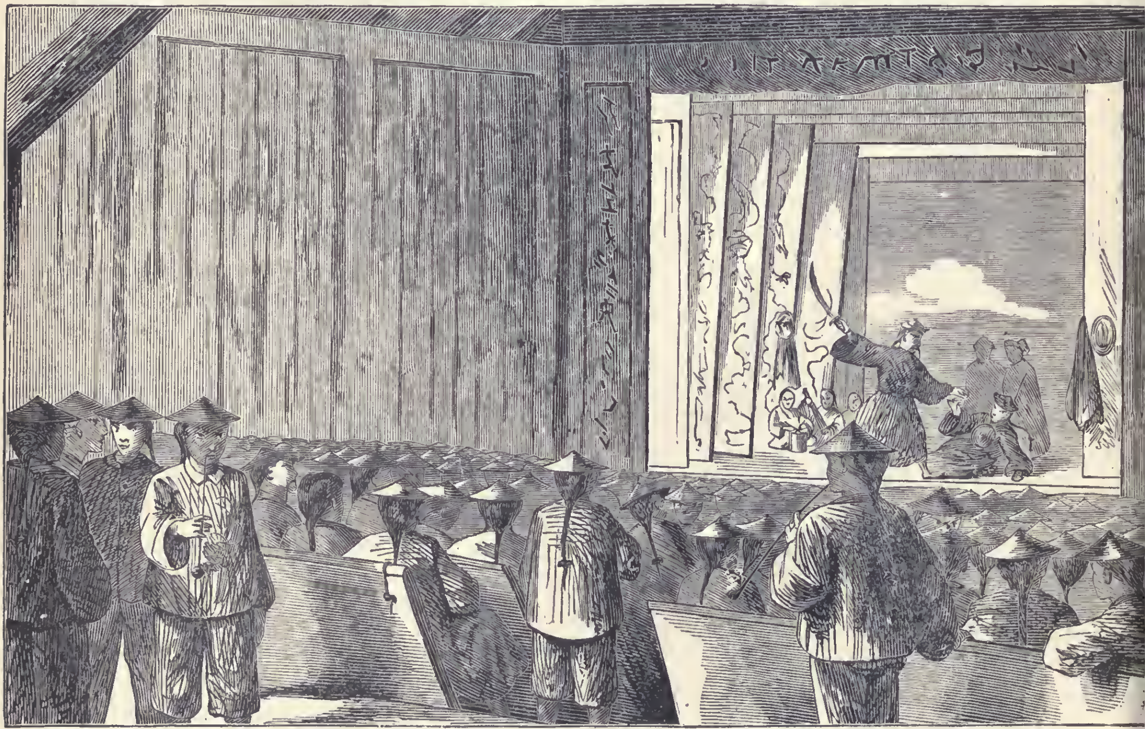
Offerings to the Snake God.

Either a fall of rain after a prolonged drought makes a Thespian display an appropriate token of gratitude to the snake god, or the elfin fox deity is held to regard a like festivity as a due acknowledgment for his clemency in dispersing an epidemic; but, whatever the religious objects may be, arrangements are commonly made to hold the performance in the courtyard of one of the temples. For the expenses the whole village or town is responsible, and so soon as the required sum, from twenty to a hundred dollars a day, is raised—a matter which generally gives rise to countless bickerings—a troupe of actors is engaged, and the vestibule of a local temple is made to undergo the metamorphosis necessary to the occasion.

The very simple requirements of the Chinese stage make this a matter of easy arrangement. There is practically no scenery in a Chinese theatre. A few coarsely painted views hung at the back of the stage are all that is necessary to furnish it. The actors make their exits and entrances by a door at the side of these paintings, and the whole series of plays—for the performances go on for days together—are acted without any change of scenery. This has at first sight the advantage of simplicity, but it imposes on the characters the inconvenient necessity of explaining their individualities, and of describing their whereabouts.

To us an awkward spectacle is presented when an actor comes forward and begins, "I am So-and-so, the son of Such-an-one," and then goes on to describe his trade, the members of his household, and everything which it is considered necessary for the audience to understand. Commonly, however, he prefaces these confidences by repeating a few lines of poetry, which are supposed to indicate the general tenor of the very complete explanation which is to follow. As each player treads the boards this formula is gone through.

Fortunatety the characters are not numerous, and, as a rule, consist of the heavy father and mother, a young lady of the nature of a heroine, a young man or two, a sprinkling of statesmen and courtiers in case the play is historical, with servants and attendants. For the most part the plots are quite straightforward, and no mystery is ever presented to tax the intelligence of the audience.



INTERIOR OF A CHINESE THEATRE.

With typical Chinese minuteness the motives, desires, and actions of the characters are fully explained, and the only people who are supposed to be mystified are either the personages in the play who are wronged, or the mandarins who are called upon to adjudicate on the crimes committed by the villains of the dramas. In all cases the action is direct, and is unhampered with any of those issues which add so much to the interest of Western performances.

Contemptible Characters.

In a vast majority of cases the object of the play is to elevate virtue, and to hold up tyranny and wrong to just execration. The means adopted to these ends are not always such as to commend them in our eyes. The dialogue is often coarse, and the virtuous characters are commonly contemptible creatures. It is a peculiarity which runs through the whole of Chinese society that the utterances of high-sounding moral sayings and extremely virtuous platitudes are held to be quite sufficient to atone for heinous moral delinquencies and personal pusillanimity.

Just as in real life Imperial edicts and official proclamations abound with lofty sentiments and righteous phrases, while every word is falsified by the degraded and iniquitous actions of the writers, so an Emperor on the stage yields to a barbarous foe without striking a blow for his country, but accompanies the action with so many fine words and lofty sentiments that he covers himself with all the glory of a Black Prince at Crecy or a Henry V. on the field of Agincourt.

In the same way a man breaks every commandment in the decalogue, but if he takes care at the same time to sprinkle his discourse with well-seasoned exhortations to the practice of filial piety, and the exercise of profound reverence for Confucius, he retires from the boards purged of all his offences, if not in the full odor of sanctity. This pharisaical sanctimoniousness to some extent runs through the farces and lighter pieces in which the people delight. Some of them are very comical, and might well be adapted for first pieces at our own theatres. In some we find incidents with which we are all familiar.

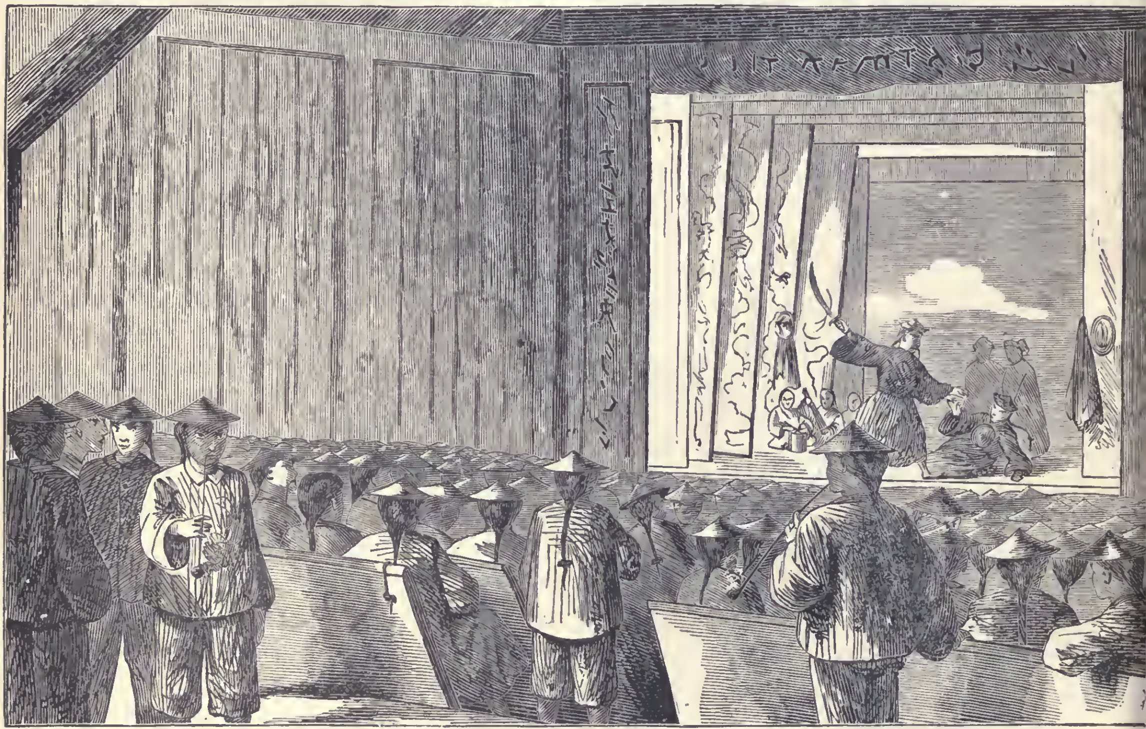
For example, Desdemona's handkerchief reappears in a Pekin farce, in which a jealous waterman finds fault with his wife for associating too constantly with a Buddhist priest —the disturbers of households are generally represented as priests. The lady suspects a friend of her husband of having instilled jealously into her good man's mind, and induces him to quarrel with his associate. The friend being determined to prove the justice of his suspicions, watches for the priest, and catches him in the act of paying a clandestine visit to the lady.

A Mixed Play.

In the struggle which ensues the priest drops a handkerchief which had been given him by his inamorata. His opponent seizes the token and presents it to the husband, who recognizes it as one which he had given to his faithless consort. With a more discerning poetic justice than that which befell Desdemona, the priest and the lady in this case suffer an equally dire fate with that which overtook that unfortunate heroine. As seen, however, on the Chinese stage, the native dramas have drawbacks other than those mentioned above. All the female parts are played by young men or boys, and the dialogue is constantly interrupted by lines of poetry which are sung, as are all Chinese songs, in a shrill falsetto.

The musicians, also, are seated on the stage, and keep up so continuous an accompaniment as to make much of what the actors say inaudible. Not only do they ac-

The very simple requirements of the Chinese stage make this a matter of easy arrangement. There is practically no scenery in a Chinese theatre. A few coarsely painted views hung at the back of the stage are all that is necessary to furnish it. The actors make their exits and entrances by a door at the side of these paintings, and the whole series of plays—for the performances go on for days together—are acted without any change of scenery. This has at first sight the advantage of simplicity, but it imposes on the characters the inconvenient necessity of explaining their individualities, and of describing their whereabouts.



INTERIOR OF A CHINESE THEATRE.

To us an awkward spectacle is presented when an actor comes forward and begins, "I am So-and-so, the son of Such-an-one," and then goes on to describe his trade, the members of his household, and everything which it is considered necessary for the audience to understand. Commonly, however, he prefaces these confidences by repeating a few lines of poetry, which are supposed to indicate the general tenor of the very complete explanation which is to follow. As each player treads the boards this formula is gone through.

Fortunatety the characters are not numerous, and, as a rule, consist of the heavy father and mother, a young lady of the nature of a heroine, a young man or two, a sprinkling of statesmen and courtiers in case the play is historical, with servants and attendants. For the most part the plots are quite straightforward, and no mystery is ever presented to tax the intelligence of the audience.

With typical Chinese minuteness the motives, desires, and actions of the characters are fully explained, and the only people who are supposed to be mystified are either the personages in the play who are wronged, or the mandarins who are called upon to adjudicate on the crimes committed by the villains of the dramas. In all cases the action is direct, and is unhampered with any of those issues which add so much to the interest of Western performances.

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The musicians, also, are seated on the stage, and keep up so continuous an accompaniment as to make much of what the actors say inaudible. Not only do they accompany the songs, but on the expression of any lofty sentiment they come down with a crash of their instruments to add emphasis to the utterance. It has been said that these performances are given from a desire to do honor to the gods: but other excuses are very commonly found for indulgence in the pastime. On high days and festivals—at New Year's time, often on the first and fifteenth of the month, and on other holidays—subscriptions are raised for the purpose of engaging troupes of actors who are always ready at hand.

Popular Dramas.

As a rule, the theatres are of the Thespian kind, and, if enclosed at all, are provided only with temporary coverings of mat, which are erected in a night, and can be demolished in a night. In surveying the general tendency of Chinese plays it cannot be said that it is elevating in character, and this is so far recognized that, though the drama is universally popular, and is patronized by the Court and by the leaders of the people, the actors are frowned upon and are officially regarded as pariahs of society.

Neither they nor their sons are allowed to present themselves at the competitive examinations, and the doors of official life are thus closed to them. Not long since a memorial was presented to the throne protesting against a certain man—the son of an actor—who had passed his examination being allowed a degree. No personal charge was brought against the man himself beyond that of having concealed his origin before the examiners, but his descent was fatal to him; his certificates were cancelled, and he was relegated to the outcast class from which he had sprung.

As a substitute for regular plays marionettes are very common, and are so manipulated as to express action with great cleverness. Figures of a smaller kind are similarly exhibited in peep-shows, which are frequently to be met with at street corners, and on the open spaces in front of the temples. As conjurers and acrobats the Chinese are very proficient, and often manage to introduce an amount of acting into their tricks which adds greatly to the effect produced.

On one occasion the present writer witnessed the performance of a conjurer, who, with the help of a little boy, was showing off his skill in the Consular compound at Tientsin. The man made a cabbage to grow from a seed which he planted in the presence of his audience, he swallowed a sword, and, after doing a number of similar tricks, he inquired whether he should cut off his assistant's head. The answer being in the affirmative, the man turned to seize his victim, who, however, had fled on hearing the inhuman assent to his decapitation.

"The Blood Spurted."

After a keen and long pursuit he was, however, caught, and was led, struggling and weeping, to the block, to which he was pinioned. The conjurer then handed round his weapon that the keenness of the edge might be tested, and having taken up his position dealt what seemed to be a fierce blow on the bare neck of the boy, at which, what appeared to be blood spurted out in all directions, and at the same instant that he drew a cloth over the quivering form he held aloft a dummy head, which bore just sufficient resemblance to the features of the lad to favor the illusion that he had, indeed, been butchered to make a holiday.

In the more occult arts of necromancy and enchantment Taoist priests are the acknowledged masters. From time immemorial these followers of Laotzu have, in popular belief, possessed the power of controlling the elements, of annihilating space and of making themselves invisible. In one well-known historical battle a Taoist priest invoked such a storm of rain and hail in the face of the opposing forces that they fell easy victims to the swords of their adversaries.

Story of Empty Oranges.

On another accepted occasion it is said that as a troop of coolies were carrying oranges to the capital, they were overtaken by a lame Taoist priest, who offered to ease them of their burdens, and who carried the whole quantity with the greatest ease for the rest of the journey. On arrival at the palace, however, the fruit were found to be hollow, and the coolies were only saved from condign punishment by the appearance of the priest, at whose word the oranges were again converted into rich and luscious fruit.

Another well-known instance of supernatural power is that attributed to Tieh Kwai, who possessed the power of projecting himself wheresoever he would. On one occasion the magician sent forth his inner self to the mountain of the gods. Before starting on his spiritual journey he left a disciple to watch over his body, promising to return in seven days. Unfortunately, when six days had expired the watcher was called away to the death-bed of his mother, and being thus placed in a dilemma between his duties as a son, and his obligation to his friend, determined to carry the body of his master to his mother's home.

Being there detained, he was unable to keep his tryst at the appointed time, and the disembodied spirit, finding that its earthly habitation had disappeared, was compelled, rather than suffer extinction, to enter the carcase of a beggar which lay by the roadside, and in this guise Tieh Kwai passed the remainder of his existence.

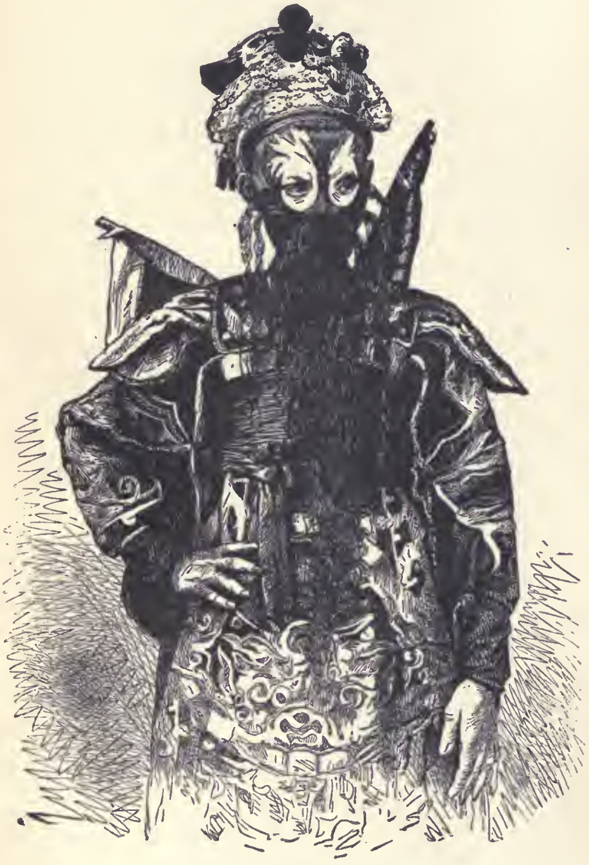
Clairvoyance is largely practiced, and on the principle that accumulated evidence proves the truth of a theory, it is difficult not to accept many of "the facts" stated by native eye-witnesses. Like our own professors of the art Chinese clairvoyants read the secret thoughts of their audiences, describe absent persons with minute accuracy, and by "crystal-gazing," and other means, are often said to be instrumental in detecting criminals, and in discovering the whereabouts of lost persons and things. The use of the planchette is very common, and though the Chinese, from their phlegmatic nature, are not easily subjected to magnetic influences, the effects produced are certainly remarkable.

Expert Gymnasts.

As gymnasts they are in no way inferior to the best performers among ourselves, and it is not necessary to believe the wonderful stories told by early European travellers in China of the proficiency of native acrobats to credit them with noteworthy skill and agility. Even women possess unwonted power of strength and balance.

But, above and beyond all the other amusements of the Chinese, gambling holds a conspicuous place. Although it is strictly forbidden by law, it is winked at, and even encouraged by the authorities. It not unfrequently happens that magistrates even convert the outer rooms of their yamuns into gambling-houses, and share in the profits derived from the business. In every city these dens of corruption abound, and, as a rule, consist of two apartments. In the outer one the stakes are laid in copper cash, and in the inner room silver only is risked.

Not content with the ordinary games of chance, such as those afforded by cards, roulette and other tables, the ingenuity of the people is exercised in inventing new means of losing their money. When there are no examinations to be decided and wagered on, the proprietor of a gambling-house will sometimes take a sheet of paper on which are inscribed eighty characters, and having marked twenty, will deposit it in a box. Copies of the sheet bearing the same eighty characters are distributed among gamblers whose supreme object is to mark the same twenty characters as those on the sheet in the box.


ACTOR OF COCHIN-CHINA.

When all the papers have been received, the box which contains the overseer's paper, and which stands conspicuously on the table, is unlocked. If a gambler has marked only four of the characters selected by the overseer, he receives nothing. If he has marked five of them, hé receives seven cash; if six, seventy cash; if eight, seven dollars; and if ten, fifteen dollars.

In the streets the same spirit of speculation flourishes, and every itinerant vendor of eatables, whether of fried locusts, sweets, or the more satisfying rice with fish or vegetables, keeps a set of dice for the use of those customers who prefer to run the risk of winning their meals for nothing, or of losing both their money and their food, to paying the ordinary price for their viands. In dwelling-houses cards are everywhere played, and to the ladies they supply an inexhaustible source of amusement. The cards are smaller and more numerous than in our packs, and lend themselves to an endless variety of games.

Only One Coin.

The coinage of China, like every other institution of the Flowery Land, has two aspects—the one that which it professes to be, and the other that which it really is. Strange as it may seem, the Chinese have only one coin, which is known to them as *chien*, and to us as cash. In value a cash professes to be about one-tenth of a half-penny, but as a matter of fact it varies in almost every district, and it is even not at all uncommon to find two kinds of cash current in one neighborhood. In some parts of the country people go to market with two entirely distinct sets of cash, one of which is the ordinary mixture of good and bad, and the other is composed exclusively of counterfeit pieces. Certain articles are paid for with the spurious cash only. But in regard to other commodities this is a matter of special bargain, and accordingly there is for these articles a double market price. Independently, again, of the confusion arising from the use of genuine and counterfeit coins side by side, is added the uncertainty due to the system of counting. A hundred cash means varying numbers, other than a hundred, which are determined by the usage of each locality.

A stranger, therefore, is liable to suffer loss at the hands of tradespeople, who still further complicate matters by almost invariably naming a higher price for each article than that which they are prepared to accept. The weight of any considerable sum in cash is an additional objection to these most inconvenient coins. A dollar's worth of cash weighs about eight pounds, and the transportation of any large sum in specie is, therefore, a serious matter. For the purpose of carriage the cash are made with square holes in the centre, by means of which they are strung in nominal hundreds and thousands.

Lumps of Silver.

It is obvious, of course, that for the purchase of anything commanding more than a very low value some other currency must be employed, and this is supplied by lumps of silver, the values of which are in every case tested by the scales. In common parlance the price of goods is reckoned at so many taels weight, a tael being, roughly speaking, the equivalent of an ounce, and for the sake of general convenience silver is cast into "shoes," as they are called from their shape, weighing a specified number of taels or ounces.

For smaller amounts than are contained in a "shoe," broken pieces of silver are used, but in every case the value is reckoned, not by the piece, but by the weight. In strict accuracy even the cash is undeserving the name of coin, since instead of being moulded it is roughly cast, and both in design and manufacture does little credit to a nation which is unquestionably possessed of a large share of artistic taste. Of late the Governor-general of Canton has established a mint at that city, at which he coins both gold and silver tokens.

The Oldest Bank Note.

These, however, pass current only in the locality, and so far the Imperial Government has shown no inclination to follow the excellent example set by this satrap. For many centuries bank bills and notes have been issued at the well-established banks in the principal centres of commerce, and during the Mongol dynasty the central Government introduced the practice of issuing Imperial notes to the people. A note which was passed into currency during the reign of an emperor of the succeeding Ming dynasty, who reigned from 1368 to 1399, is exhibited in a show-case in the King's Library in the British Museum, and is a specimen of the oldest note which is known to exist.

Its date carries us back long before the general adoption of bank-notes in Europe, and three hundred years before the establishment of the Stockholm bank, which was the first bank in Europe to issue notes. At the present time notes are largely used at Pekin, but the very uncertain state of the currency renders a large depreciation inevitable, and makes tradespeople sometimes unwilling to accept them.

Imperfect and undeveloped though it is, the coinage of China has a very long ancestry, and can trace its descent from about 2000 B. C. One of the earliest shapes which the coins took was that of a knife, no doubt in imitation of the real weapon, which was cept by the Japanese, and in the beauty of their miniature painting they have few equals. The skilful use of his brush which every schoolboy has to gain in copying the hieroglyphic characters of the language accustoms him to sketch forms with accuracy, and gives him an assured confidence in the drawing of his outlines.

Skillful Draughtsmen.

As, in addition, he is habituated to the use of Indian ink instead of lead pencils, he is aware that a false line must always remain against him as evidence of his want of skill. The mastery thus acquired gives him that wonderful power of unfalteringly expressing on paper the scenes he wishes to delineate which so often excites the astonishment of foreign draughtsmen.

This practice with the brush stands the miniature painter in equally good stead, and enables him to lay on his colors with such certainty, and with so unfailing a steadiness of hand and eye, that he is able to represent with clearness, and often with exquisite beauty, patterns of microscopic minuteness. No better specimen of this last phase of the art can be instanced than the best examples of painting on porcelain. For delicacy of touch and richness of coloring these are often masterpieces, and possess a beauty which must charm every tutored eye.

According to tradition the first beginnings of art in China are to be traced back many centuries before Christ, and were devoted, as in all primitive societies, to the adornment of the palaces of kings and the houses of the great nobles. If historians are to be trusted, the rude efforts of these early artists bore traces of the characteristics which have marked so distinctly the later developments of the art.

The introduction of Buddhism, with its religious mysteries, its sacred biographies and its miraculous legends, supplied a fresh motive to the artists of China, who at once caught the inspiration, although they treated the subjects after the marked national manner. In the troublous period which succeeded the fall of the Han dynasty (A. D. 220), art, like all the other accomplishments which flourish best in time of peace, fell into decay, and it was not until the establishment of the Tang dynasty (A. D. 618)—the golden age of literature and culture—that art occupied again its true prominence in the estimation of the people.

Scenes in Nature.

It is at this period that we find the objects of nature represented with the fidelity and skill with which we are familiar in Chinese work. Throwing aside the martial notions of the earliest masters, and the religious ideas imported from India, the native artists sought their subjects in the fields and woods, on the mountain side and by the river's bank. They transferred to their canvasses the landscapes which met their eyes, the flowers which grew around them, the birds as they flew or perched, and the fishes as they darted and swam in the clear water of the streams.

These they depicted with the minuteness common to their craft, and rivalled in lifelike rendering the work of the celebrated Tsao (A. D. 240), of whom it is said that, "having painted a screen for his sovereign, he carelessly added the representation of a fly to the picture, and that so perfect was the illusion that on receiving the screen Sun Kuan raised his hand to brush the insect away."

As time advanced the lamp of art again grew dim, and it required the fresh impetus of a new dynasty to revive its brilliancy. The Sung dynasty (A. D. 960–1278) was rich in philosophers, poets, and painters, and while Chu Hi wrote metaphysical treatises, and the brothers Su sung of wine and the beauties of nature, Ma Yuen, Muh Ki, Li Lungyen, and a host of others painted birds and flowers, landscapes and figures, dragons and monkeys, together with all kinds of other beasts which walk on the face of the earth, or are supposed to do so.

With the rise to power of the Mongol dynasty in the 13th century the taste for the religious art of India revived, but did not eclipse the expression on canvas of that love of nature for which both the Chinese and Japanese are so conspicuous. But still painting did not reach the high level to which it had attained in the earlier periods, and as of every other institution of China, we are obliged to say of the pictorial art, "the old is better."

During the last dynasty, however, there were artists whose power of coloring was as great or even greater than that of any of their predecessors, so far as we are able to judge. With infinite skill and minute realism they painted figures in a way which commands just admiration. In the British Museum there are exhibited some specimens of this branch of the art which undoubtedly display great power of composition and infinite skill in the art of coloring.

As a rule, however, the coloring of Chinese pictures, though always harmonious, is somewhat arbitrary and leaves on the eye an unpleasant feeling of flatness. In sense of humor the Chinese are certainly inferior to the Japanese. There is not in their work the same fertility of invention or happy choice of ideas as are to be found on the other side of the Yellow Sea. But Chinamen are not by any means devoid of this quality, and in many of their albums we find comic sketches reminding one irresistibly, though at a distance, of the masterpieces of our most successful comic artists. The absence of the use of profile lines deprives the Chinese portrait-painter of the full power of presenting life-like representations of his models, as he almost invariably draws full-face portraits. When by chance, however, he strikes off a side face the effect is often good and the likeness accurate. But in any circumstances the artistic feeling is there, and it needs but the touch of a torch from a higher civilization to make this and other branches of the art glow into more perfect life.

CHAPTER XIV.

THE RELIGIONS OF CHINA.

RELIGIOUS sentiment is not a characteristic of the Chinese. Their views on the subject of faith are wanting in definitiveness, and are so indistinct and blurred that it might surpass the wit of man to determine what is the prevailing religion of the country. The multitude of Buddhist temples which cover the face of the land might naturally suggest that the majority of the people profess the religion of Buddha; while conversations with native scholars would unquestionably lead one to believe that the educated classes were to a man Confucianists.

Taoism, the third religion which holds sway in China, does not make the same pretension to popularity as do the other two faiths. As a matter of fact, however, it would probably be difficult to find many Chinamen who are Confucianists pure and simple, or many who rest contented with the worship provided in Buddhist temples.

A combination of the two—an amalgam in which the materialism of Confucius and the religious faith of Sakyamuni mutually supplement one another—enters into the life of the people at large; while Taoism supplies a certain amount of superstitious lore which these lack. It is necessary to remark by way of caution that the term "religion" applied to Confucianism is rather a popular than an exact form of expression. Religion implies the dependence of man on a Deity, and if we apply this definition to the doctrines of Confucius, we find that it in no way represents the teachings of that philosopher. His whole system is devoted to inculcating the duty which each man owes to his fellowmen, and stops short with the obligations under which every one rests in his relation to society.

Of these three systems Confucianism is the only one which took its rise on the soil of China. The other two faiths came, as have most of those influences which have modified the institutions of China, from beyond the western frontiers of the Empire. Confucianism, however, was formulated by one man, who was essentially a typical Chinaman both in the strength and weakness of his character.

Story of Confucius.

In the year 551 B. C., Confucius was born in what is now the department of Yenchow, in the province of Shantung. Legend surrounds his birth with many of the signs and wonders which are commonly said to herald the appearance of Eastern sages. We are told that the future uncrowned king first saw the light in a cavern on Mount Ni, and that while two goddesses breathed fragrant odors on the infant, a couple of dragons kept watch during the auspicious night at the foot of the mountain.

His appearance was not prepossessing. He had the lips of an ox, the back of a dragon, while on his head grew a formation which earned for him the name of Chiu, "a mound." As the lad grew up he developed that taste for ritual which was the marked characteristic of his whole career. Like

Saint Athanasius on the shores of the Mediterranean Sea, he amused himself in early boyhood by rehearsing the sacrificial rites, and by practising the postures of ceremony prescribed by the older rituals.

At the age of fifteen he tells us that he "bent his mind to learning," and four years later he married a lady who, like the wives of many other celebrated men, was a thorn in the flesh to her husband. Confucius endured the burden without complaint until his wife had borne him a son, when he sought release from his bondage at the hands of the very complaisant marital laws of the country.

History and Ballads.

The literature of China at this time was limited in extent, and consisted mainly of the historical records and popular ballads which were to be found in the royal archives. To a study of these Confucius devoted such time as he could spare from his official duties as keeper of the royal stores, and from the hours which he devoted to the instruction of a faithful band of students who, even at this time, had gathered round him.

When he was twenty-nine "he stood firm," and certainly neither at this time nor at any subsequent period did his faith in his own convictions show the least sign of faltering. His circumstances were not affluent. An official life was, therefore, necessary to his existence, and he had no sooner equipped himself with a full panoply of ritualistic knowledge than he cast about to find a ruling sovereign who would be willing to guide the policy of the kingdom by his counsel.

He was essentially a man of peace, and his opinions were such as required a period of undisturbed calm for their full development. The times, however, were against him. It was an age of war, when the hand of every one was against his neighbor, and when the strength of the right arm commanded more respect than wisdom in council. Sovereign after sovereign, attracted by the novelty of his teachings and the repute which was already beginning to attach itself to him, invited him to their courts, and for a time gave heed to the words of wisdom which fell from his lips. But their hearts were not with him, and more material attractions were apt to prevail over the sayings of the sage.

On one occasion the present of a number of beautiful singing girls so captivated the attention of the Duke of Lu that the advice of Confucius was neither sought nor regarded. Disgusted by this affront, the sage shook the dust of the state from his feet and transferred his services to a rival ruler. On another occasion he was driven from the Court of Wei, where he had established himself, by the undue preference shown by the duke for the society of the duchess to that of himself.

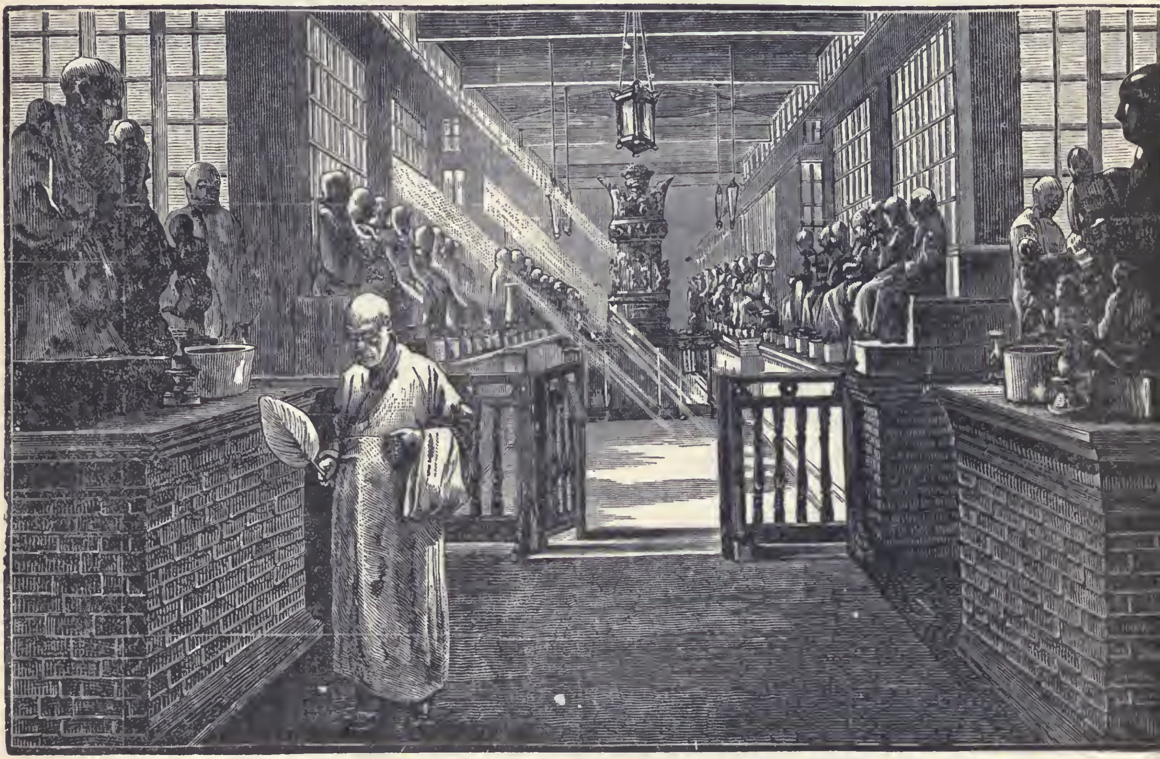
A Fabulous Animal.

As he advanced in years his political influence declined, and his stay at the regal courts became shorter and less satisfactory than formerly. At the age of sixty-nine his health failed, and the capture of a Lin—a fabulous animal which is said to appear as a forerunner of the death of illustrious personages—was effected at the same time. In the dearth of notable personages which had overtaken the land the appearance of these animals was of such rare occurrence that the huntsmen were ignorant of its identity.

The sage, however, at once recognized the creature, and, with that full appreciation of himself which never failed him, he at once came to the conclusion that his own end was near. "The course of my doctrine is run," he said, as tears coursed down his cheeks.

An interval, however, elapsed between the omen and its fulfilment, and the two years which yet remained to him he devoted to the compilation of the "Spring and Autumn Annals"—the only work which is attributable to his pen. His end now approached, and one morning he was heard to mutter, as he paced up and down in front of his door, "The great mountain must crumble, the strong beam must break, and the wise man wither away like a plant."

In these words his disciples recognized the foreshadowing of his death, and the sage, disappointed in every one but himself, and filled with unavailing regrets that there should have been no intelligent monarch who would have made him his guide, philosopher, and friend, shortly took to his bed and died (479 B. C.). As in the case of many of the great leaders of mankind, the fame and repute which were denied to Confucius during his lifetime have been fully and generously recognized by posterity, who have attached to every word he uttered, and to every act of his life, an importance and meaning to which, it must be allowed, they are not always entitled.



THE TEMPLE OF FIVE HUNDRED CHINESE GODS.

Confucius was not an original thinker. He uttered no new thoughts and enunciated no new doctrines. He himself said that he was "a transmitter," and the one object of his life was, as he professed, to induce the rulers of the land to revert to the ideal system which guided the councils of the semi-mythical sovereigns Yao and Shun (B. C. 2356–2205). In the adulatory State Records, to which Confucius had access, the good that these monarchs did was embalmed for the admiration of posterity, but the evil, if there were such, was interred with their bones.

The stilted sayings and highly moral reflections which are attributed to them in the Book of History and other Records, appeared to Confucius to be the acme of wisdom, and he sought a remedy for all the political ills which surrounded him in the reproduction of the condition of things which prevailed at the earlier period. His leading dogma was the comfortable doctrine that man is born good, and that it is only by contamination with the world and the things of the world that he is led to depart from the strict paths of rectitude and virtue. It was only necessary, therefore, for a sovereign to give full vent to his natural strivings after good to enable him to emulate the glowing examples of Yao and Shun.

How to Gain Wisdom.

He made no allowance for the evil passions and moral turpitudes which disgrace mankind, and he entirely failed to recognize that "there is a power that shapes our ends, rough-hew them as we may." On the contrary, he held that man was alone arbiter of his own fate, and that by a strict regard to conventionalities, and by the careful observance of the rites proper between man and man, it was possible to attain such a height of wisdom and righteousness as to constitute an equality with Heaven itself.

His system, therefore, began with the cultivation of the individual, and this was to be perfected by a strict observance of the minutest details of conduct. In his own person he set an illustrious example of how a great and good man should demean himself. He cultivated dignity of manner and scrupulous respect to those to whom respect was due. When he entered the palace of his sovereign he walked with a bent head and humble mien, and towards parents he inculcated throughout his career the duty of paying minute obedience and the most affectionate attention to their every wish and command.

In the manner in which he took his food, in the way in which he dressed, even in the attitude in which he lay in bed, he set himself up as an example for all men to follow. People, he believed, were as grass before the wind, and that, if they were bent by the influence of a superior in a certain direction, they would naturally follow that inclination. That the example of the sovereign was as the wind, and that he had but to allow his virtue to shine forth to ensure the reformation of the whole state. Such a man "would plant the people, and forthwith they would be established; he would lead them on, and forthwith they would follow him; he would make them happy, and forthwith multitudes would resort to his dominions; he would stimulate them, and forthwith they would be harmonious. While he lived, he would be glorious. When he died, he would be bitterly lamented."

Incapable Rulers.

Such a sovereign need but to exist and an age of peace and prosperity would settle on the land. When, therefore, a state was disturbed and rebellious, the main fault was not to be attributed to the people, but to the sovereign who ruled them; and hence it followed that the duties of ruler and people were reciprocal, and that while the people owed respect and obedience to virtuous sovereigns, they were exempt from the duty of loyalty to rulers who had departed from the paths of virtue.

According to his theory, it was an easy matter for a sovereign to rule his people righteously. "Self-adjustment and purification, with careful regulation of his dress and the not making a movement contrary to the rules of propriety—this is the way for the ruler to cultivate his person." Having cultivated his own person, he is able to rule the Empire, and Confucius could find no excuse, therefore, for a sovereign who failed to fulfil these very easy conditions.

Skeptical Views.

In such a system there is no room for a personal Deity, and Confucius withheld all sanction to the idea of the existence of such a Being. He refused to lift his eyes above the earth or to trouble himself about the future beyond the grave. "When we know so little about life, was his reply to an inquisitive disciple, "how can we know anything about death?" and the best advice he could give his followers with regard to spiritual beings was to keep them at a distance.

But while ignoring all direct supernatural interference in the concerns of man, he advocated the highest morality among his followers. Truth and Sincerity, Righteousness and Virtue were the main themes of his discourses, and though he himself failed on many occasions to observe the truth, he yet professed and felt the greatest respect and regard for that virtue. He was a plain, unimaginative man, but used the mundane weapons at his command with mighty and far-reaching effect.

Once only he reached to the high level of perfect Christianity, and in the enunciation of the command "to do unto others as you would they should do unto you," he surpassed himself. From his limited standpoint he had no future bliss to offer to his followers as a reward for virtue, nor any punishments after death with which to awe those who were inclined to depart from the paths of rectitude. His teaching was of the earth, earthy, and as such was exactly suited to the commonplace, matter-of-fact tone of the Chinese mind. And thus it has come about that, though, during his lifetime, his influence was confined to a small knot of faithful disciples, his system has since been accepted as the guiding star of the national policy and conduct.

Confucius was not the only teacher of note who appeared about this time to warn the people of the probable consequences of the violence and misrule which was spreading over the Empire like a flood. For many centuries men calling themselves Taoists, who were plainly imbued with the philosophical mysticism of Brahminical India, had preached the vanity of attempting to stem the tide of disorder, and had, like the Manichæans, withdrawn as far as possible from the crowd of men into selfish retirement.

Disagreed With Confucius.

The views of these men were vague and shadowy, and it was not until the appearance of Laotzu, who was a contemporary of but senior to Confucius, that their aspirations found expression in a formulated system. In almost every respect Laotzu, or the old philosopher, was poles asunder from Confucius. Of his childhood and youth we know nothing, and, unlike Confucius, whose every act of daily life is faithfully recorded, we are left in complete ignorance of his persanal history until we meet him as an old man, holding the office of keeper of the records at the Court of Chow.

We are told that his surname was Li, and that his personal name was Urh, which is, being interpreted, "an ear"—a sobriquet which is said to have been given him on account of the unusually large size of those organs.

His birth, we are told, took place in the year 604 B. C., at the village of Chüjên, or "Oppressed Benevolence," in the parish of Li, or "Cruelty," in the district of Ku, or "Bitterness," and in the state of Tsu, or "Suffering." If these places were as mythical as John Bunyan's "City of Destruction" and "Vanity Fair," their names could not have been more appropriately chosen to designate the birthplace of a sage who was driven from office and from friends by the disorders of the time. It is remarkable that the description of his large ears and general appearance tallies accurately with those of the non-Chinese tribes on the western frontiers of the Empire.

Indian Philosophy.

His surname, Li, also reminds one of the large and important tribe of that name which was dispossessed by the invading Chinese, and was driven to seek refuge in what is now Southwestern China. But, however, that may be, it is impossible to overlook the fact that he imported into his teachings a decided flavor of Indian philosophy.

His main object was to explain to his followers the relations between the universe and that which he called Tao. The first meaning of this word is, "The way," but in the teachings of Laotzu it was much more than that. "It was the way and the waygoer. It was an eternal road; along it all beings and all things walked, but no being made it, for it is being itself; it was everything and nothing, and the cause and effect of all. All things originated from Tao, conformed to Tao, and to Tao they at last returned."

Like Confucius, Laotzu held that the nature of man was originally good, but from that point their systems diverged. In place of the formalities and ceremonies which were the corner-stones of the Confucian cult, Laotzu desired to bring his followers back to the state of simplicity before the absence of the virtues which Confucius lauded had forced on the minds of men the consciousness of their existence. He would have them revert to a halcyon period when filial piety, virtue and righteousness belonged to the nature of the people, and before the recognition of their opposites made it necessary to designate them.

Instead of asserting themselves, he urged his disciples to strive after self-emptiness. His favorite illustration was that of water, which seeks the lowliest spots, but which at the same time permeates everything, and by its constant dropping pierces even the hardest substances. By practising modesty, humility and gentleness, men may, he taught, hope to walk safely on the path which leads to Tao, and protected by those virtues they need fear no evil.

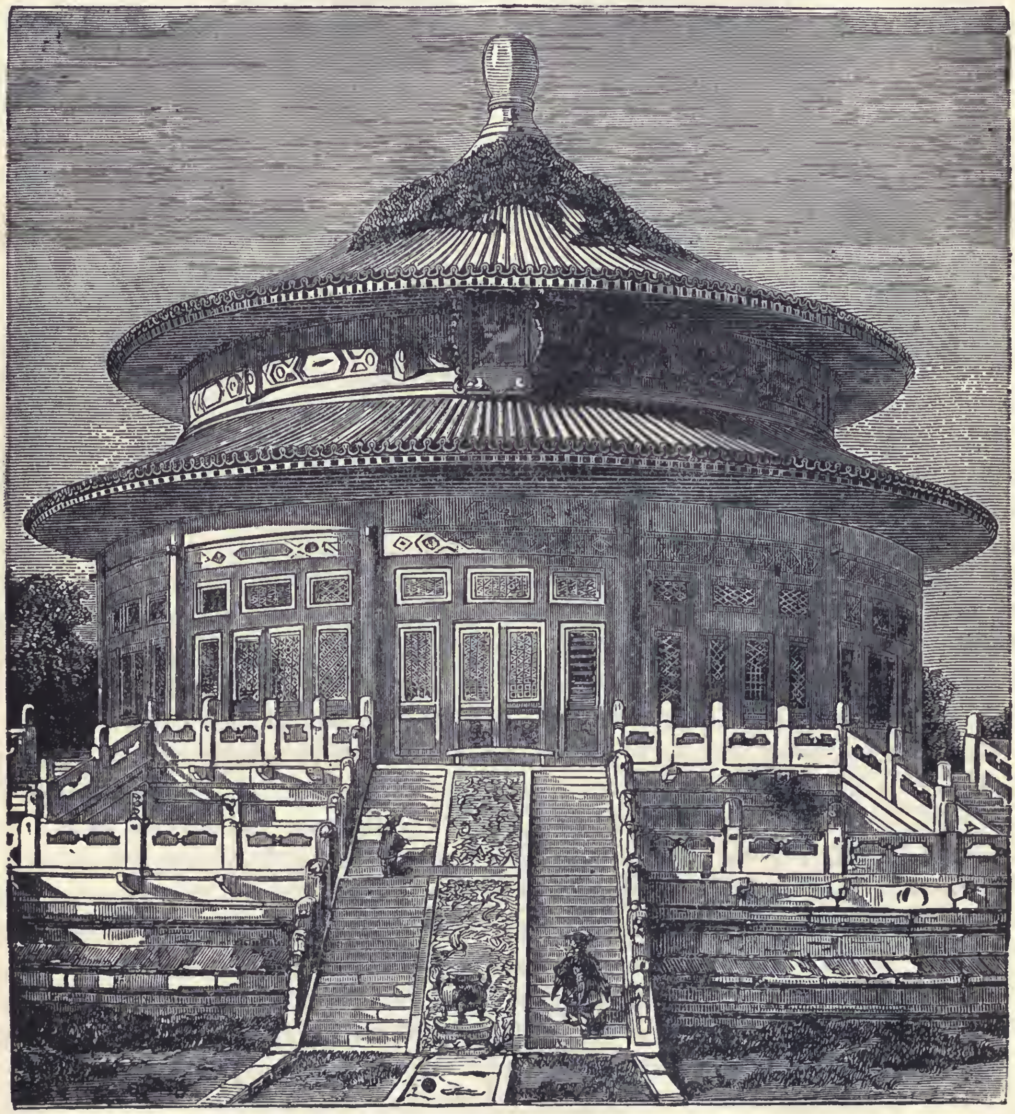
The Mother of All Things.

To such men it requires no more effort to keep themselves pure and uncontaminated than it does to the pigeon to preserve untarnished the whiteness of its feathers, or to the crow to maintain the sable hue of its pinions.

Tao was the negation of effort. It was inactive, and yet left nothing undone. It was formless, and yet the cause of form. It was still and void. It changed not, and yet it circulated everywhere. It was impalpable and invisible. It was the origin of heaven and earth, and it was the mother of all things. To such a prophet as Laotzu war was hateful, and he inculcated the duty of turning the other cheek to the smiter, and of retreating before all forms of violence. Unlike Confucius, he advocated the duty of recompensing evil with good, and injury with kindness; but he joined hands with that sage in ignoring the existence of a personal

Deity. Thus, in some particulars, they held common views.

Tao was all and in all. It was unconditioned being, which, as an abstraction too subtle for words, is the origin of heaven and earth, including God Himself; and, when capable of being expressed by name, is the mother of all things. It was a mighty protector who guarded its faithful sons against every evil. It did not strive with man, but let each one who strayed from its paths find out for himself the evil consequences of his acts.



TEMPLE AT NANKIN.

As a political system Taoism was plainly impracticable. If the Chinese state and the surrounding nations could have been converted bodily to it, an ideal such as Laotzu sketched out may have found a place in existence. But in camps and amid the clash of arms its adoption was plainly incompatible with the existence of a nation, and Laotzu, finding that his preaching fell on deaf ears, resigned his missionary effort, and, leaving China behind him, started in a westerly direction—whither we know not.

No record has come down to us of his last days, nor have we any more knowledge of where death overtook him than we have of his origin. As a meteor he flashed across the meridian of China, and then disappeared into darkness.

A comparison of the doctrines advocated by Laotzu with the Brahminic philosophy, proves to demonstration that he drew his inspiration from India. The Tao of Laotzu as expounded in the *Taoteching*, a work which is popularly attributed to him, was the Brahma of the Brahmins, from which everything emanates and to which everything returns; "which is both the fountain from which the stream of life breaks forth and the ocean into which it hastens to lose itself."

A Crop of Heresies.

The whole conception of the system was foreign to the Chinese mind, and his personal influence was no sooner withdrawn from his disciples than heresies cropped up and debased views took the place of the singularly pure and subtle metaphysical thoughts of the teacher. The doctrine that life and death were mere phases in the existence of man encouraged the growth of an epicurean longing to enjoy the good things of life in oblivion of the hereafter. This tendency led to an inordinate desire to prolong life, and there were not wanting among the followers of Laotzu those who professed to have gained the secret of immortality.

Several of the reigning sovereigns, attracted by these heterodox views, professed themselves Taoists; and even Chi Hwangti, the builder of the Great Wall, fell a victim to the prevailing superstition. More than once he sent expeditions to the Eastern Isles to procure the plant of immortality, which was said to flourish in those favored spots. Death and poverty have always been states abhorrent to common humanity, and to the elixir of immortality, Taoist priests, in the interests of the cause, added a further conquest over nature, and professed to have fathomed the secret of being able to transmute common metals into gold.

Believers in Magic.

These are superstitions which die hard, and even at the present day alchemists are to be found poring over crucibles in the vain hope of being able to secure to themselves boundless wealth; and seekers after magic herbs, though hesitating to promise by their use an endless life, yet attribute to them the virtue of prolonging youth and of delaying the approach of the time when "the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened."

Coupled with these corruptions came a desire for visible objects of worship, and, following the example of the Buddhists, the Taoists deified Laotzu, and associated two other gods with him to form a trinity. The establishment of these deities gave rise to a demand for new gods to personify the various personal wants and wishes of the people.

At the present day a Taoist temple is a veritable Pantheon, and it is scarcely possible to imagine a craving on the part of either man or woman for which there is not a particular god or goddess whose province it is to listen to their cries. Thus the whole tendency of modern Taoism has been towards the practice of magic and the most debased superstitions and it has found multitudes of willing adherents.

If a man desires that his horoscope should be cast, or that the demon of disease should be expelled from the body of his wife or child, or that a spirit should be called from the other world, or that the perpetrator of a theft or murder should be discovered, a Taoist priest is invariably sent for, who, by the exercise of his arts, succeeds in so far mystifying the inquirer as to satisfy his demands. These preyers on the follies of their fellow-men reap so rich a harvest from the practice of their rites and incantation, that the calling is one that is eagerly sought after.

A Pompous High Priest.

Being thus largely supported, the Taoist hierarchy has grown into a large and powerful body, and is presided over by a high priest, who is chosen for the office by divine selection from a certain family bearing the name of Chang, among whom the spiritual afflatus is supposed to rest. This ecclesiastic lives surrounded by wealth and dignity, and at stated intervals presents himself at Pekin to offer his allegiance to the Emperor.

As agreeable supplements to their monasteries, the Taoist priests encourage the establishment of nunneries, into which young girls retreat, either at the bidding of their parents or of their own free choice as a means of escape from the uncertainties of marriage or from the miseries of their homes. Such retreats are not always the abodes of purity and peace, and, as occasionally has happened, the occurence of disorders and improprieties has compelled the law to interfere for their suppression.

The descent from the lofty aspirations of Laotzu to the magic, jugglery, and superstition of the modern-day Taoists is probably as great a fall as has ever been recorded in the history of religions. Laotzu attempted to lead his disciples beyond the attractions of self and the seductions of the world. His so-called followers devote their energies to encouraging the debased superstitions of their fellow-men, and so fatten on their follies.

Cravings of Human Nature.

But there are instinctive longings in the minds of men, even in those of Chinamen, which neither Confucianism, nor Taoism in its earlier phase, could supply. Deep down in the hearts of civilized and uncivilized peoples is a desire to peer into the future, and seek for verities beyond the limited circle of pains and miseries which bounds the present life. To Chinamen this want was supplied by Buddhism, which was introduced into the Flowery Land by native missionaries from India. So early as 219 B. C. the first forerunners of the faith of Sakyamuni reached the Chinese capital of Loyang. But the time was not ripe for their venture. The stoical followers of Confucius and Laotzu presented a determined and successful opposition to them, and, after a chequered experience of Chinese prisons and courts, they disappeared from the scene, leaving no traces of their faith behind them.

In A. D. 61 a second mission arrived in China, whose members met with a far more favorable reception. A settled government had followed the time of disorder which had previously prevailed, and, though the Confucianists raged and persecuted, the missionaries held their own, and succeeded in laying the solid foundation of a faith which was destined in later ages, to overspread the whole Empire.

Even at this early period a schism had rent the Church in India, where the Hinayana and Mahayana schools had already divided the allegiance of the followers of Buddha. The Hinayana school, which held more closely to the moral asceticism and self-denying, self-sacrificing charity which were preached by the founder of the faith, established itself more especially among the natives of Southern India and of Ceylon.

The Mahayana school, on the other hand, which may be described as a philosophical system, which found expression in an elaborate ritual, an idolatrous symbolism, and in ecstatic meditation, gained its main supporters among the more hardy races of Northern India, Nepal, and Tibet.

Gained Many Converts.

It was this last form of the faith which found acceptance in China. It supplied exactly that which Confucianism and Taoism lacked, and, notwithstanding the opposition of the stalwarts of the Confucian doctrine, it spread rapidly and gained the ready adhesion of the people. And though the missionaries sanctioned the deification of Buddha and the worship of gods, they still maintained the main features of the faith.

The doctrine of Metempsychosis, the necessity of gaining perfect emancipation from all passions, all mental phenomena, and, greatest of all, from self, were preached in season and out of season, and gained a firm hold among their proselytes. It is the fate of all religions to degenerate in course of ages from the purity of their origins, and Buddhism in China affords an illustrious example of this phenomenon. Not content with the liberal share of superstition which was santioned by the Mahayana system, the people turned aside to the later Tantra school in search of a sanction for still more fanatical practices.

Like the Taoists, the Buddhist monks professed to be adepts in the arts of magic, and claimed to themselves the power of being able to banish famine, remove pestilence, and drive away evil spirits, by their incantations. They posed as astrologers and exorcists, and made dupes of the people from the highest to the lowest.

Governed by the Senses.

With the choice before them of a holy life, from which desire and self are wholly eradicated, and a religious profession which ministers to the senses and to the ordinary intelligence, the modern Chinese have had no hesitation in throwing in their lot with the more mundane school. With the five commandments of Buddha, "thou shalt not kill; thou shalt not steal; thou shalt not commit any unchaste act; thou shalt not lie; thou shalt not drink any intoxicating liquor," the ordinary Chinese Buddhist does not much concern himself. He clings, however, to the doctrine of the transmigration of souls, and though he not uncommonly lapses into the sin of eating meat and fish, yet his diet for the most part is, to his credit it must be said, confined to the Lenten fare of vegetables and grain.

In all religious works this dogma is strenuously insisted on, and even in popular literature authors not infrequently picture the position of men who, by the mercy of Buddha, have narrowly escaped from the sin of devouring their best friends in the guise of a carp or a ragout. The plain and undisguised adoption of idolatry by the Chinese made the existence of temples a first necessity, and at the present time these sacred edifices are to be found wherever men meet and congregate whether in the streets of cities or in village lanes.

Among the countless idols which adorn their halls the first places are invariably given to the trinity of Buddhas—the past Buddha, the present Buddha and the Buddha which is to come. These three figures dominate the principal hall of every temple. In rear of this is commonly a dagoba in which is concealed a relic of Buddha—it may be the paring of a nail, a tear-drop or a lock of hair—and at the back of that again are the deities which are supposed to preside over all the ills that flesh is heir to.

As is the case everywhere, women are the most constant devotees, and on the pedestals of the favorite deities are commonly to be seen scores of votive offerings expressing the gratitude of these worshippers for mercies vouchsafed to them. But there is a reverse side to the shield from the gods' point of view. It not unfrequently happens that deities who, either from forgetfulness or malevolence, have turned a deaf ear to the prayers of suppliants, are violently assaulted and defaced.

Rebellion Against an Idol.

At Foochow, where a long drought had wrought havoc among the neighboring farms, the people rose against the god of sickness, who was supposed to be the cause of the plague, and having made a paper junk bearing a paper effigy of the offending deity, they launched him on the river at the same moment that they set fire to the vessel. This emblematized banishment was supposed to do away with the evil influences which had prevailed, and the showers which subsequently fell were held fully to justify the exemplary rite.

Strictly speaking, the term "priest" does not apply to Buddhists. They offer no sacrifice to the gods, but are merely monks who perform services and pronounce incantations for the benefit of their followers. The practice of contemplative meditation, which is one of the features of the Mahayana school, has multiplied these social drones by directly encouraging the establishment of monasteries and their allied nunneries.

Each monastery is governed by an abbot, who has the power of inflicting punishment on offending brothers, and the discipline commonly preserved is in direct ratio to the vigilance and conscientiousness of that functionary. If the popular belief is to be accepted, neither the discipline nor the morality of the monasteries is above suspicion, and in popular farces and tales the character who appears in the most compromising positions, and is discovered in the perpetration of the most disgraceful acts, is commonly a Buddhist priest.

How Vacanies are Filled.

Outwardly, however, an air of peace and decorum is preserved, and there is seldom a lack of aspirants for the sacred office when vacancies occur. Commonly the neophytes join as mere boys, having been devoted to the service of Buddha by their parents. At other times a less innocent cause supplies candidates for the cowl. Like sanctuary of old, Buddhist monasteries are held to be places of refuge for malefactors, and of this very raw and unpromising material a large proportion of the monks are made.

But from whatever motive he may join, the neophyte, on entering, having discarded his secular garments, and donned the gown and cowl of the monkhood, marks his separation from the world by submitting to the loss of his queue and to the shaving of his head. The duties of the monks are not labrious, and they enjoy in the refectory good though plain food. In the nunneries, which are almost as numerous as monasteries, much the same routine is followed as is practiced by the monks. The evil of the system is, however, more apparent in the sisterhoods than in the monasteries, and a bad reputation for all kinds of improprieties clings to them.

It must not, however, be supposed that there is no such thing as religious zeal among Buddhist monks. Mendicant friars often endure hardships, practice austerities, and undergo self-inflicted tortures in the cause of their religion. Others banish themselves to mountain caves, or condemn themselves to perpetual silence to acquire that virtue which ensures to them an eternal life in the blissful regions of the west. But such cases are the exceptions, and to the majority of both monks and nuns the old saying applies, "The nearer the church the further from God."

Superstitious Observances.

Such is, stated briefly, the position of the three principal religions in China. Both Mahommedanism and Christianity have their followings; but the numbers of their adherents are so comparatively small that, at present, they cannot be said to influence in any way the life of the nation. Meanwhile, the people, disregarding the distinctive features of the three creeds—Confucianism, Taoism, and Buddhism—take from each such tenets and rites as suit their immediate views and necessities, and superadding numerous superstitious observances which have existed from before the time when Confucius and Laotzu were, have established a religious medley which, happily, satisfies all the needs of which they are conscious.

Many of the forms employed to commemorate the annual festivals have in them that touch of nature-worship which makes the whole primitive world kin. In the seventh month, for example, a festival in honor of a star-goddess, famous for her skill in embroidery, is held, at which young girls display specimens of needlework, and offer up supplications before the altar of the goddess, praying that a share of her skill may be bestowed upon them.

At the same time, to show that they are worthy disciples of the deity, they attempt on their knees to thread their needles, held above their heads, to the accompaniment of music discoursed by blind musicians. The moon is worshipped in the eighth month, and moon-cakes, especially prepared for the occasion, are offered by the light of her beams in adoration of the goddess. The sun also comes in for his share of adoration. To these and similar celebrations Buddhism lends its countenance, and on the eighth of the fourth month the saint himself submits to be bathed in effigy for the edification of the faithful, who testify their zeal by pouring handfuls of cash on his brazen forehead.

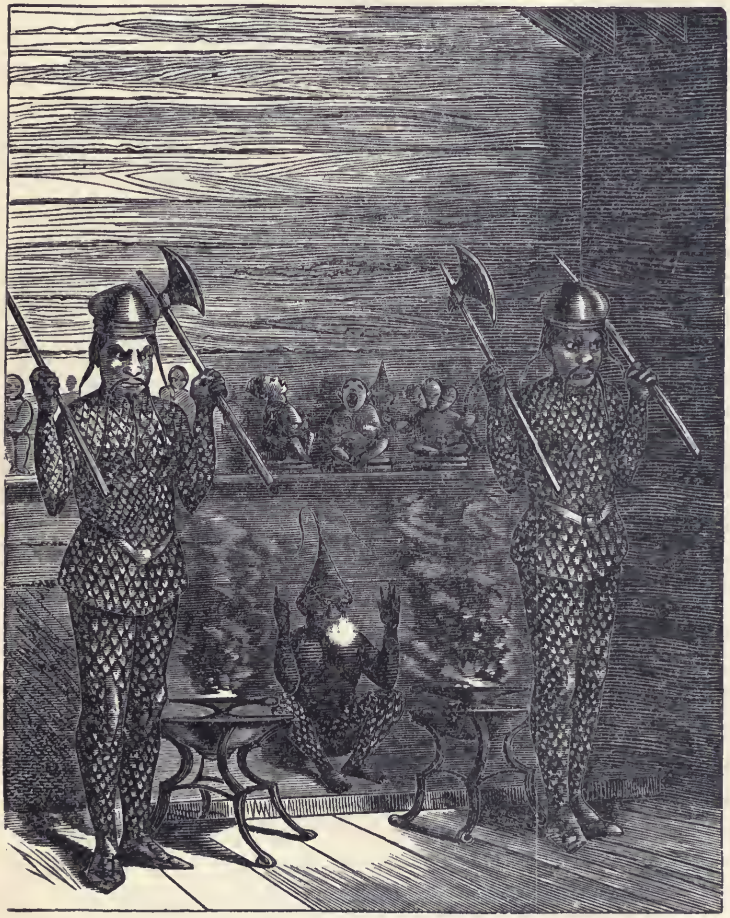
Religious Edifices.

Incidentally, we have brought to our attention in this connection the construction of religious edifices or temples, and Chinese dwelling-houses. We are all familiar with drawings of the quaint roofs with their upturned corners, which characterize the architecture of the country. The form at once suggests that, as is probably the case, this dominant style of building is a survival of the tent-dwellings of the Tartar peoples. It is said that when Jenghiz Khan, the founder of the Mongol dynasty, invaded China, in the thirteenth century, his followers, on possessing themselves of a city, reduced the houses to a still more exact counterpart of their origins by pulling down the walls, and leaving the roofs supported by the wooden pillars which commonly bear the entire weight of those burdens.

What at once strikes the eye in the appearance of a Chinese city, even of the capital itself, is the invariable sameness in the style of building. Palaces and temples, public offices and dwelling-houses, are built on one constant model. No spire, no dome, no tower, rises to relieve the monotony of the scene, which is varied only, so far as the buildings are concerned, by the different colored tiles—green, yellow, and brown—which indicate roughly the various uses which the buildings they cover are designed to serve, and by occasional pagodas, reminding us of the faith of the people.

In his "History of Indian and Eastern Architecture," the late Mr. Fergusson suggested, as a reason for this absence of variety the fact that "the Chinese never had either a dominant priesthood or an hereditary nobility. The absence of the former class is important, because it is to sacred art that architecture has owed its highest inspiration, and sacred art is never so strongly developed as under the influence of a powerful and splendid hierarchy. In the same manner the want of an hereditary nobility is equally unfavorable to domestic architecture of a durable description. Private feuds and private wars were till lately unknown, and hence there are no fortalices, or fortified mansions, which by their mass and solidity give such a marked character to a certain class of domestic edifices in the West."

There are, however, other factors which have operated even more powerfully than these two in producing this monotonous conformity to one model, and that is the sterility of the imaginative powers of the Chinese people, and the steadfast conservatism of the race.



INTERIOR OF A CHINESE TEMPLE, SHOWING THEIR IDOLS.

Just as the arts and sciences, which in the dim past they acquired from more cultured races in Western Asia, have remained crystallized in the stage in which they received them, and just as their written language has not, like that of Ancient Egypt and Assyria, advanced beyond a primitive phonetic stage, so their knowledge of architecture has been perpetuated without the smallest symptom of development or the least spark of genius. Even when they have an example of better things before them, they deliberately avert their eyes, and go on repeating the same type of mean and paltry buildings.

Filthy Streets.

At all the treaty ports, and notably at Shanghai, there have been reared on the foreign settlement houses in every kind of western architecture, bordering wide and well-made roads, and provided with every sanitary improvement, and yet, in the adjoining native cities, houses are daily built on exactly the original model, the streets are left as narrow and filthy as ever, and no effort is made to improve the healthiness of the areas. It might be supposed that in a nation where there exists such a profound veneration for everything that is old, the people would have striven to perpetuate the glories of past ages in great and noble monuments that Emperors would have raised palaces to themselves at records of their greatness, and that the magnates of the land would have built houses which should endure as homes for generations of descendants.

But it would seem as though their nomadic origin haunted them in this also, and that, as in shape so in durability, "the recollection of their old tent-houses, which were pitched to-day and struck to-morrow, still dominates their ideas of what palaces and houses should be." Throughout the length and breadth of China there is not a single building, except it may be some few pagodas, which by any stretch of the imagination can be called old.

A few generations suffice to see the stateliest of their palaces crumble into decay, and a few centuries are enough to obliterate all traces even of royal cities. The Mongol conqueror, Kublai Khan, whose wealth, magnificence and splendor are recorded with admiration by travellers, built for himself a capital near the city of Pekin. If any historian should wish to trace out for himself the features of that Imperial city, he would be compelled to seek amid the earth-covered mounds which alone mark the spot where the conqueror held his court, for any relics which may perchance survive.

Above ground the city, with all its barbaric splendors, has vanished as a dream. For this ephemeralness the style and nature of the buildings are responsible. A Chinese architect invites damp, and all the destructive consequences which follow from it, by building his house on the surface of the soil; he ensures instability by basing it on the shallowest of foundations, and he makes certain of its overthrow by using materials which most readily decay.

The Roof Built First.

The structure consists of a roof supported by wooden pillars, with the intervals filled in with badly baked bricks. It is strictly in accordance with the topsy-turvy Chinese methods that the framework of the roof should be constructed first, before even the pillars which are to support it are placed in position. But, like most of the other contradictory practices of the people, this one is capable of rational explanation.

Strange as it may seem, the pillars are not sunk into the ground, but merely stand upon stone foundations. The weight of the roof is, therefore, necessary for their support, and to its massive proportions is alone attributable the temporary substantialness of the building. To prevent an overthrow the summits of the pillars are bound together by beams, and much ingenuity and taste is shown in the adornment of the ends of these supports and cross-pieces, which appear beneath the eaves of the upturned roof. For the most part the pillars are plain, and either square or round, and at the base are slightly cut in, after the manner of the pillars in the temples of ancient Egypt.

Dragons and Serpents.

Occasionally, when especial honor, either due to religious respect or official grandeur, attaches to a building, the pillars are carved into representations of dragons, serpents, or winding foliage, as the taste of the designer may determine. But in a vast majority of buildings the roof is the only ornamented part, and a great amount of pains and skill is devoted to add beauty to this part of the structure.

A favorite method of giving an appearance of lightness to the covering of a house or temple which would otherwise look too heavy to be symmetrical, is to make a double roof, so as to break the long line necessitated by a single structure. The effect produced by looking down on a city studded with temples and the palaces of nobles is, so far as color is concerned, brilliant and picturesque, and reminds the traveller of the view from the Kremlin over the glittering gilt-domed churches of Moscow.

The damp from the soil which is so detrimental to the stability of the building is made equally injurious to the inhabitants by the fact that all dwellings consist of the ground floor only. With very rare exceptions such a thing as an upper story is unknown in China, one reason, no doubt, being that neither the foundations nor the materials are sufficiently trustworthy to support anything higher than the ground floor. The common symbol for a house indicates the ground plan on which dwellings of the better kind are designed. It is one which is compounded of parts meaning a square within a doorway.

On entering the front door the visitor passes into a courtyard, on either side of which are dwelling-rooms, and at the end of which is a hall, with probably rooms at both extremities. Doors at the back of this hall communicate with another courtyard, and in cases of wealthy families, a third courtyard succeeds, which is devoted to the ladies of the household. Beyond this is the garden, and, in the case of country houses, a park. The whole enclosure is surrounded with a blank wall, which is pierced only by the necessary doors. All the windows face inwards.

Monotony of Architecture.

To the wayfarer, therefore, the appearance of houses of the better sort is monotonous and drear, and suggests a want of life which is far from the actual fact, and a desire for privacy which, so far as the apartments devoted to the male inmates are concerned, is equally wide of the mark. In accordance with Chinese custom, the front courtyard may be considered to be open to any who may choose to wander in, and a desire to exclude all strangers would be held to argue that there was something wrong going on which the owner wished to conceal.

The courtyards are decorated with flowers and vases according to the taste of the inhabitants, and occasionally a forest tree arises in their midst, which gives a grateful shade from the heat of the day. The rooms, when well-furnished, are rather artistically pretty than comfortable. To begin with, the floors are either of pounded clay or of badly made bricks. No carpet, except in the north of the country, protects the feet from the damp foundation, and if it were not for the thick wadded soles of the shoes worn, and the prevailing habit of reclining on divans, and of sitting cross-legged, the result to the health of the people would be very serious.

In the south, these divans are of wood, and in the north they take the shape of Kang, or stove bed-places. These last are commonly built of brick, and occupy one side of the room. They are made hollow, for the insertion of burning brushwood or coal, which affords warmth to the room generally, and especially to the occupants of the Kang.

A Pillow of Wood.

Mats placed on the brickwork form the resting-place of the wadded bedclothes, which supply all the furniture for the night which a Chinaman requires, except the pillow. To us the idea of a pillow is something soft and yielding, which gives rest, and an elastic support to the whole head. To a Chinaman it conveys quite a different notion. A hard, rounded cylinder of wood or lacquer-ware has, to him, a charm which lulls to sleep in an attitude which would be intolerable to us. It supports only the neck, and leaves the head without anything on which to recline.

In some parts of the country, where women, by the use of bandoline, dress their hair in protrusive shapes, this kind of pillow has, at least, one advantage. After the longest night's rest they are able to rise without the slightest derangement of their coiffures, which thus remain for days, and sometimes for weeks, without renewal.

Unlike their Asiatic neighbors, the Chinese have been accustomed to the use of chairs for centuries. A record of the time when they were habituated to the common Oriental custom of sitting on the ground, is preserved in the word for "a feast," the primary meaning of which is "a mat," suggesting the usual Eastern practice of spreading food on a mat or rug on the floor. But, though they have advanced so far, they have by no means arrived at the knowledge of an easy chair. Angular in shape, stiff and unyielding in its materials, a Chinese chair is only welcome when rest is not an object.

Its very uncomfortable structure and material suggests a foreign origin for it, and even at the present time, the use of chairs is not universal throughout the Empire. When the Emperor lately received the foreign ministers, he did so seated cross-legged on a cushion; and on all native state occasions in the north of the country this mode of sitting is commonly in vogue.

Choice Furniture.

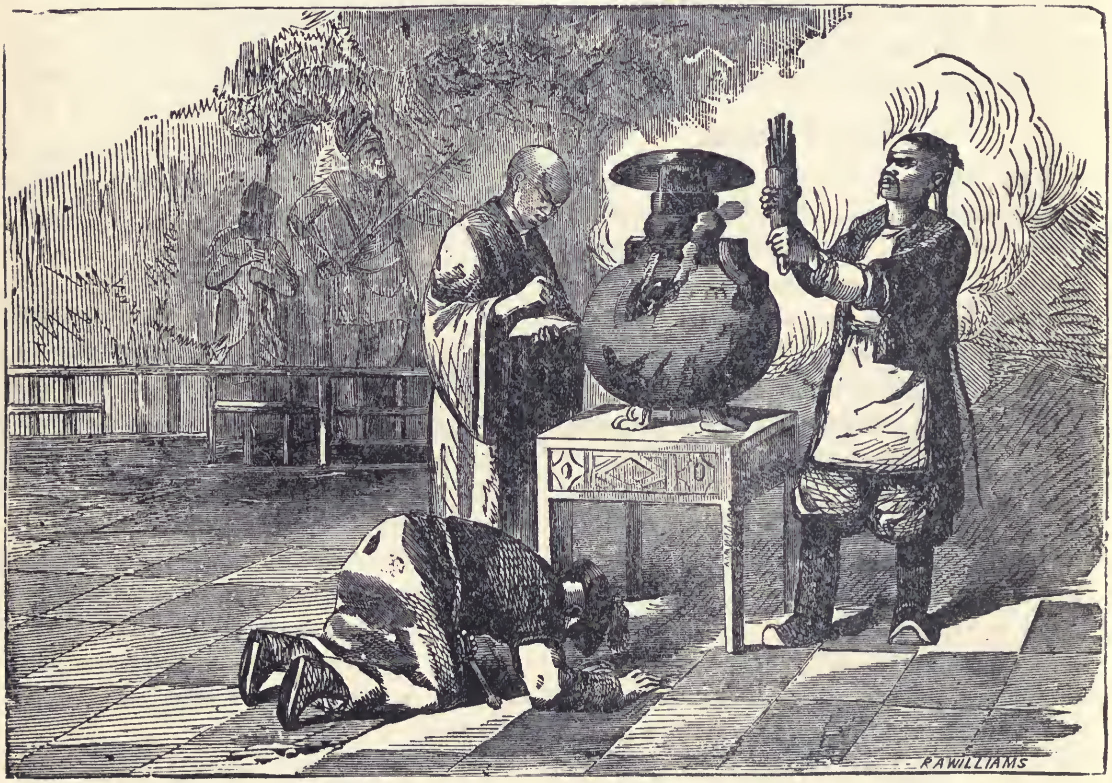
In wealthy households the woods used for furniture are those brought from the Straits Settlements and Borneo, such as camagon, ebony, puru, redwood and rosewood; while less opulent people are content to use chairs, bedsteads, and tables made of bamboo and stained woods. But, whatever the material, considerable labor and artistic skill are used to give grace and beauty to the various articles. As in the case of the roofs already spoken of, the ornaments in tables are chiefly centered in the space beneath the overlapping tops.

Ornamental work, bearing a strong resemblance to Greek patterns, is commonly employed with admirable effect, and though the general appearance of a well-furnished Chinese room is somewhat disfigured by the angular shape of the furniture, the skill with which the different articles are arranged makes up to a great extent for the want of rounded forms and soft materials.

Just as the Chinese show a genius for artistic landscape gardening, so in their rooms they display a taste in decoration and harmonizing colors which imparts an air of comfort and elegance to their dwellings. Carved stands, on which are placed diverse shaped vases containing flowering plants or shrubs, dwarfed into quaint and attractive forms, are varied and mingled with rockwork groups in miniature, while on the tables are disposed strangely bound books, and ornaments of every shape and kind.

The walls are commonly hung with scrolls, bearing drawings of landscapes by celebrated masters, in which mountain scenery, falling water, and pavilions shaded by queerly shaped trees, form conspicuous elements. On others are inscribed the choice words of wisdom which fell from the lips of the sages of ancient China, written in black, cursive characters on red or white grounds. But one of the chief glories of the houses of rich men is the wood-carving which adorns the cornices of the rooms and the borders of the doorways.

With that richness of ornament which belongs to the East, fruits, flowers, creeping plants, and birds are represented by the artists in an endless variety of beauty, and through this fretted embroidery a cool stream of air circulates in the apartments. In any but a hot climate the absence of carpets, tablecloths, and cushions would give an appearance of discomfort, but with the thermometer standing at the height which the neighborhood of the tropics gives to it, the aspect of a Chinese room suggests a grateful and refreshing coolness.



RELIGIOUS CEREMONY IN A JOSS-HOUSE.

The studies of scholars have furniture peculiar to them. The table is supplied with the four requisites for writing, viz.:

paper, pencil-brushes, ink, and ink-stone, while against the walls stand shelves on which, by a curious survival of the practice common in the libraries of Babylonia, the books are arranged on their sides, their lower edges, on which are inscribed the titles of the works they contain, being alone apparent.

The following is a description of one of the Foos, or ducal residences, in Pekin.

"A Foo has in front of it two large stone lions, with a house for musicians and for gatekeepers. Through a lofty gateway, on which are hung tablets inscribed with the owner's titles, the visitor enters a large square court with a paved terrace in the centre, which fronts the principal hall. Here, on days of ceremony, the slaves and dependants may be ranged in reverential posture before the owner, who sits as the master of the household, in the hall. Behind the principal hall are two other halls, both facing, like it, the south.

Internal Arrangements.

"These buildings all have five or seven compartments, divided by pillars which support the roof, and the three or five in the centre are left open to form one large hall, while the sides are partitioned off to make rooms. Beyond the gable there is usually an extension called the Urfang, literally, the ear-house, from its resemblance in position to that organ. On each side of the large courts fronting the halls are side houses of one or two stories. The garden of a Foo is on the west side, and is usually arranged as an ornamental park, with a lake, wooded mounds, fantastic arbors, small Buddhist temples, covered passages, and a large open hall for drinking tea and entertaining guests, which is called Hwating.

"Garden and house are kept private, and effectually guarded from intrusion of strangers by a high wall, and at the doors by a numerous staff of messengers. The stables are usually on the east side, and contain stout Mongol ponies, large Ili horses, and a good supply of sleek, well-kept mules, such as North China furnishes in abundance. A prince or princess has a retinue of about twenty, mounted on ponies or mules."

Facing Southward.

By something more than a sumptuary law, all houses of any pretension face southward, and their sites, far from being left to the mere choice of the proprietors, are determined for them by the rules and regulations of Feng Shui. This Feng Shui is that which places a preliminary stumbling-block in the way of every Western improvement. If a railway is proposed, the objection is at once raised that it would destroy the Feng Shui of the neighborhood by disturbing the sepulchres of the dead. If a line of telegraph is suggested, the promoters are promptly told that the shadows thrown by the wires on the houses they pass would outrage the Feng Shui of the neighborhood and bring disaster and death in their train.

In the minds of the people Feng Shui has a very positive existence, but with the mandarians, who are not all so grossly ignorant, it has been found that when state necessities require it, or when a sufficient sum of money is likely to be their reward, the terrors of Feng Shui disappear like the morning mists before the sun. The two words Feng Shui mean "Wind" and "Water," and are admittedly not very descriptive of the superstition which they represent.

So far as it is possible to unravel the intricacies of subtle Oriental idea, Feng Shui appears to be a faint inkling of natural science overlaid and infinitely disfigured by superstitution. As it is now interpreted, its professors explain that what astrology is to the star-gazer, Feng Shui is to the observer of the surface of our planet. The features of the globe are, we are told, but the reflex of the starry heaven, and just as the conjunction of certain planets presage misfortune to mankind, so the juxtaposition of certain physical features of the earth are fraught with like evil consequences to those under their influence.

The Dragon and Tiger.

But, in addition to this, it is believed that through the surface of the earth there run two currents representing the male and female principles of Nature, the one known as the "Azure Dragon," and the other as the "White Tiger." The undulations of the earth's surface are held to supply to the professors of Feng Shui, aided as they always are by magnetic compasses, the whereabout of these occult forces.

To obtain a fortunate site these two currents should be in conjunction, forming as it were a bent arm with their juncture at the elbow. Within the angle formed by this combination is the site which is calculated to bring wealth and happiness to those who are fortunate enough to secure it either for building purposes or for a graveyard. As it is obvious that it is often impossible to secure such a conjunction, the necessary formation has to be supplied by artificial means.

A semicircle of trees planted to cover the back of a house answers all the purposes of the "Azure Dragon" and "White Tiger," while in a level country, a bank of earth of the same shape, surrounding a tomb, is equally effective. Through the mist and folly of this superstition there appears a small particle of reason, and it is beyond question that the sites chosen by these professors are such as avoid many of the ill effects of the climate.

Many years ago, when we first settled at Hong Kong, the mortality among the soldiers who occupied the Murray Barracks was terrible. By the advice of the colonial surgeon, a grove of bamboos was planted at the back of the buildings. The effect of this arrangement was largely to diminish the sickness among the troops, and it was so strictly in accordance with the rules of Feng Shui that the natives at once assumed that the surgeon was a past-master in the science.

Again, when we formed the new foreign settlement on the Shamien site at Canton, the Chinese prophesied that evil would befall the dwellings, and "when it was discovered that every house built on Shamien was overrun as soon as built with white ants, boldly defying coal-tar, carbolic acid, and all other foreign appliances; when it was noticed that the English consul, though having a special residence built for him there, would rather live two miles off under the protecting shadow of a pagoda, it was a clear triumph Feng Shui and of Chinese statesmanship."

Barring Out Evil.

In front of every house which is protected at the rear by the approved genial influences, there should be a pond, and the approach to the door should be winding, for the double purpose of denying a direct mode of egress to the fortunate breath of nature secured by the conditions of the site, and of preventing the easy ingress of malign influences. For the same reason a movable screen is commonly placed in the open doorway of a house, which, while standing in the way of the admission of supernatural evil, effectually wards off the very actual discomfort of a draught.

With equal advantage a pair of stone

lions placed at the doorway of a house which is unfortunate enough to be faced by a straight lane or street are said to overcome the noxious currents which might be tempted by the direct access to attack the dwelling.

Temple architecture differs little from that of the houses, and varies in the same way from splendor to squalor, from gorgeous shrines built with the costly woods of Borneo and roofed in with resplendent glazed tiles to lath-and-plaster sheds covered in with mud roofing. In country districts, and more especially in hilly regions, Buddhists show a marked predilection for the most sheltered and beautiful spots provided by nature, and there rear monasteries which might well tempt men of less ascetic mould than that they profess to be made of to assume the cowl.

Sumptuous Temples of Buddha.

The contemplative life which they are in theory supposed to lead is held to tempt them to retire from the busy haunts of men and to seek in the deep ravines and sheltered valleys the repose and quiet which in more public positions would be denied them. It says much for the charity of the people that out of their poverty such sumptuous edifices can be raised to the glory of Buddha.

Many owe their existence to the beneficence of Emperors, and others to the superstition of notables who, in the performance of vows, have reared stately temples to the beneficent avatars of Buddha who have listened to their prayers. The majority, however, are built from the doles secured by the priests from the wretched resources of the people. With indefatigable labor these religious beggars draw into their nets fish great and small, and prey on the superstition of the people for the glorification of their faith.

Sometimes, however, the self-denial is not confined to the donors. Devout priests arouse the zeal of their congregations by placing themselves in penitential positions until the building money is collected, and thus add to their claims on the people by appealing to their pity. Not long ago, a begging priest, zealous for the faith, erected for himself a wooden case like a sentry-box in one of the public thoroughfares of Pekin. Long and sharp nails were driven into the case on all sides from without, leaving their points projecting inwards.

A Shrewd Beggar.

In this case the priest took his stand, and declared his intention of remaining there until the sum required for building the temple for which he pleaded had been collected. The construction of the case made it impossible that he could either sit down or lean in any position which would secure him against the points of the nails.

For two years he stood, or professed to have stood, in this impossible position, which was mitigated as time went on by the withdrawal of the nails, one by one, as the sum of money which each was held to represent was collected from the passers-by.

For the most part the bridges of China are high wooden structures, such as those with which the willow-pattern plates have made us familiar, but occasionally, and especially on the highways to the capital, substantial stone bridges stretching in a series of arches across the streams are met with, carefully wrought and adorned with all kinds of fantastic devices.

A noticeable instance of a bridge of this kind is one which crosses the river Hwen on the west of Pekin. Though upwards of six hundred years old, its neighborhood to the capital has secured its preservation.

CHAPTER XV.

COUNTRY LIFE IN CHINA.

OF the four classes into which the people of China are traditionally divided, the first is that of literati or scholars. These are those, who, having graduated at the Examination Halls, are waiting in the often forlorn hope of obtaining official appointments. They have certain privileges attaching to their order, and are generally recognized by the mandarins as brevet members of their own rank. They have, under certain conditions, the right of *entrée* into the presence of the local officials, and the law forbids that they should be punished or tortured until they have been stripped of their degrees by an Imperial edict.

As it would be beneath the dignity of a graduate to take to trade, and as there are many thousands more of them than there are places for them to fill, the country is burdened with an idle population who are too proud to work, but who are not ashamed to live the life of hangers-on to the skirts of those who are better off than themselves.

As a rule they are poor men, and the temptation to enrich themselves by means of illegal exactions is often too strong for the resistance of their feeble virtue. The glamour which surrounds their names as graduates, and the influence which they possess with the mandarins, incline the people, who by long usage are accustomed to yield, to bow their necks unresistingly to their exactions. To the mandarins they are a constant source of annoyance. They arrogate to themselves the powers which belong by right to the official class and absorb some of the illegal gains which, but for them, would naturally find their way into the exchequers of the yamuns. Being, however, no wiser than the rest of their race, they, though possessed of all the learning and knowledge within their reach, show the same remarkable tendency towards superstitious follies as is observable in the most ignorant of their countrymen. It is difficult to read without a smile such memorials as one which was presented to the throne, at the instigation of some local scholars, with regard to the miraculous interpositions of the god of war in favor of the town of Kiehyang in Kwangtung.

The Bandits Frightened.

"In 1844," runs this strange statement, "when the city was threatened with capture by the leader of a secret association, the banditti were affrighted and dispersed by means of a visible manifestation of the spirit of this deity; and the efforts of the government troops in coping with the insurgents again in 1853, were similarly aided by the appearance of supernatural phenomena."

As depositories of the wisdom of the sages of antiquity, the literati pose as the protectors of the national life. In his sacred edict, Kanghsi (1662–1723) warned the people against giving heed to strange doctrines, and thus gave new expression to a celebrated dictum of Confucius, which has guided the conduct of his followers in all matters relating to foreign religions and customs. "The study of strange doctrines is injurious, indeed," said the sage; and in the spirit of this saying the literati have at different periods persecuted the religions of Buddha and Laotsze with the same acrimony which is now characterizing their action towards Christianity.

To foreigners and all their ways they are implacable foes. The outrages on the Yang-tse-Kiang in 1891 were entirely their handiwork. Once only in the history of the Empire have they in their turn suffered persecution. The same Emperor who built the great wall, and established for himself an Empire, sought to confirm his power by destroying the national literature, and by beheading all those scholars who still clung to the traditions of their fathers. It is said that persecution strengthens the character and improves the moral fibre of its victims.

A Race of Bigots.

This persecution in the third century B. C. may for a time have had such salutary effects; but, if so, all traces of these virtues have long been swept away, and China has become possessed of a race of scholars who for ignorance, bigotry, violence and corruption are probably unsurpassed by educated men in any country calling itself civilized.

Under happier circumstances, the existence of this large body of scholars might be of infinite advantage to the literature of the country. With time to work and opportunities for research they might add lustre to the writings of their countrymen and enlarge the borders of their national knowledge. But the system of looking backwards for models of excellence, rather than forwards, has so contracted the field of their labors, that those who write only add commentary to commentary on works already annotated beyond recognition.

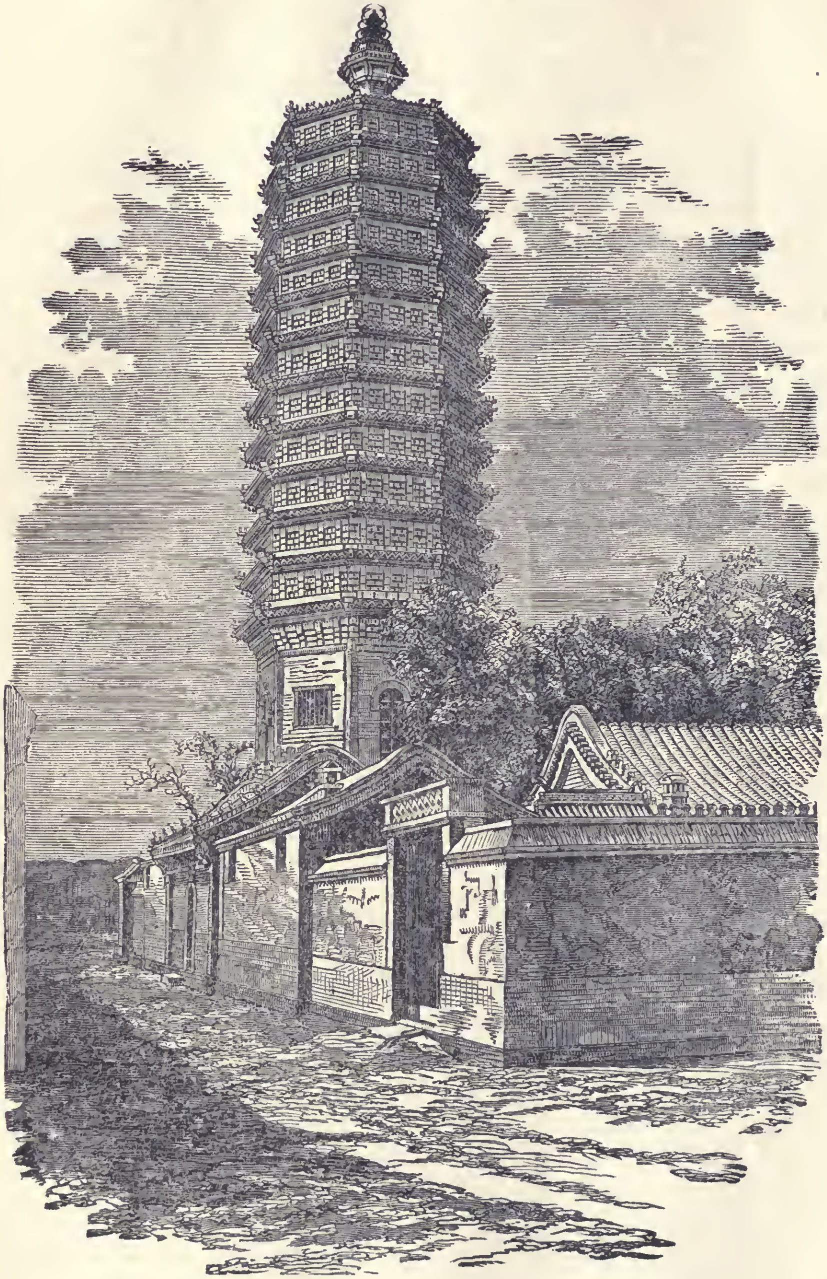
Instead of striking out for themselves new grounds of investigation, they have deliberately chosen the futile task of perpetually fixing their eyes on a particular object in a particular way, with the natural result that their vision has become contracted and their minds moulded on narrow and pedantic lines. The mental activity of these men, not having, therefore, any power to operate in a beneficent way, exerts itself with unprecedented vigor and hardihood in local affairs.

Infamous Placards.

No dispute arises, but one or more of these social pests thrusts himself forward between the contending parties, and no fraud in the revenue or wholesale extortion is free from their sinister influence. The case of Chow Han, who instigated the anti-Christian crusade in Hunan, furnishes an instance of the overwhelming power which these men are occasionally able to exert. To him are due the infamous placards which were used to stimulate the outbreaks against foreigners at Wusueh and other places; and when the crime was brought home to him, and the Chinese Cabinet, at the instance of the foreign ministers, ordered his arrest, not only did the viceroy of the province fail to comply with the command, but he actually released, at the bidding of the offender, a man charged with active participation in the riots.

It is true that a futile commission was sent into Hunan to investigate the charges against him, but instead of bringing him to justice, the commissioners pronounced him mad, and recommended that he should be left untrammelled, except by a mild system of supervision.

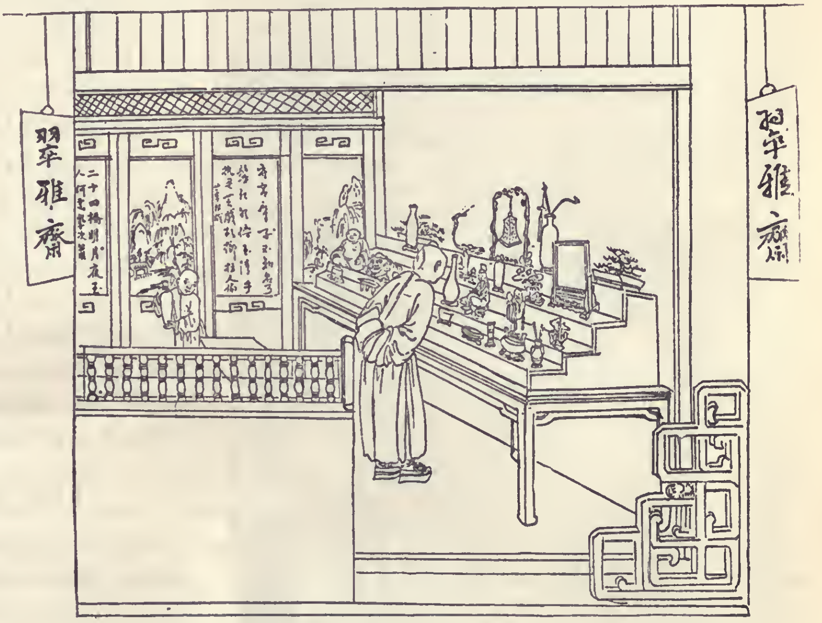
In common estimation the workers of the soil stand next to the literati. From the earliest dawn of legendary history, agriculture has been regarded as a high and ennobling calling. To Shennung, the divine husbandman, one of the legendary emperors of ancient China, who is said to have lived 2727 years B. C., is ascribed the invention of the plough and the first introduction of the art of husbandry. The connection thus established between the throne and the



A CHINESE PAGODA.

plough has been kept up through all succeeding ages, and at the present time the Emperor, in the early spring of each year, turns a furrow to inaugurate the beginning of the farming season; an example which is followed in every province by the viceroy or governor, who follows suit in strict imitation of his Imperial master.

With the same desire to set an example to her sex, the Empress, so soon as the mulberry-trees break into foliage, follows the gentler craft of picking the leaves to supply food for the palace silkworms. "Give chief place," wrote the Emperor Kanghsi, "to husbandry and the cultivation of the mulberry tree, in order to procure adequate supplies of food and raiment;" to which excellent advice his son added, "Suffer not a barren spot to remain in the wilds, or a lazy person to abide in the cities; then a farmer will not lay aside his plough and hoe; nor the house-wife put away her silkworms or her weaving."



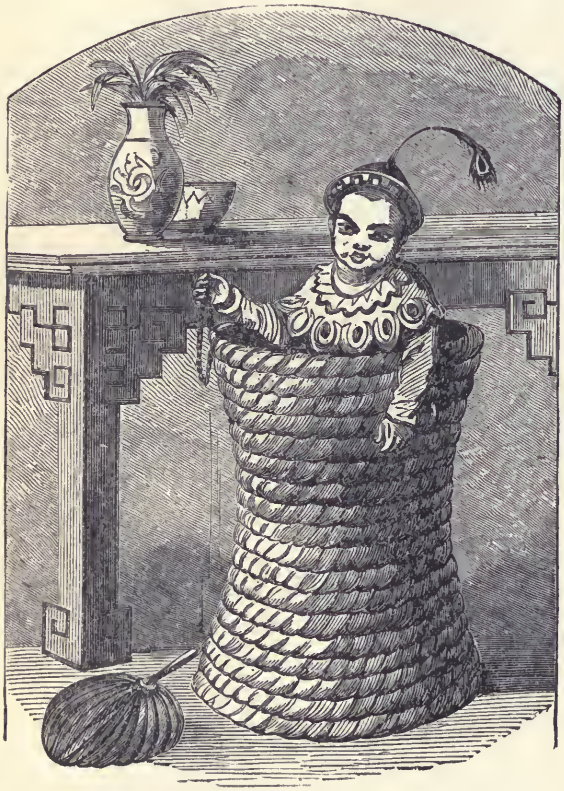
A CHINESE CURIOSITY SHOP.

These commands have sunk deep into the national character, and the greatest devotion to their calling, sharpened, it is true, by a keen sense of self-interest, is everywhere shown by Chinese farmers. From these men it is impossible to withhold the highest praise for their untiring industry. With endless labor and inexhaustible resource they wrest from the soil the very utmost that it is capable of producing. Unhappily to them, as to other classes of the community, the law as it is administered is oppressively unjust. It makes them poor and keeps them poor.

The principal imperial tax is derived from the land, and by the law of succession it is generally necessary, on the decease of the head of the family, to subdivide his possessions, which thus become a diminishing quantity to each generation of successors to his wealth. Low grinding poverty is the result, and it is remarkable, though not surprising, to observe the large number of crimes which are attributable to disputes arising out of feuds in connection with the inheritance of the land and its products.

Probably there is no potentate on the earth who can say as truly as the Emperor of China can "The Empire is mine." Not only the lives and property of his subjects are at his disposal, but the land which they till is part of the heritage which belongs to him.

Just as he alone sacrifices to Heaven, and as he alone is the one Emperor over all the earth—in accordance with the dictum of an ancient sage, "There is one sun in the sky and one Emperor over the earth"—so he is the universal landlord of the soil of China. Although the Empire as a whole is thickly populated, there are always some districts which remain uncultivated.



CHINESE BABY IN ITS WINTER CRADLE.

To find a parallel to the agricultural condition of the country, we must look to colonial empires, where settlers apply for uninhabited lands, and receive the rights over them in exchange for small annual payments. This is the principle on which lands have been appropriated in times past, and still are leased out to farmers. As a rule, the land so let is taken up by a clan, the members of which cultivate it. Ten families constitute, as a rule, a village holding, each family farming about ten acres. To such a community is allotted a common village plot, which is cultivated by each family in turn, and from which the tribute grain is collected and paid. The surplus, if any, is divided between the families.

Towards the end of the year a meeting is held, at which a division of the profits is made on one condition. Any farmer who is unable to produce the receipt for the income tax on his farm ceases to be entitled to any benefit arising from the village plot. The land is classified according to its position and productiveness, and pays taxes in proportion to the advantages which it enjoys. Two dollars and a half per acre is an average rental for the best land. It was once complained, in a memorial to the throne, that by faulty administration the tax frequently amounted to six times its nominal assessment.

Five Harvests Free.

By way of a set-off against that exaction, a merciful provision in the law lays it down that a farmer who reclaims lands from a state of nature shall be allowed to reap five harvests before being visited by the tax-collector.

It often happens that an unjust government, by timely concessions, gains for itself credit for wisdom and lenity when it is entitled to approval only for having had the wit to see exactly how far the people will endure the weight of its exactions. Such popularity is gained as easily as a spendthrift acquires a reputation for generosity, and is enjoyed by the Chinese government by virtue of certain exemptions from the land-tax, which are granted when the country labors under aggravated circumstances of distress.

When the Emperor passes through a district, it may be on a visit to the Imperial tombs, the people are required to contribute their labor, and the magnates their money, towards making smooth the way before him. The presence of the potentate disarranges the course of existence and the prosecution of industries in the neighborhood. Fields are left unploughed and crops unsown until the tyranny is overpassed, and for the benefit of the sufferers the land-tax for the year is forgiven them.

The Grain Tax.

The same indulgence is granted to farmers in provinces which are visited with long droughts, excessive floods, or plagues of locusts. The probability is that the government, recognizing that the attempt to enforce the tax in such districts would be futile, has the wisdom to make a virtue of necessity. The grain-tax is also levied from the lands classified as "good," and this, with the land-tax, the salt-tax, and customs dues, form the main bulk of the revenue of the Empire. According to a recent calculation, these sources of revenue produce $99,375,000.

In a country such as China, which is subject to every variety of temperature, from tropical heat to almost arctic cold, the products are necessarily as various as the systems of agriculture are different. In the southern provinces, where rice is the staple crop of the farmer, irrigation is an absolute necessity. The rice plants are put out in fields inundated with water, and the crops are gathered in when the ground is in the same condition. This need makes it imperative that the fields should be banked in, and that a constant supply of water should be obtainable.

For this last purpose the farmers exercise that particular ingenuity with which they are especially endowed. Wherever it is possible, streams from the hills are carried by aqueducts to the different farms, and the water is distributed by minute channels in such a way as to carry the fertilizing current to the various fields and crops. When such supplies are wanting, water is raised from canals, rivers, and wells in several ways. By a system of buckets fastened to an endless chain, and passing over an axle, which is turned either by the feet of men or by a connecting-wheel worked by oxen, the water is raised from the river or canal to the level of the fields, where it is discharged into troughs at the rate sometimes of three hundred tons a day. This is the *sakiyeh* of the Egyptians; and should any traveller from the banks of the Nile visit the plains of China, he might recognize in the method adopted for raising water from wells the *shaduf* of the land of the Pharaohs.

Irrigating Rice Fields.

A long horizontal pole, at one end of which is a bucket, and on the other end a certain weight, is fixed on an upright in such a position that on raising the loaded end the bucket descends into the well, and with the help of the counterbalancing weight can be raised full of water with ease and rapidity. If the level of the river or canal be only triflingly lower than the field to be irrigated, two men standing on the bank and holding a bucket between them by ropes draw water with great rapidity by dipping the bucket into the stream and by swinging it up to the bank, where its contents are emptied into the trough prepared to receive them.

In the north of the country wheat, millet and other grains are largely grown, the rain supply furnishing all the moisture needed.

CHAPTER XVI.

AGRICULTURAL PRODUCTS AND EXPORTS.

WHETHER in the north or in the south, the greatest care and ingenuity are used in providing manure for the land. Nothing is wasted. The usual animal and vegetable manures are carefully collected and spread over the fields, while scraps of all kinds which contain any fertilizing matter, and which in most countries are disregarded, are turned to account by these most frugal tillers of the soil. Accustomed as we are to large farms and extended systems of agriculture, Chinese farms appear to partake more of the nature of market gardens than of agricultural holdings.

The implements used are primitive in the extreme, and are such as, we learn from the sculptures, were used in ancient Assyria. Two only may be said to be generally used, the plow and the hoe. The first of these is little more than a spade fastened to a single handle by bamboo bands. As a rule, it is drawn by a buffalo or buffaloes, and some travellers even claim to have seen women harnessed in the same yoke with these beasts of burden.

From the shape of the share the Chinese plow does little more than disturb the surface of the soil, and rarely penetrates more than four or five inches. In the compound character which is used to express it on paper, the use of oxen as beasts of draught, and the results which it is instrumental in bringing about, find expression in the three component parts—oxen, sickle and grain. The spade is seldom used, and the hoe is made to take its place. Rakes and bill-hooks complete the farmer's stock-in-trade.

The bamboo, which is made to serve almost every purpose, forms the material of each part of the rake; while the bill-hook has a treble debt to pay, serving as a pruning-knife in the spring, a scythe in the summer, and a sickle when the grain is ripe to harvest.

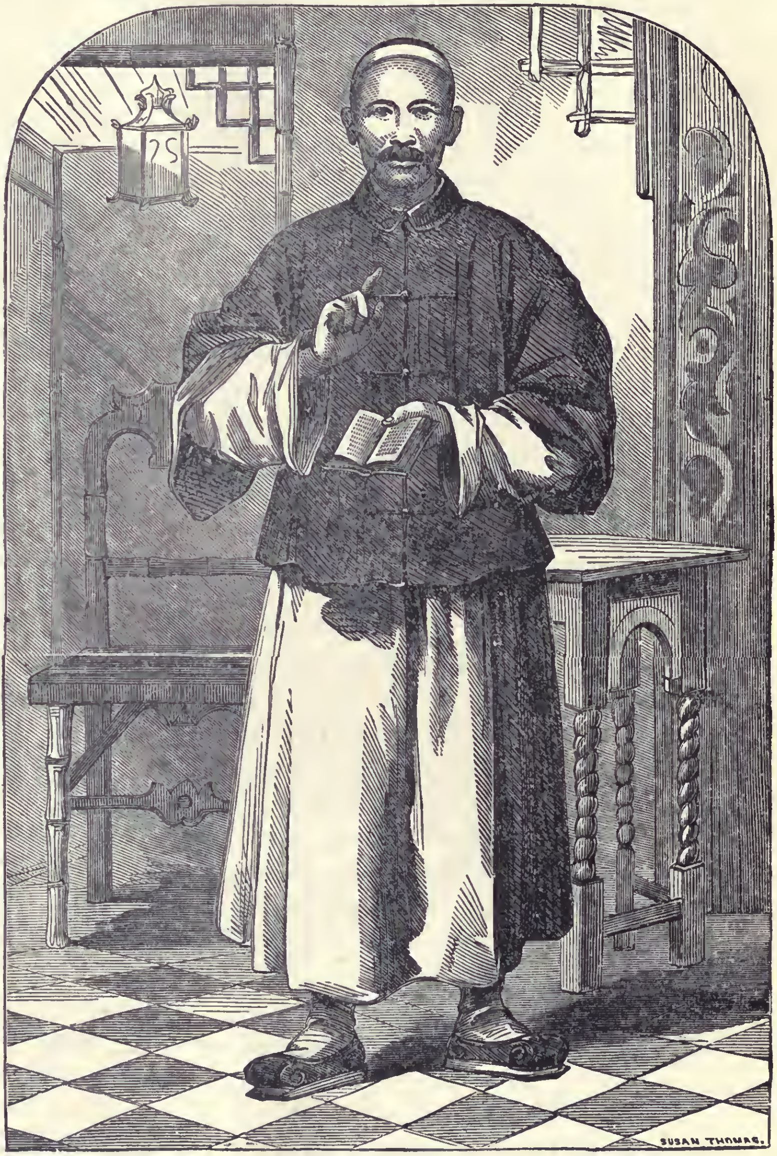
An Ancient Calendar.

One of the earliest works existing in the language is an agricultural calendar, which describes the various processes of nature and the industries of the agriculturist throughout the year. It warns the farmer when to look for the first movements of spring, and describes for his benefit the signs of the different seasons. It tells him when to sow his seed, and when he may expect to reap his harvest; and it follows with the love of a naturalist the movements and habits of the beasts of the field and the fowls of the air.

This work was penned in about the eighteenth century B. C., and since that time the dignity which attaches by tradition to agriculture has led to the publication, from time to time, of large and numerous works on the subject. Probably two of the best known of these books illustrate the two leading branches of the farmer's art, the cultivation of rice and the growth of the mulberry for the food of silkworms. Every process in both industries is minutely described and illustrated.

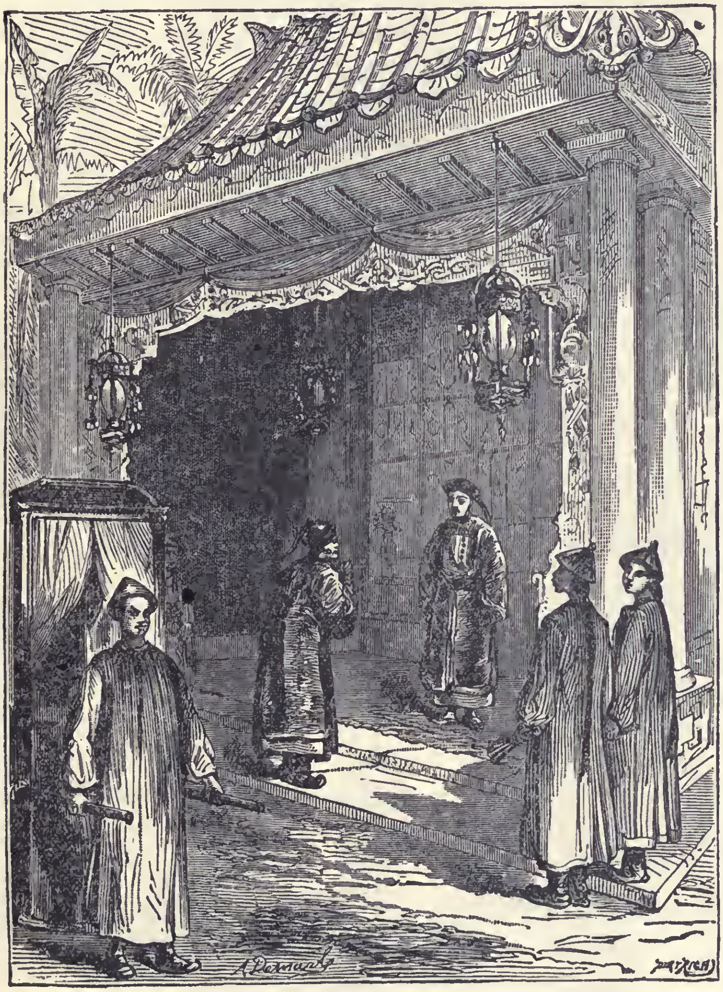
The glimpses which these pictures give us of country life in China suggest a domesticity and brightness which form a strong contrast to the fate of the poorer classes whose lots are cast in the crowded lanes and streets of the cities. Madame de Stael said in one of her books that she had travelled all over Europe and had met with nothing but men and women. We may extend the range to China, and may see in the pictures drawn in the above-mentioned work, of the farmyards, the dwellings, the kitchens, and the store-rooms of the silk producers of China, pleasing parallels to the brighter aspects of English agricultural life.

The employment of women in arranging and managing the silkworm industry, gives an interest to their lives, and is a sure preventive against that languor which so often overtakes the unemployed women of the cities. The cultivation of silk can be traced back almost as far as the beginning of agriculture, and up to the advent of the Mongol dynasty, in the thirteenth century, it flourished exceedingly. With the arrival, however, of the hordes of Jenghis Khan came the introduction of Indian cotton, which, from its cheapness and utility, was speedily preferred to the silken products of the looms of China.


SUSAN THOMAS.

A NATIVE CHINESE MISSIONARY.

For four hundred years the industry was neglected, and continued to exist only in the provinces of Szechuan, Honan, Kwangtung and Chehkiang, where just enough stuff was manufactured to supply the wants of the government and the local consumers. With the establishment of the present Manchu dynasty and the arrival of foreigners, the demand for the material which had given its name to China all over the ancient world—serica—led to a revival of the industry, and at the present time silk is produced in every province in the Empire. In those northern districts where the cold forbids the growth of the mulberry tree the worms are fed on a kind of oak, while all over the central and southern provinces the mulberry orchards bear evidence of the universality of the industry. At Ning-po alone a hundred thousand bales of silken goods are turned out every year, and in most of the districts of Central China the people are as dependent for their livelihood on the trade as the people of England are on the production of coal and iron. The prefect of Soo-chow, desiring to take advantage of this widespread calling, proposed to levy a small tax on every loom. The result, however, proved that his power was not commensurate with his will. The people refused as one man to pay the assessment, and threatened to stop their looms if the tax were insisted upon. The matter was referred to Pekin, and with the cautious wisdom which characterizes the action of the government towards the people, the proposal was left unenforced. A crop as general, or even more general than silk, is opium. In every province the poppy is grown in ever-increasing quantities, and in Yun-nan, one of the principal producing regions, the late Mr. Baber estimated, as a result of his personal experience, the poppy-fields constituted a third of the whole cultivation of the province. It is difficult to determine when the poppy was first grown in China, but the references to it which are met with in the literature of the eleventh and twelfth centuries confirm the fact that it was then cultivated, and that the same kind of cakes were made from the seeds of the plant as are now commonly



A MANDARIN RECEIVING A VISITOR.

eaten in the province of Szechuan. The habit of smoking opium is of a far later date, and gave rise to a marked opposition to the drug by the government of the country. But, like most Chinese enactments, the one forbidding the habit was only partially enforced, and it is certain that the practice of smoking opium had become confirmed among the people before the Indian drug was first imported. From that time until within the last few years the government showed a pronounced hostility to the trade, but stultified its professions by never effectually carrying out its own prohibitions against the growth of the poppy.

Lovers of Opium.

Several motives conduced to these results. The growth of the poppy not only brought large profits to the farmers, but filled the pockets of the mandarins, who, while protesting against the cultivation, accepted bribes to ignore the evidence of their eyes. Repeated Imperial edicts became dead letters in face of these opposing interests, and year by year the white patches widened and multiplied throughout the Empire. In a country like China, where the value of statistics is unknown, it is difficult to arrive at any accurate idea as to the number of opium smokers in the country.

In Szechuan it is reckoned that seven-tenths of the adult male population smoke opium. On the shores of the rivers and canals the practice is universal, and affords the people the same relief from malarial fevers that the peasants in the fens of Lincolnshire derive from eating morphia. By all such people the native opium is the only form obtainable, and at Tiensin it is estimated that nine chests of native opium are consumed to one chest of the foreign preparation.

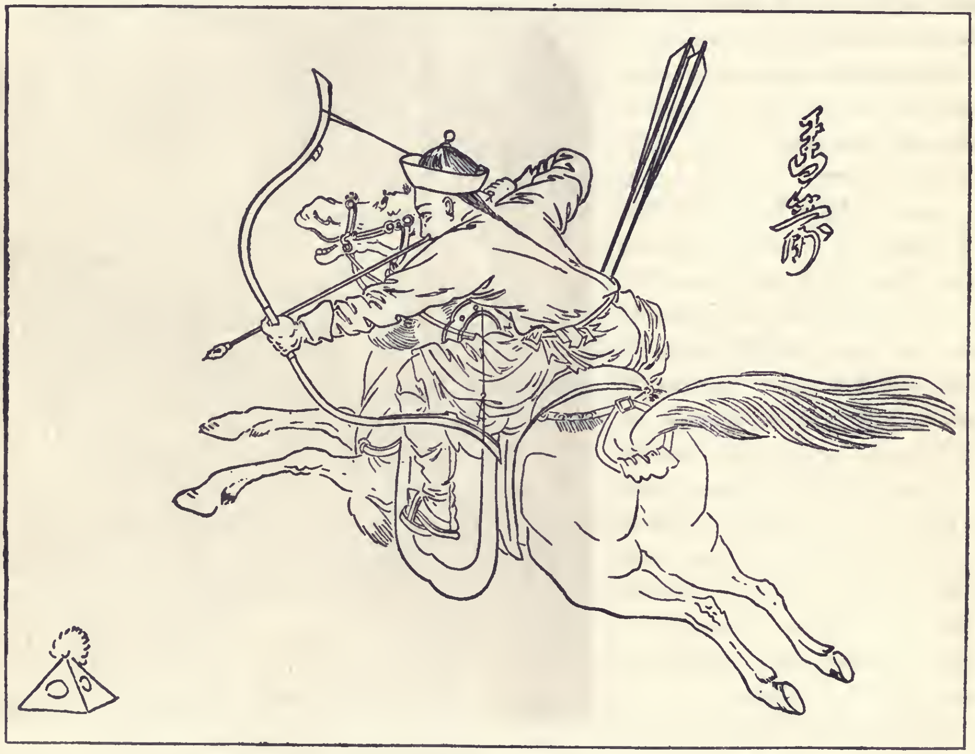
Since the legalization of the opium trade (1860) even the nominal restrictions placed upon native growers have been withdrawn, and the government has the advantage of deriving a large revenue from the crops. From the province of Kansuh, which is one of the poorest in the Empire, the tax on opium amounts to at least twenty thousand dollars a year, and this in face of the constant complaints published in the *Pekin Gazette* of the smuggling which prevails in that and other districts.

The small compass into which opium can be packed encourages illicit traffic in it. Candidates for examination going to their provincial cities, merchants travelling from province to province, and sailors trading between the coast ports, find it easy to smuggle enough to supply their wants; while envoys from tributary states whose baggage by international courtesy is left unexamined, make full use of their opportunities by importing as much of the drug as they can carry free of duty.

Wholesale Smuggling.

Some years ago, when an Imperial Commissioner was entering the port of Canton, the custom-house authorities had notice given them that the commissioner's followers were bringing a large venture disguised as personal effects in their luggage. The question arose what was to be done, and, with the timidity common to subordinate officials, the provincial authorities determined to ignore the information they had received rather than offend so potent a magnate as the commissioner. By this dereliction of duty the customs were the poorer by some twenty thousand taels.

So portable is the drug in its prepared state that in the provinces, where silver is not always obtainable, it is used as currency, and travellers are commonly in the habit of paying their hotel bills with pieces of opium of the value demanded by the landlord. This is not the place to discuss at length the effect of opium smoking on the people. The whole subject, however, is so surrounded with sentimental enthusiasm that a fact, however small, bearing on the question is worth recording. It is commonly said by the opponents of the trade that so pernicious a hold does the habit of smoking acquire over those who indulge in it that only by the use of palliatives can a confirmed smoker be weaned from the habit without endangering his life. One fact disposes of this assertion. In Hong Kong jail, where opium smokers of every degree of habituation are constantly imprisoned, no notice is taken of their craving for the drug, and no remedies are found necessary to relieve their sufferings. By deprivation they are cured for the time being of the habit, and in no instance have fatal consequences resulted from this Spartan method.



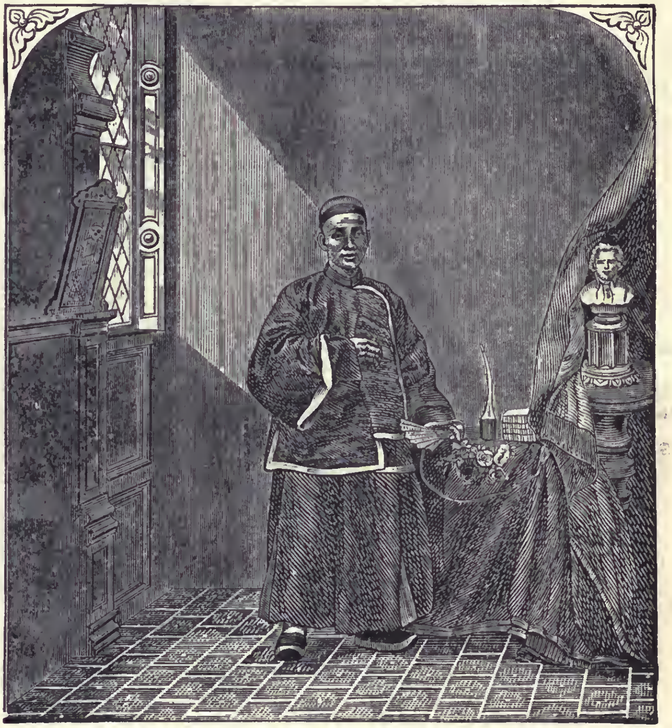
A MOUNTED MILITARY BOWMAN OF ANCIENT TIMES.

Unmindful of the lesson thus taught, missionaries are not unfrequently in the habit of attempting to cure opium smokers by administering morphia pills. That they effect cures by this means is very certain, but the doubt arises whether the remedy is not worse than the disease. The processes through which the opium has to go before it reaches the lungs of the smoker unquestionably deprive it of some of its deleterious ingredients. When, however, opium is eaten in the shape of morphia, the safeguards provided by the pipe are absent, and the man who gives up his pipe for the pill finds that his last state is worse than his first.

Next to silk, however, the product which we most nearly associate with China is tea, which proclaims its nationality by the two names *tea* and *ch'a*, by which it is known all over the world. The English who took their first cargoes from the neighborhood of Amoy, know it by the name, or rather our grandmothers knew it by the name, by which it is known in that part of China. *Tè* is the Amoy pronunciation of the word which is called *ch'a* in the central, western and northern provinces of the Empire. The Russians, therefore, who have always drawn their supplies through Siberia, call the leaf *ch'a*, while the French and ourselves know it by its southern name. There is reason to believe that the plant has been known and valued in China for some thousands of years, and in one of the Confucian classics mention is made of the habit of smoking a leaf which is popularly believed to have been that of the tea plant. But however this may be, it is certain that for many centuries the plant has been cultivated over a large part of Central and Southern China. At the present time the provinces of Hunan, Fuhkien, Kwangtung and Ganhwuy produce the best varieties. From them we get our Souchong, Flowery Pekoe, Oolong, Orange Pekoe and green teas; and it is in those provinces that the competition of the teas of India and Ceylon is most severely felt.

No doubt the farmers have themselves principally to blame in this matter. The long monopoly which they enjoyed tempted them to palm off on their customers teas of an inferior kind. Trees which had long passed the normal period of bearing were robbed of their leaves to fill the chests sent to London and Paris; pruning was neglected, and weeds were left to grow apace. The inevitable nemesis followed, and now, when too late, the farmers are becoming conscious of the folly of their neglect.

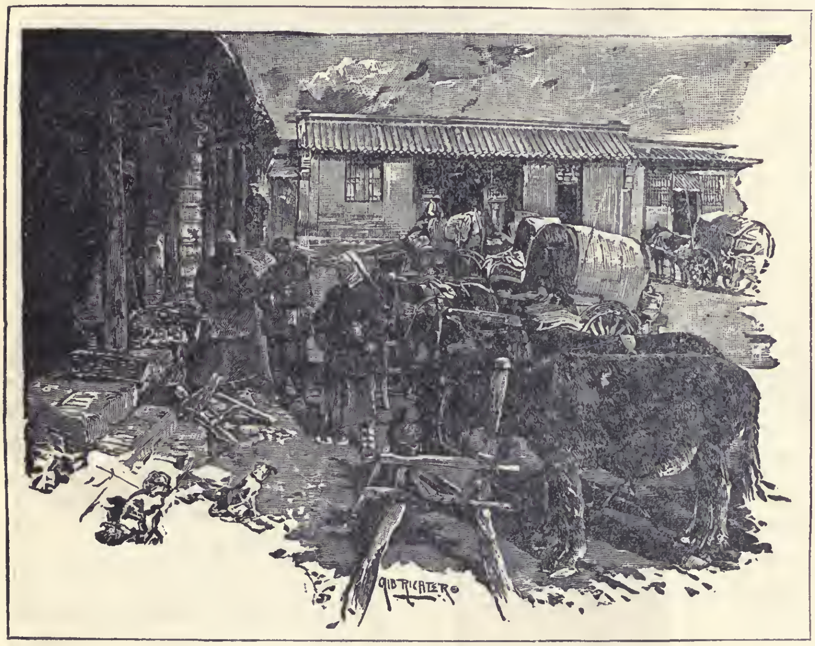
In ordinary times great care is taken in selecting the seed, and when after careful tending the seedlings have reached a height of four or five inches, they are planted out in the plantations in rows, two or three feet apart. For two years the plant is allowed to grow untouched, and it is only at the end of the third year that it is called upon to yield its first crop of leaves. After this the plant is subjected to three harvests: namely, in the third, fifth and eighth months.



A CHINESE MERCHANT OF CANTON.

The leaves when plucked are first dried in the sun, and the remaining moisture is then extracted from them by the action of nude-footed men and women, who trample on them, as Spanish peasants tread out the juice of the vine. They are then allowed to heat for some hours, and after having been rolled in the hand, are spread out in the sun, or, if the weather be cloudy, are slowly baked over charcoal fires.

Among the wealthier natives the infusion is not generally made as with us, in tea-pots, but each drinker puts a pinch of tea into his cup, and, having added boiling water, drinks the mixture as soon as the full flavor of the tea has been extracted, and before the tannin has been boiled out of the leaves. By high and low, rich and poor, the beverage is drunk, and the absence of nervous affections among the people is strong evidence of the innoxious effect of the infusion in this respect.



COURTYARD OF A CHINESE HOSTELRY.

Not only is it drunk in every household in the Empire, but tea-houses abound in the cities, in the market-places and by the highways. Like the London coffee-shops in the time of the Stuarts, the tea-houses in the cities form the places of meeting between merchants for the transaction of business and between friends, who congregate to discuss local affairs and the latest official scandals. Women only are, by social regulations, excluded from these hospitable places of entertainment, which commonly occupy prominent positions in the principal streets of towns. But where such sites are not easily attainable, Buddhist priests, with a fine disregard of the holiness of their temples, very commonly let off a portion of the precincts to enterprising tea-men.

The form in which tea is exported for general European and American use is not that which is suited for land transport. In carrying goods by road cubic space is a matter of vital importance. For centuries the Chinese have supplied the Tibetans with tea in so compressed a form as to be readily portable by carts, on beasts of burden, or on men's shoulders. In these ways it has long been customary to carry bricks of tea across the mountain ranges which mark the western frontier of China; and when a demand for tea sprang up in Russia, like circumstances suggested a like method.

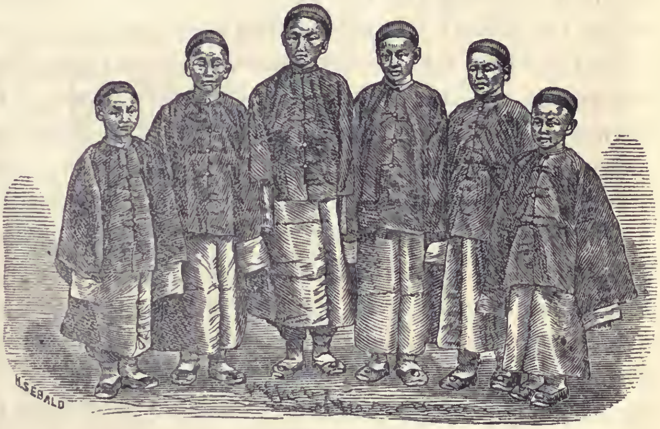
The principal place for preparing the brick tea is Hankow, where six or more factories are constantly engaged in the manufacture of it. Something has to be sacrificed to expediency, and it is incontestable that the Russians and other consumers of brick tea lose in flavor what they gain by the smaller compass. The dust of tea, and therefore a poor kind of tea, is best suited for forming bricks, and even the inferiority thus entailed is increased by the process employed to weld the masses together.

This is done by a method of steaming, which encourages an evaporation of both flavor and freshness, and when it has effected its purpose by moistening the dust, the mixture is put into wooden molds and pressed into the shape of bricks. It is left to stand in the molds for a week, and the bricks are then wrapped up separately in paper and packed in bamboo baskets, sixty-four filling a basket. As a rule, tea-growers are rich and well-to-do men, whereas the ordinary agriculturist is raised above the rank of a peasant, and has little to congratulate himself upon beyond the fact that his calling is held up to general approbation, and that it inherits a record which is as old as that of the race itself.

One of the largest products is straw braid from Northern China. This most useful class of goods found a place in the market after the opening of the port of Tientsin (1860), and rapidly commended itself to the foreign merchant. But just as in tea, so in this braid, the Chinese producers have grown careless of the quality which they present to their customers. The inevitable result of this course has followed, and at the present time the elasticity which characterized the earlier movements of the trade has ceased to be observable.

Wool from the plains of Mongolia and the table-lands of Thibet, and tobacco from the southern provinces of the Empire, form considerable items in the list of exports, together amounting in value to 2,620,164 taels. Arsenic also is produced in considerable quantities in the country, and although the home consumption is larger than might be expected, there is yet a surplus left for the benefit of foreigners. The native farmers use it with a freedom which suggests the possibility of danger, in protecting growing plants, and especially rice plants, from the insects which infest them.

As an ingredient in the pastille which is used to smoke out mosquitoes, and in the manufacture of the tobacco which is smoked in hubble-bubble pipes, it is largely employed. To the tobacco it is said to impart a pungent flavor and an invigorating tonic. Its property as a strengthening medicine is highly valued by doctors, who prescribe it largely for their patients. The absence of all legislation regulating the sale of drugs makes it easy for evil-minded persons to possess themselves of this and other poisons; and the gross ignorance of the Chinese, even the most highly educated, in all matters related to diagnoses secures a practical immunity to poisoners.



CHINESE STUDENTS.

It is true that occasionally cases of poisoning by arsenic are reported in the *Pekin Gazette*, but almost invariably it is found that the murder is discovered, not by the recognition of the symptoms produced by the poison, but by the confession of the murder or his accomplices. When the unravelling of a crime depends on these coincidences, it is fair to assume that, in a great majority of cases, the offence is never discovered at all.

The Luxuriant Bamboo.

Like silk, the bamboo is a universal product in China, and the multitude of uses to which the shrub is turned justifies its elevation to an equal rank of usefulness, so far as the natives are concerned, with that article of merchandise. Its use is incomparably more general than that of silk, and enters into the life of every being in the Empire, from the Son of Heaven to the scavenger in the streets. It grows over the greater part of the country in great profusion and in a number of varieties, and from the moment it first shows itself above the ground it is forced into the service of man. The shoots come out of the ground nearly full-sized, four to six inches in diameter, and are cut like asparagus for the table. Sedentary Buddhist priests raise this Lenten fare for themselves or for sale, and extract the tabasheer from the joints of the old culms, to sell as a precious medicine for almost anything that ails one. The roots are carved into fantastic and ingenious images and stands, or divided into egg-shape divining-blocks to ascertain the will of the gods, or trimmed into lantern handles, canes and umbrella sticks.

The tapering culms are used for all purposes that poles can be applied to in carrying, propelling, supporting, and measuring, for which their light, elastic, tubular structure, guarded by a coating of siliceous skin, and strengthened by a thick septum at each joint, most admirably fits them. The pillars and props of houses, the framework of awnings, the ribs of mat sails, and the handles of rakes are each furnished by these culms.

So, also, are fences and all kinds of frames, coops, and cages, the wattles of abatis, and the ribs of umbrellas and fans. The leaves are sewn into rain-cloaks for farmers and sailors, and into thatches for covering their huts and boats; they are pinned into linings for tea-boxes, plaited into immense umbrellas to screen the huckster and his stall from the sun and rain, or into coverings for theatres and sheds. The wood, cut into splints of proper sizes and forms, is woven into baskets of every shape and fancy, sewn into window-curtains and door-screens, plaited into awnings and coverings for tea-chests or sugar-cones, and twisted into cables.

Universally Used.

The shavings and curled shreds aid softer things in stuffing pillows; while other parts supply the bed for sleeping, the chopsticks for eating, the pipe for smoking, and the broom for sweeping. The mattress to lie upon, the chair to sit upon, the table to eat on, the food to eat, and the fuel to cook it with, are also derivable from bamboo. The master makes his ferule from it, the carpenter his foot measure, the farmer his water-pipes and straw-rakes, the grocer his gill and pint cups, and the mandarin his dreaded instrument of punishment.

When such are the uses to which the bamboo is put in the land of its growth, it is surprising that there should be any surplus for exportation. But the demand for it for ornamental and useful purposes in Europe is constant.

Corea and the War Between China and Japan.

CHAPTER XVII.

LIFE AND TRAVEL IN COREA.

AN interesting account of Corea is furnished by the Hon. George N. Curzon, whose travels and observations in this country have given him high distinction. His graphic descriptions are eagerly read, and afford an accurate idea of a nation which has, through recent events, been brought into the thought and notice of America and Europe.

The name of Corea has been for ages wrapped in mystery. It is an old country contemporaneous, as alleged, with Thebes and Babylon, but owning no ruins. It boasts a separate, if not an independent, national existence for centuries, yet is devoid of all external signs of strength. It contains beautiful natural scenery, still virgin to the traveller's foot.

Corea claims to have given to Japan her letters, her science, her religion, and her art, yet is bereft of almost all vestiges of these herself. Her people are endowed with physical vigor, but are sluggish in mind and morals. Such a spectacle is one which has no counterpart even in Asia, the continent of contrasts. A bridge between Japan and China, Corea is, nevertheless, profoundly unlike either. It has lacked the virile training of the Feudal System in Japan, and the incentives to industry supplied by the crowded existence of China. Its indifference to religion has left it without the splendid temples that adorn the former country, without the stubborn self-sufficiency of character developed by Confucianism in the latter.

Corea Suddenly Aroused.

Japan swept it clear of all that was beautiful or ancient in the famous invasion of Hideyoshi three centuries ago—an affliction from which it has never recovered. China's policy has been to keep it in a state of tutelage ever since. Placed in an unfortunate geographical position midway between the two nations, Corea has been, like Issachar, couching between two burdens. Suddenly, at the end of the nineteenth century, it wakes up from its long sleep to find the alarum of the nations sounding at its gates; the plenipotentiaries of great Powers appear in its ports to solicit or to demand reciprocal treaties; it enters the comity of civilized peoples; and, still half stupefied by its long repose, relaxes but slowly beneath the doubtful rays of Western civilization.

The first glimpse of the Corean coast, which is mountainous, but little wooded, and relatively bare, gives no idea of the timbered heights and smiling valleys which may be encountered in the interior; but the first sight of its white-robed people, whose figures, if stationary, might be mistaken at a distance for white mileposts or tombstones, if moving, for a colony of swans, acquaints us with a national type and dress that are quite unique.

Peculiarities of Dress.

A dirty people who insist upon dressing in white is a first peculiarity; a people inhabiting a northern, and in winter a very rigorous latitude who yet insist upon wearing cotton (even though it be wadded in winter) all the year round, is a second; a people who always wear hats, and have a headpiece accommodated to every situation and almost every incident in life, is a third. But all these combine to make the wearers picturesque; while as to Corean standards of comfort we have nothing to do but to wonder.

As to their physique, the men are stalwart, well-built, and bear themselves with a manly air, though of docile and sometimes timid expression. The hair is worn long, but is twisted into a topknot, protected by the crown of the afore-mentioned hat. The women, of whom, those belonging to the upper classes are not visible, but the poorer among whom may be seen by hundreds engaged in manual labor in the houses, streets, and fields, cannot be described as beautiful. They have a peculiar arrangement of dress by which a short white bodice covers the shoulders, but leaves the breasts entirely exposed; while voluminous petticoats, very full at the hips, depend from a waist just below the armpits, and all but conceal coarse white or brown pantaloons below. Their hair is black, and is wound in a big coil round the temples, supplying a welcome contrast to the greasy though fascinating coiffure of the females of Japan.

Indeed, if the men of the two nations are unlike—the tall, robust, good-looking, idle Corean, and the diminutive, ugly, nimble, indomitable Japanese—still more so are the women—the hard-visaged, strong-limbed, masterful housewife of Corea, and the shuffling, knock-kneed, laughing, bewitching Japanese damsel. The Corean boy, indeed, might more easily be taken to represent the gentler sex, since, until he is engaged to be married, he wears his hair parted in the middle and hanging in a long plait down his back.

Fatal Epidemics.

Of this people, the males among whom exceed the females, there are believed to be about 11,000,000 in Corea, an area very similar in extent to Great Britain. Marrying at an early age, prone to large families, and undiminished for many years by war or famine, the Corean population ought to be on the increase were it not that the infant mortality is enormous, and that the death-rate from epidemics, against which no precautions are taken, and which sweep over the country every third or fourth year, is certainly high. On the other hand, the large tracts of uncultivated and almost uninhabited country that still await the ploughshare and the peasant will accomodate a much larger population.

The Coreans belong unmistakably to the Mongolian stock, occupying a sort of intermediate stage between the Mongolian Tartar and the Japanese. It is impossible to confound them either with the latter or with the Chinese; and a Corean would, to anyone who has travelled in the country, be a known man in any city in the world. It has been supposed by some writers, who have observed a different variety with blue eyes and fair hair in Corea itself, that there is also a Caucasian element in the stock; but I am not aware that this hypothesis has found any scientific confirmation.

Their language is of the Turanian family, with the addition of many Chinese words.

If one does not either speak or understand Corean oneself, it is always possible to communicate with a Corean by using the Chinese symbols, which he equally employs. On the other hand, among the upper and lettered classes, Chinese itself is the invariable vehicle both of speech and correspondence, just as it is also the official language employed in government publications, proclamations, examinations and decrees.

Poverty Everywhere.

Of the people so constituted there appears to be but one opinion as to the national character and physique. While an invigorating climate has made them naturally long-lived and strong, their habits of life and morals have rendered them subject to many forms of ailment and disease; while their want of contact with the world and their servitude to a form of government which has never either encouraged or admitted of individual enterprise, but which has reduced all except the privileged class to a dead level of uncomplaining poverty, have left them inert, listless and apathetic.

As individuals they possess many attractive characteristics—the upper classes being polite, cultivated, friendly to foreigners and priding themselves on correct deportment; while the lower orders are good-tempered, though very excitable, cheerful and talkative. Beyond a certain point, however, both classes relapse into a similar indifference, which takes the form of an indolent protest against action of any kind. The politician in Söul remains civil, but is wholly deaf to persuasion. The coolie works one day and dawdles away his wages upon the two next. The *mapu*, or ostler, takes his own time about his own and his pack-pony's meal, and no reasoning or compulsion in the world would disturb him from his complacent languor.

Corea's Vast Resources.

These idiosyncrasies may only be interesting to the unconcerned student of national character, but they are of capital importance in their bearing upon national life. When, further, they are crystallized into hardness and are inflamed by the habits of an upper and official class—which subsists by extortion and prohibits, outside its own limits, either the exercise of surplus activity or the accumulation of wealth—they explain how it is that the Corean people remain poor amid stores of unprobed wealth, lethargic where there should otherwise be a hundred incentives to diligence, nerveless in the face either of competition or of peril.

I have seen a Corean coolie carrying a weight that would make the stoutest ox stagger, and yet I have seen three Coreans lazily employed in turning up the soil with a single shovel, by an arrangement of ropes that wasted the labor of three men without augmenting the strength of one.

So it is in every department of the national existence. An immense reserve of masculine force is diverted from the field of labor and is lost to the nation by being absorbed into the *yamens*, or offices of the local magistrates and prefects, where their function, instead of invigorating the blood of the country, is to suck that of their fellow-countrymen. The population of Corea may, indeed, be roughly divided into two classes—the upper or official, entitled *yangban*, whose position or gentility is a bar to work, and who, therefore, must subsist on others; and the great residuum, whose business it is to be subsisted upon, and to filch from the produce of their labor the slender necessities of existence for themselves. Poverty in the sense of destitution their is not; but poverty in the sense of having no surplus beyond the bare means of livelihood and of the paralysis of all enterprise is almost universal.

An Official Burned Alive.

Any less indolent people might be expected to rebel; and occasional magisterial encroachments beyond the limits of practice or endurance result in short-lived spasms of mutiny, in the course of which an offending official is seized and, perhaps (as happened once in 1891), is burned alive. But ordinarily this implies too great an exertion; the people are unarmed and very helpless, and the system is mutely acquiesced in, unless pushed to intolerable extremes.

Travel in the heart of a country brings the stranger into contact with a type of humanity more primitive, but also more representative of the national character, than that encountered in the capital or in large cities, whilst it also discloses features of natural scenery of which the residents in towns or the frequenters of high routes alone may remain permanently ignorant. Both these advantages were derivable from the circuitous journey which I took from Gensan to the capital. The familiar route between these places, with the exception of one splendid mountain-crossing, traverses a landscape never without interest, though lacking in the higher elements of grandeur or romance.

A divergence, however, of a few days from the track brought me into a region which less than half a dozen foreigners have yet visited, and which contains some of the most renowned scenery in Corea, as well as the picturesque and venerable relics of the disestablished Buddhist religion, which for 1000 years before the foundation of the present dynasty, in about 1400 A.D., was the official and popular cult of the country.

Gilded Images and Idols.

This region is known as the Keum Kang San, or Diamond Mountains; and there—amid mountain valleys and recesses whose superb forest mantle rivals in amplitude, while it excels in autumnal tints of maple and chestnut the garniture of California canyons, where rushing, crystal-clear torrents dance through every glen, and far skywards bare splintered crags lift their horns above the foliage—are scattered a number of monasteries, whose buildings are in some cases many centuries old, and whose dwindling congregation of inmates perform in these secluded retreats, secure from any intrusion save that of the itinerant pilgrim, the stereotyped devotions before gilded images of Buddha and his disciples, in which they themselves, in common with the mass of their countrymen, have long ceased to believe.

By lovers of the picturesque nothing more enchanting than these monastic retreats can anywhere be found; nor will the discovery that, while every prospect pleases, man alone is vile—even though his depravity assume, as is credibly alleged of the Corean bonzes, the most profligate expression, or, as it did in my own experience, the more modest form of larceny of one's personal effects—deter the traveller from keen appreciation of surroundings so romantic.

Surprise may be felt that in a country where the cloister is so generally and not unjustly despised, it should yet succeed, in spite of popular scepticism and official neglect, in attracting to itself a sufficient number of recruits. The answer lies in the incurable laziness of the people.

The Corean form of Buddhism is closely akin to the Chinese, and is widely divorced from that which found favor in the more artistic atmosphere of Japan. Its hideously bedaubed temples, which only become tolerable with age, and its multiform, grotesque, and barbarous images have little in common with the beauty of Ikegami or the glories of Nikko, or even with the less æsthetic attractions of Asakusa. Essentially Chinese, too, is the manner in which the original faith has been overlaid with superstitions, and has had grafted on to it an entire pantheon of semi-deified heroes.

Singular Superstitions.

Nevertheless, it is a welcome relief to alight upon the shrines even of a dishonored and moribund faith in a country where no popular cult appears to exist save that of spirits, dictated in most cases by nervous apprehension of the forces of nature, and where, as the old Dutch navigator put it, "as for Religion, the Coresians have scarcely any."

To these superstitions is the Corean peasant peculiarly prone. Outside his villages are seen wooden distance-posts carved into the hideous and grinning likeness of a human head, in order to propitiate the evil spirits. Of similar application are the bronze figures of monsters that appear upon the roofs of palaces and city gates, the rags and ropes that are tied to the boughs of trees (supposed, in Corean demonology, to be the particular abode of spirits), and the stones that are heaped together on the summits of hill-roads, in passing which our native camp-followers would invariably bow and expectorate.

Female sorceresses and soothsayers, to cast horoscopes, and to determine the propitious moment for any important action, are also in great request. In Söul I heard a story of a sick man who was supposed to be possessed by a devil, but was successfully cured by an English mission doctor, who affected to drive out the evil spirit, which was forthwith pursued down the street by a large crowd and "run to ground" in the mission compound.

Worship of Ancestors.

Among the upper classes the only vital form of religion is ancestor worship, developed by familiarity with Confucianism and by long connection with the Chinese. A man has no higher ambition than to leave male descendants who may worship his ghost and offer sacrifice at his grave. An outcome of the same ethical system is the sense of filial piety, which would have rendered Æneas a typical Chinaman, of unquestioning obedience to the sovereign, and of duty to the aged and to friends.

No Buddhist monks are allowed inside the cities—a prohibition which is said to have originated in the Japanese invasion 300 years ago, when the invaders crept into some of the towns in monastic disguise—although the King, in the neighborhood of the capital, has one or more secure mountain retreats, whither, in time of danger, he flees to the protection of a monkish garrison.

Travelling in Corea is best undertaken in the autumn months of the year. The climate is then perfect—a warm sun by day and refreshing coolness at night. In the winter deep snow falls and the cold is excessive. The summer heats are equally unpleasant. There are no made roads in the country, and the tracks are mere bridle-paths, of greater or less width, according to the extent to which they are trodden.

In a country that is as plentifully sprinkled with mountains as a ploughed field is with ridges, these are frequently steep and stony in the extreme, and in the out-of-the-way parts which I visited the track was not unfrequently the precipitous and boulder-strewn bed of a mountain torrent, amid and over the jagged rocks of which none but a Corean pony could pick his way.

Tough and Wiry.

A wonderful little animal indeed is the latter. With the exception of the ox, which is the beast of heavy burden, and the donkey, which is much affected by the impecunious gentry, no other pack or riding animal is known. Rarely more than eleven hands high, combative and vicious, always kicking or fighting when he can, he will yet, with a burden of 150 lbs. or 200 lbs. upon his back, cover a distance of some thirty miles a day; and provided he has his slush of beans and chopped straw, boiled in water, three times a day, before starting, at noon, and in the evening, he emerges very little the worse at the end of a lengthy journey.

Each pony is attended by its own *mapu*, or driver, and the humors of these individuals, who sing and smoke and crack jokes and quarrel all day long, are among the alleviations of travel. If the destination be not reached before nightfall the bearers of official passports have the right to torch-bearers from each village. Long before reaching the latter, tremendous shouts of '*Usa, usa!*' (torch), are raised by the *mapus* or *yamen*-runners; and if upon arrival the Government linkmen are not forthcoming with their torches—made of a lopped pine-log or a truss of straw—they are roused from their slumbers or hiding with cuffs and violent imprecations. In a few moments half a dozen torches are ignited, and, amid waving banners of flame, the cavalcade disappears into the night.

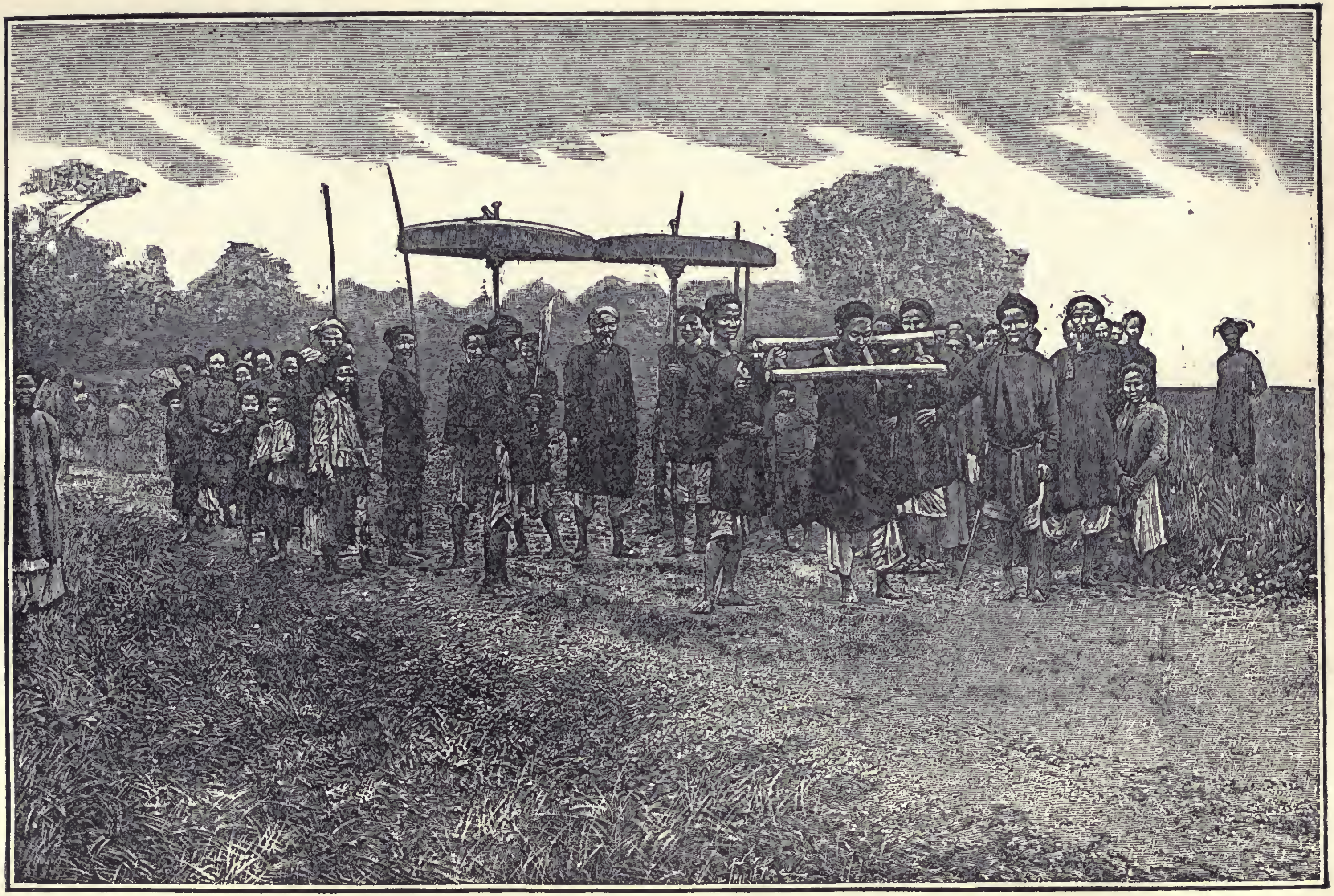
Sport is a further and agreeable concomitant of journeying, although, as in every country in the world, not much game can be seen except by divergence from the hurried track of travel. Pheasants abound in the undergrowth on the mountains. In the winter months every variety of wild-fowl, from wild geese and swans to wild duck, teal, water hen, plover, and snipe, swarm along the coast and rivers or in the soaking rice-plots.

Shouts of Delight.

The natives either snare them or shoot them sitting; and the spectacle of a rocketing mallard brought down from a great height in the air is greeted by them with frantic shouts of admiration and delight. Turkey bustards, cranes, herons, pink and white ibis are also encountered, and there is a large eagle, whose tail-feathers are much prized by the Chinese for fans.

But the richness of the Corean covert lies rather in fur and skin than in feather. Hares, foxes, badgers, wild cat, wild boar, sables, ermin, and otter in the far north, and different kinds of deer (which are hunted for the medicinal properties supposed in China to belong to the horns of the young buck) are to be found in the scrub on the mountains. Leopards are quite common, and in the winter months sometimes venture even inside the walls of Sŏul.

But the tiger is the king of Corean quarries. He is of great size; and I saw, while in Corea, some splendid skins. His haunt is the wooded mountain-slopes near the east coast, and the entire belt of country north-



EXECUTION OF A CRIMINAL IN COREA.

wards as far as the forests on the Yalu, where man-eaters are not uncommon. In winter-time tigers have more than once come down into the settlement at Gensan and carried off a victim; I even heard there of a European who, going out to dine, met a tiger walking down the middle of the road; and when I was at Chang An Sa (the Hall of Eternal Peace), the principal of the Keum Kang San monasteries, one was said to patrol the quadrangle every night, and we came across their spoor and droppings.

Royal Tiger-Hunters.

The King maintains a body of royal tiger-hunters, who capture them by means of pits and traps, the commonest of these being a sort of big wooden cage constructed of timbers and stones, rather like a gigantic mouse-trap. A pig is tied up inside, and the entrance of the tiger releases the door and confines the beast, who is then despatched with spears. The natives, however, regard the animal with an overpowering apprehension, and there is an old Chinese saying that "the Coreans hunt the tiger during one-half of the year, while the tiger hunts the Coreans during the other half." They will not travel singly at night, but go abroad in company, brandishing torches and striking gongs.

They are also most reluctant to act as beaters; whence, perhaps, it arises that, common as the tiger is in Corea, I have rarely heard of a European who has bagged one to his own rifle. I am sometimes asked by sportsmen as to the charms or chances of a Corean expedition. As regards wild-fowl shooting, the great nuisance is that there is no means of disposing of the slain, and after a time mere slaughter palls; while, as regards big game, the difficulties and the hardships of travel, accommodation, food, and following, will probably send back the sportsman with a much worse appetite than when he started.

Thus wayfaring through the country one sees much of peasant life and agriculture. The villages are collections of mud-huts, thatched with straw (over which, as a rule, runs a climbing gourd), warmed by flues running beneath the floors, and surrounded for protection or seclusion by a wattled fence of branches or reeds.

On the clay floor outside are usually seen drying a matful of red chillies, or of millet and rice grains fresh threshed by the flail; long strings of tobacco leaves, suspended in festoons, have been picked from the garden plot hard by, from which also a few castor-oil plants are rarely absent. A small sty of black and abominable little pigs usually fronts the road, on which the children are disporting themselves in a state of comparative nudity.

Wide Wastes of Country.

Inside, the sour-visaged females are performing the work of the household, or are grinding, threshing, or winnowing the grain on the open threshold. The men are away in the rice-fields or among the crops of millet, beans, and buckwheat, which are the staple cereal produce of the country. Cultivation is assiduous, but not close. Hundreds of acres of cultivable, but uncleared soil, alternate with the tilled patches, and coarse grasses wave where the yellow grain should be ripening for the garner.

I saw no carts or wagons on my journeys, although they are used in the north, near Ham-heung, and in a few other places. The ox, which is the familiar beast of burden, sometimes drags after him a rude wooden sled. More commonly a sort of rack is fitted on to his back, and is packed with firewood for fuel. Men do not, as in Japan and China, carry burdens on bamboo poles, but in wooded racks, called *chi-kai*, upon their backs.

They rest themselves by sitting down, in which position the rack, having a wooden peg or leg, stands upright upon the ground. The long, thin pipe of the country, between two and three feet in length, when not between the lips of its owner, is stuck in his collar at the back of his neck, and protrudes sideways into the air. When a pony is shod it is thrown down upon its back, and its legs tied together at the fetlock by a rope.

Tablets of Stone.

Outside towns of any size may commonly be seen a number of stones, or tablets (sometimes of iron or copper), bearing inscriptions in Chinese characters. These are erected either in connection with some historical event, or more frequently in honor of a local governor, who has earned the gratitude of the people, not for justice or clemency, which are not expected, but for wielding with no more than ordinary severity his prerogative of spoil; or of a successful local candidate at the literary examinations, or of some public benefactor, or of a virtuous wife who has found in suicide the sole consolation for the loss of her spouse.

Chinese influence is visible everywhere, notably in the disposition of the dead. The Royal Tombs are at a distance of ten miles from the east gate of Sõul; but they are on a modest scale compared with the mausoleums of Peking and Hué. Mandarins' graves are frequently marked by a stone table or altar for offerings, and a *stele* or pillar, bearing the epitaph of the deceased.

Sometimes, after the Chinese fashion, stone effigies of warriors or animals are added, or a saddled stone horse, in case the spirit of the defunct should care to take a ride, or a small column in case it should have been metamorphosed into a bird and should require a perch. The commonest form of grave, however, is a large, circular, grassy mound, usually placed upon the side of a hill or summit of a little knoll, and surrounded with Scotch firs. The site is selected after consultation with a soothsayer, is visited every year on fixed days, and is ever afterwards kept inviolate from the spade or plough. The environs of Sõul are sprinkled with thousands of such graves.

Officialism, which is the curse of the country, is not without its effect even upon the fortunes of travel. Such an incubus is the travelling mandarin, who quarters himself where he pleases and exacts rations for which he never pays, that the villagers flee from an official passport as from the pest. Though I paid for everything, chickens and eggs were constantly refused me, on the plea that none were forthcoming, but really, I suppose, from fear that, on the strength of the *kuan-chow*, I should appropriate without payment whatever was produced.

A Motley Crowd.

Under these circumstances, it is necessary to carry almost everything with one, in the form of tinned provisions. In the out-of-the-way ports few wayfarers are encountered; but near the capital the road will be crowded with officials, tucked up in small and comfortless sedans, with candidates going up to or returning from the examinations, with pilgrims, traders, professional players or mountebanks, beggars, picnicers, and impecunious vagabonds of every quality and style.

These are the picturesque sides and spectacles of Corean travel. There are some who would find in the Corean inn, which is the unavoidable resting-place at night, a more than compensating pain. There are no good inns in the country, because there is no class to patronize them. The officials and *yangbans*, as I have shown, quarter themselves on the magistracies. The peasant accepts the rude hospitality of his kind, and the village inn is only the compulsory resort of the residuum.

Surrounding a small and filthy courtyard, to which access is gained by a gateway from the street, is on one side a long shed with a wooden trough, from which the ponies suck their sodden food; on another side is the earthenware vat, and the furnace by which it is cooked; opening off in a single, small, low-roofed room, usually eight feet square, unadorned by any furniture save one or two dilapidated straw mats and some wooden blocks to serve as pillows.

There the traveller must eat, undress, dress, wash, and sleep as well as he can. He is fortunate if the surrounding filth is not the parent of even more vexatious enemies to slumber. Nevertheless, I have wooed and won a royal sleep in the Corean inn; wherefore let me not unduly abuse it.

The government of Corea is a hereditary and absolute monarchy, and carried on through three ministers, besides whom are ministers of six departments. Caste is very powerful, and no office of even only local importance is held by other than a noble.

The earliest records of Corea carry us back to 1122 B.C., when Ki-tze with 5000 Chinese colonists brought to Corea Chinese arts and politics. Down to modern times Corea has remained pecfectly secluded. Almost the first knowledge of Corea obtained by Europe was through the shipwreck of some Dutchmen on the coast in 1653. The missionary De Cespedes had, however, entered Corea at the end of the sixteenth century, and from 1777 other missionaries followed. In 1835 M. Maubant gained a footing in Corea, but in 1866, after thousands of converts had been put to death, the only three Catholic missionaries left had to flee for their lives. To avenge the death of the Catholics the French sent an expedition, which was, however, repulsed, while a stranded American schooner was burned with her crew in sight of Phyŏng-yang.

In 1871 the United States was baffled in the attempt to obtain redress. Japan was the first to effect a footing in Corea in 1876, when a treaty was concluded between the two countries. Corea followed this up with treaties with China and the United States in 1882; with Germany and Great Britian, 1883; with Italy and Russia, 1884; and with France in 1886. The three ports opened to foreign trade are Chemulpo, Fusan, and Gensan. The new policy led to discontent; and there was an insurrection in 1884. A rumor that Russia was about to establish a protectorate over Corea in 1888 was officially denied, although it is known she has long had her eye on that country.

CHAPTER XVIII.

OUTBREAK OF THE WAR BETWEEN CHINA AND JAPAN.

ON the twenty-second of July, 1894, the startling news came from Shanghai that war between China and Japan was considered inevitable. It was known that there was a feud of long standing between the two countries concerning Corea.

Corea is a peninsula extending down from the mainland and is in close proximity to Japan. In area it is nearly twice as large as the State of Pennsylvania. The average width of Corea is 135 miles and the whole length is about 600 miles. There are eight provinces, each with a Governor. The King's revenues, which are considerable, are obtained chiefly by the letting of lands and from a tithe of all the produce. The King owns nearly all the land property.

The people are great sufferers through this system of land grabbing and tax farming. Grinding poverty holds them in a relentless grasp.

The capital proper is Seoul, a walled town of 250,000 inhabitants, about twenty-five miles inland and joined to its seaport by a badly made road. Seoul is in the heart of Corea and it is the one aim and object of every Corean to live there, for in the city every pleasure and vice is more easy of attainment and the chances of getting favorite posts by judicious flattering and canvassing of superiors are multiplied.

The King is a puppet in the hands of his Court, and the country only preserves its independence through the jealousy of the Chinese, Japanese and Russians, all of whom covet the land. Corea is claimed by Japanese and Chinese, and it is difficult to say which race the inhabitants hate most. They are, however, more afraid of the Chinese, who always assume superior airs as belonging to the dominant power.

A telegraph has penetrated Corea and a wire runs from Wan-San, a seaport town on the east side, to the capital and Chemulpo on the west coast.

It is the fate of weak Eastern kingdoms to be the prey of their powerful neighbors. Corea has not only to endure the rivalries of China and Japan, but is threatened with the dangerous assistance of Russia.

Civil War in Corea.

The Russians have long wanted an open Asiatic port to replace Vladivostock, which is icebound in winter time. Port Lazareff, or Gen-San, as the natives call it, about the middle of the east coast of Corea, would exactly suit them, but a Russian harbor there could hardly be accepted by Great Britain, considering that she gave up Port Hamilton on the condition of no Russian port being established in the Japanese Sea.

In 1891 civil war broke out in Corea. Ground down by official tyranny and extortion, the people rose in despair. A "national party,"—the "Tong Hak"—took the lead and succeeded in securing a whole province. Then Japan appeared upon the scene, sending troops to suppress the insurrection on the plea of protecting her subjects. The Mikado's Government next proposed to

China jointly to recognize the weak Corean administration after a more modern fashion, but China as suzerain of Corea, would brook no interference. Then, therefore, the question resolved itself into a trial of military force between the rival empires.

Li Houi, King of Corea, is the twenty-eighth sovereign of the dynasty of Han. He ascended the throne in 1864, when he was thirteen years old.

He has a variety of titles such as "Son of Heaven" and "King of Ten Thousand Isles," yet this hereditary claim and all his grandeur did not save him the humiliation of being obliged to ask China's permission to assume rulership or pay heavy annual dues. The Chinese Emperor regards him as a vassal, but the King of Corea is so holy a personage in his own country that it is a sacrilege to even mention his name. He literally has no name to speak of until he dies. Then his successor allows him one.

An Act of High Treason.

To touch him with an iron weapon is high treason. One of his predecessors, Tieng-tseng-tsi-oung, died from an abscess in the neck in 1800 rather than have it lanced. His present Majesty, presumably, shaves himself. On the other hand, any subject touched by the King's hand has to always wear a brass plate to commemorate the fact.

The King is now the Mikado's prisoner in his own capital, Seoul, July 23, 1894, though his subjects may not have known it, for this ruler of the Hermit Kingdom is a veritable hermit to the outside world, as invisible to his people as the Chinese Emperor.

His Queen, who belongs to the noble Min family, is nearly a year older than he. Their son, Li Tchok, the hereditary or crown prince, was born February 4, 1873.

Li Houi has a few ideas of modern ways, such as introducing the electric light into his palace. His time is largely occupied in religious ceremonies.

The Coreans are tall, well-formed men, very like the Chinese of the better class. Indeed, Corea in many ways is a kind of duplicate of China.

A Corean's great weakness is hats. His imagination runs wild on hats, and he wears a vast variety of them. The ordinary rain hat, made of oiled paper, looks like a folded fan. The common hat is so made of bamboo and hair cloth as to let in the rain in winter and the sun in summer. The upper classes always wear overcoats; the poor only wear them by way of evening dress.

Love for Children.

The principal moral virtue of the Corean is that he loves his children so dearly that he neither slays nor exposes them. In return, if a son meets his father in the street, he makes obeisance, and, if his father is imprisoned, it is a sacred duty to hang the whole time about the prison door.

There is no division of labor to speak of; each peasant makes everything he wants. Paper is the one manufacture. The national shoe is made of straw, with an aperture for the great toe to peep out of.

The Corean money, called "cash," is made of the basest and cheapest composition. It takes three thousand "cash" to equal seventy-five cents of our money. It is all a Corean pony can do to carry $15 in "cash." In the country districts coins of greater value than "cash" are of no use; one cannot get change for them.

The causes of the trouble respecting Corea may be summed up as follows:

First of all comes a permanent ill-feeling between Chinese and Japanese, who have a rooted dislike for one another.

Second, their mutual jealousy as the two great Far Eastern Powers.

Third, there were Japan's vastly preponderant interests—population, shipping, trade—in Corea, against China's ancient suzerainty and her modern political control of Corean affairs.

Fourth, the rebellion in Corea, threatening all foreigners, including Japanese, stands for something, but not so much as has been made out, for Corean rebellions are not very serious affairs.

Fifth, Japan was exasperated by the decoying of the pro-Japanese Corean rebel, Kim-Ok-Kiun, from his refuge in Tokio, and his brutal murder in Shanghai, winked at by the Chinese Government.

Russia Seeking a Port.

Sixth, Japan was afraid, not without reason, that China was about to settle her difficulties with Russia by allowing the latter to occupy a port on the east coast of Corea. Finally, both countries believed themselves to possess powerful forces of the European kind, and were not sorry to have an opportunity of showing what they could do with them. This was much truer of Japan than of China.

A high opinion was entertained of the Japanese army. Up to the time of the Franco-German war the instructors of this army were Frenchmen. The result of the war was sufficient, in Japanese opinion, to make a change desirable, and the French instructors were changed for English, German and Italian. Few of these remain, as the Japanese now think they know enough about the art of war to prosecute it without foreign assistance.

The Japanese army is equipped according to the most modern ideas, and is of considerable size, while the number of troops that China can put into the field is known to none outside of the "Flowery Kingdom," and to few within the realm. Their equipment, too, is a good deal of a mystery. The Japanese are not only well-drilled and well armed, but they are brave and competent.

Regarding the suzerainty of China over Japan it amounts to very little. The "Son of Heaven," as the Emperor of China is styled at home, considers himself the suzerain of the world. He was suzerain of Lower and Upper Burmah, and lost them both. Thibet is the only country the "Son of Heaven" would fight desperately for.

The Crown Prince.

Of the King and Crown Prince of Corea few entertain a flattering opinion. The Crown Prince is described as little better than a "self-opinionated idiot." The King is a slight improvement upon this. Corea alone is never in a position to make a fight. The country is impoverished, and under its present ruler is of no use to the Coreans or to anybody else. There are only a few hundred Corean soldiers at the capital, and they are of the opera bouffe order.

The assassination of Kim-Ok-Kiun, if not the prime cause of the trouble between Japan and China, has had much to do with precipitating long-standing national enmities into active preparations for war. On March 27, 1894, three men arrived at Shanghai from Japan. They took up quarters in a Japanese hotel in the foreign settlement.

One of the three was Kim-Ok-Kiun, an instigator if not the instigator, of the Corean massacre of December, 1894. For nine years Kim had been a refugee in Japan. Unsuccessful demands for his surrender had several times been made by the King of Corea to the Japanese authorities. As the Emperor of China is the acknowledged suzerain of Corea, much surprise was felt that Kim should have dared to set foot on Chinese soil.

An English journalist set out to probe the mystery, but before he found his way to the Japanese hotel the Corean was lying dead with three revolver bullets in his body. On the body of the murdered man was found a card, bearing the name, "Kim-Ok-Kiun," printed in Roman characters.

The murderer proved to be one Hong Sjyong-Ou, a Corean of good position, recently a somewhat prominent figure in Parisian society. He had, he said, assassinated Kim by order of the King of Corea. He was acquitted and set free. On Hong's return to Corea after the murder he was received with honors, while his victim's body was subjected to mutilation and public exposure.

Accused of Intrigue.

It is alleged in justification of his assassination by order of the King of Corea, that he had been intriguing not only with Japan, but with Russia, for the overthrow of the Chinese suzerainty.

At Yokohama, July 22, it was reported that the war feeling was running high and the whole nation was much impressed with the refusal of the Government to keep out of the Corean treaty ports at the request of China. Corea was also reported to have executed the proposed reforms, but it was said that the acceptance by Corea of the reforms proposed by Japan was conditional upon the withdrawal of the Japanese troops from Corea.

The Japanese Government was surprised at this firm stand, which was supposed to prove that Chinese influence was paramount in Corea. In the direct negotiations between Tokio and Pekin, China ignored the Japanese counter-proposals, and was not willing to yield her prerogatives.

Advices from Shanghai, July 23, stated that while war had not yet been actually declared, the outlook was not all encouraging. It was reported that Japanese gunboats, with a large force of troops are now bombarding Corean ports. There was considerable excitement in the city, and it was announced that the Government was already organizing regiments to reinforce the regular army of the Empire. The greatest loyalty to the Government was felt at the emergency.

Twelve thousand troops immediately left Taku with a fleet of gunboats, it was supposed for Seoul, with orders to fight the Japanese if they opposed China's occupation of any point in Corea. If war should be declared the government at Pekin would make a levy of 20,000 men from each Chinese province and send a fleet to attack Japanese ports.

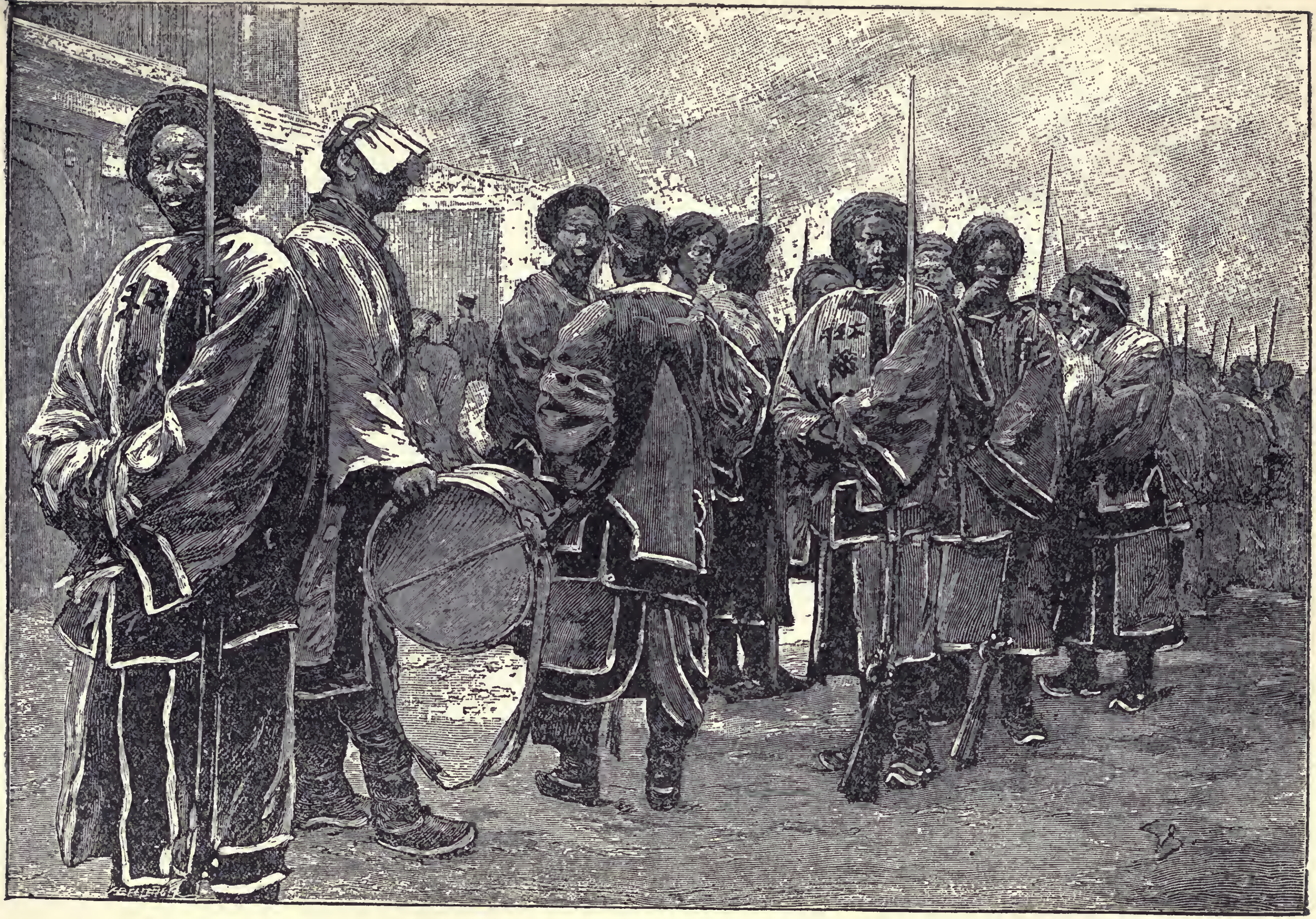
Distrust of Japan.

It was generally believed that Japan did not desire a pacific settlement of the Corean dispute. As evidence of this, attention was called to the fact that as soon as one difficulty was overcome, Japan immediately raised another. The latest attitude of the King of Corea in the crisis was supposed to be due to China's decided measures to uphold her claim to sovereignity over the Corean peninsula.

The Chinese Government officially announced that it was preparing to block the Yang-Tse-Kiang River and the bar near Woosung at any moment in case of need.

In this connection it will be of interest to the reader to have a detailed statement concerning the strength of the Japanese army.

Immediately after the civil war the Emperor of Japan, who had decided to "Eu-



REGULAR TROOPS OF THE CHINESE ARMY.

ropeanize" his country and his court, saw first the immediate necessity of organizing the army. Young men were sent to study in the military schools of France and England, while French and English instructors were engaged to come to Japan. It was in 1868 when the French Empire seemed to be leading Europe, and had covered itself with glory in Algeria, Italy and the Crimea.

Grotesque Helmets.

The Japanese did not hesitate in copying the French army as much and as well as they could. French instructors were called to Japan, and the old huge, grotesque iron mask helmets—which were supposed to frighten the enemy—chain and lacquer armor, were replaced by modern uniforms copied from the French.

The Japanese of all times have always been great warriors, fearless, full of courage and energy, nearly the whole of the male population being accustomed to the use of arms. They are able to stand any amount of fatigue. After the war of 1870, the influence of France in the Japanese army yielded before that of Germany.

Prussian officers were called to Japan, and the French "kepi" was replaced by the German flat and round military cap. But of late the French have come to the front again, and many of the best Japanese officers are graduated from St. Cyr, the Polytechnique and Saumur.

The army uniforms and equipments of the modern Japanese officer are exactly like those of the French. I have seen in Tokio many a young officer who, had he been walking or riding in the Champs Elysees, would have been undoubtedly taken for an officer of the French artillery. The Emperor's uniform is that of a commander of artillery in France, the red band on the trousers being replaced by a gold one, and a similar uniform is worn by the male members of the Imperial family. As for the soldiers, they still wear the German cap, the rest of the uniform, however, being made like that of the French.

Since 1874 conscription is law in Japan, and every male inhabitant in the country is subject to military service from seventeen to forty years of age. The Japanese land forces are divided into:

First—Standing army—three years' service.

Second—Standing army reserve—four years' service.

Third—Reserves—five years' service.

Fourth—Territorial army—eleven years' liability to serve.

Size of the Army.

The standing army reserves are required to serve sixty days each year, but the territorial army is called out only in case of war or grave emergency. A sweeping system of exemptions exists, but, as it is, the standing army comprises about 50,000 soldiers. In a few days the number can easily be raised to 210,000, comprising only men who have served for the most part, three years.

The proportions of the different arms are:

Infantry	102,382
Cavalry	1,459
Artillery	7,881
Engineers	3,522
Transports	55,006
Gendarmes	1,436
Military schools	2,910
Central staff	2,014
Imperial Guard	5,591

There are 450 staff officers, 3,360 commissioned officers and 10,391 non-commissioned officers.

The infantry is armed with an eight-milmetre-repeating rifle, designed from European models by a Japanese colonel, and is considered superior to those of Germany and France. It much resembles the Lebel system. The magazine, when fully loaded, contains eight cartridges; it has a ninth one in the breech and a tenth in the chamber, and it can be used as a non-repeater. The powder used is smokeless and produces very little noise. The bullet is of hardened lead, covered with copper.

Quick-Firing Guns.

The artillery is magnificently equipped with field quick firing guns, and they are drilled with a coolness, smartness and rapidity that would hardly be excelled. It is, however, to be feared that the Japanese artillery will not see much active service in Corea, the country being exceedingly mountainous and having no roads over which the guns might be transported.

The Japanese cavalry, on the other hand, whose number is altogether out of proportion with the remainder of the army, is extremely defective. There are but few horses in Japan, and they are not worth much. In spite of the greatest efforts, the Government has been unable to find a race of horses that could be acclimated. Nearly all the cavalry officers are graduated from Saumur, and can be relied upon as knowing their business thoroughly.

The Japanese navy has been copied from that of England, though of late nearly all the cruisers and torpedo boats not built in Japan have been ordered in France. The dockyard at Yokosuka and the arsenal at Koishikawa are thoroughly equipped, and first-rate torpedo boats and the most elaborate ordnance are turned out there. The cruisers and gunboats are among the finest vessels of their class afloat, and they are manned and officered entirely by Japanese who make competent commanders.

Some years ago Japan gave up building or buying large ironclads, of which she has only five. On the other hand, they have thirty-two cruisers and forty-two torpedo boats. The Itsukusima and Matsusima, of French build, are of 4277 tons. The Chiyoda steams over nineteen knots, the Naniwa (English built, of 3650 tons) has about the same speed, while the Yoshino has made over twenty-three knots, and is considered the fastest vessel of her class in the world, the United States cruisers excepted. Most of these Japanese cruisers are not sufficiently protected, many not at all, and could not possibly engage the heavy armored Chinese ironclads at close range.

Modern Inventions.

All branches of the two services are admirably organized, as well as in any European country. The coasts are defended by modern forts, well armed with quick firing guns, and are provided with electric search lights, strategical railroad lines, telephones, telegraphs, etc.

A well informed correspondent wrote to the *London Times* in the highest terms of the equipment and admirable military temper of the Japanese army. "The Chinese," he says, have sent an army to the Corea. But it would be as reasonable to match brave men armed with pitchforks against brave men armed with rifles as to pit, man for man, the Chinese in their present condition against the Japanese.

" The Japanese are armed with the Murat magazine rifle, and there is no better rifle in Europe. It is manufactured at the arsenal at Tokio; 1200 men are employed, and 120 rifles turned out a day in times of peace. It carries ten rounds in the magazine on the

Remington principle; the bullet is lead, coated with copper, that metal being plentiful in Japan; the Geneva Convention has no jurisdiction here, so the copper bullet is not tabooed.

"The Japanese cavalry are well equipped, though, to our ideas, badly mounted, but they are thoroughly aware of their shortcomings, and are taking steps to remedy them by degrees. The horse they are mounted on is, after all, the horse of the country, and no animal could be better adapted for service in Japan or in Corea. The same applies to the artillery horses, which are simply 14-hand ponies, but strong and hardy to a marvellous degree. Their field guns are 7-pounders, made at Osaca on a patent of their own, I forget its name, but its action is simple and rapid and resembles Krupp's; they have also 12-pounder Krupps, and heavy Armstrong guns for the defence of forts.

The German Drill.

"Their drill is that of the German army twenty years ago. They are precise and steady, and the officers know their work and how to teach it. In the cavalry swords were carried on the saddle until the Emperor one day remarked it, and said that only gentlemen wore swords and the cavalryman was not a gentleman, so swords are not now worn on the body.

"One great feature in all the barracks is the gymnasium. The men are thoroughly trained in this department, and some of the feats I saw performed by cavalry recruits of the guard at their general inspection would have done credit to any circus.

"Their wonderful neatness, completeness and regularity is what struck me most. Everything was tidy, everything was ready, everything was there. Their only trouble was the wearing of European boots. Men who had all their lives been accustomed to straw sandals having to thrust their feet into hard leather boxes, so to speak, very soon went lame. But this is the only thing I noticed that required alterations after a very careful inspection of the three arms, both guards and line.

Fine Soldiers.

"The troops they remind me most of are Indian Goorkhas, and of all native and colonial troops that I have seen—and I have seen most of them—I would, next to Goorkhas, prefer a regiment of Japanese. They are brave, temperate, patient and energetic, and though the Chinese might be made, under European officers, as fine soldiers as they are, at this moment they are about two hundred years behind them; and although the victory is not always to the strong, as was found out in the Boer campaign, from every data that a soldier can judge by, the Japanese should beat the Chinese in Corea with the greatest ease."

To proceed with the narrative of events, it was reported from Yokohama, Japan, on August 1st, that although war had not been declared, several naval engagements had been fought. The most important of these was on July 25th, in the neighborhood of Japan, and was claimed by the Japanese as a "signal victory." This is not the view of the English press of Japan, from which the following account is taken:

Three Japanese men-of-war, the Akitsushima, Takachiho and Naniwa, met at sea the Chinese cruiser Tsi Yuen, with a small despatch boat, the Kootsu, and the transport Kow Shing, and after an engagement lasting an hour and twenty minutes captured the despatch boat and sank the transport, while the cruisers escaped.

To fully appreciate the action the relative strength of the combatants must be considered. On the Japanese side were the Akitusushima, of 3150 tons, and with a speed of nineteen knots; the Takaschiho, of 3700 tons, and with a speed of eighteen and a half knots, and the Naniwa, fully as large, powerful and swift as either of her companions. The armament of these three included one 42-ton gun, four 28-ton guns, twenty rapid firing and thirty-two machine guns. On the other side was the Tsi Yuen, of 2355 tons, 2800 horse-power, a speed of but fifteen knots, and carrying two 8¼-inch guns, one 5-inch and nine machine guns. The despatch boat was entirely unarmed, and being a wooden ship not steaming more than eight knots, her power of resisting capture was as small as her capacity to evade it.

Immediately Opened Fire.

The Japanese war ships were proceeding toward Jinsen (Chemulpo), when the Chinese trio were met. The Chinese war ships, on seeing the Japanese flagship, immediately opened their ports, instead of observing the usual courtesies, and began fighting, apparently to cover the retreat of the transport steamer, which left, promptly pursued by the Naniwa. At this juncture the transport was flying a white flag, as well as the English colors.

What happened to her was not seen by the combatants, but was reported by the Naniwa. Her officers' account is that the flag of surrender was no sooner displayed than the Chinese on board prepared to attack the boarding parties from the Naniwa, and, in fact, did fire on them as they came alongside. The boats then returned to the cruiser and the transport was sunk with one well directed shot.

In the meantime, the Takachiho and Akitusushima engaged the Tsi Yuen and Kootsu. The former, after fighting stubbornly for over an hour, displayed flags of surrender, and the Japanese men-of-war were approaching her, when she suddenly discharged torpedoes, which, however, the Japanese were able to dispose of. The engagement was then renewed more hotly than ever, until, finally, the Tsi Yuen turned and made off at full speed toward Jinsen, being pursued for one hundred miles by the Japanese, but was not overtaken.

An Easy Capture.

The Kootsu got aground in shallow water while seeking sheltered anchorage, and thus fell an easy captive to the Japanese. The Chinese fought their guns much more rapidly than their opponents, and had they not been so greatly outnumbered would undoubtedly have achieved victory. As it was, it is a strong testimony to the skill of the Tsi Yuen's commander that he fought two of Japan's best ships for a full hour and then escaped.

From another account we learn that although the fighting, though of short duraation, was very severe. One of the Japanese warships got within a comparatively short distance of the transport Kow Shing and discharged a torpedo at her. The missile was well directed and struck the transport fairly. A terrific explosion followed and the Kow Shing began at once to fill.

Prior to the discharge of the torpedo the crew of the transport, which was armed, and the military force on board of her, made a hard fight against the attacking force. Many of those on board of her were shot dead on her deck.

When the vessel began to sink there was great excitement on board. In the dire confusion that prevailed no attempt was made to lower the small boats. But even had such an attempt been made the boats could only have carried a small percentage of those on board.

Every foreigner on board the transport, which had been chartered by the Chinese Government from an English company, was either killed in the fighting or went down with the vessel when she foundered.

The loss of life was very great. Of nearly 2000 Chinese troops on board of her only forty were saved. They were picked up by the French gunboat Lion that was cruising in the vicinity.

Only a short time elapsed between the explosion of the torpedo and the foundering of the transport. The vessel went down suddenly near Shopoint Island, at which place her commander made an attempt to beach her.

The Tsao Kian, which was captured by the Japanese, was an old man-of-war that had been impressed into use as a transport. Many men were killed on board of her before she fell into the hands of the Japanese.

The Kow Shing was the fastest vessel in Eastern waters, and the Japanese were glad of the chance of depriving China of her services. The presence on board of General Von Hanneken would also give an incentive to an attack upon the ship, as that officer was supposed to be on his way to take command of the Chinese army in Corea.

Another spirited battle between the Chinese and Japanese fleets was fought July 30th. After a fierce fight the Chinese ironclad man-of-war Chen Yuen, the largest and most recently built ship in the Chinese navy, was sunk, and two Chinese cruisers were captured by the Japanese.

The two Chinese cruisers were the Chih Yuen and Ching Yuen. It was reported that another cruiser, the Foo Tshing, was also destroyed. The Chinese fleet carried about one thousand men, most of whom were drowned. Among the killed were two German officers attached to the Chen Yuen.

The Chen Yuen was a battle ship of 7400 tons displacement, carrying 14½ inches compound armor at the water line. Her battery included four 12-inch guns protected by an armored breastwork, and two smaller Krupps, eleven Hotchkiss cannon, two 8¼-inch and 6-inch Krupps in her main battery and a secondary battery of Hotchkiss revolving cannon. She also had tubes for Whitehead torpedoes.

The Chen Yuen was a sister ship of the Ting Yuen and was the most powerful warship in the Chinese navy with the exception of the Ting Yuen. Its loss was a serious blow to the Chinese navy.

CHAPTER XIX.

THE BATTLE OF PING-YANG.

DURING the month of August reports were frequently received of the advance of the Japanese army into the Kingdom of Corea. War had been formerly declared by Japan, vast preparations had been made for carrying it on, troops had been landed upon the Corean coast, and it was evident that the Japanese had resolved to assume the aggressive and strike a powerful blow before China could prepare herself for the onset.

It is doubtless true that Japan had been anticipating the contest for at least ten years. She believed the time would come when she would have to maintain her claims in Corea by the force of arms. There is nothing to show that China expected an immediate war with her eastern neighbor. Her army, such as it was, could not compare with that of Japan in discipline, in modern equipments and especially in patriotic feeling and enthusiasm, the loyal spirit that can turn one man, as it were, into a thousand.

It may therefore be said that in all countries this side of the Orient there was a quite universal expectation that in the early stages of the conflict Japan would be victorious. Nearly all the reports of skirmishes and minor battles showed such to be the case. From point to point the various divisions of the Japanese army advanced, meeting but little opposition. At Ping-Yang, however, a place strongly fortified, the Chinese troops were massed and here an important battle was fought on the 15th and 16th of September, the result of which was a victory for the Japanese army.

Some account of this town will be of interest to the reader.

Ping-Yang, or, as it is more correctly spelt, Ping-An, is the capital of the Corean province called Ping-An Do, is situate upon the Da-Tong (Ta-Tong), or Ping-An River, about fifty miles from its mouth. Its location makes it a natural stronghold. The river is, next to the Yalu River, on the north, which separates Corea from China, the most important waterway of the country, and a number of considerable towns and villages are situated within its basin. It has been described as the Rubicon of Corean history, and at several periods anciently was the boundary river between China and Corea, or of the rival kingdoms into which, in olden times, the Corea of to-day was divided.

A Historic Town.

For a period of ten centuries, dating from about the commencement of the Christian era, Ping-Yang was a royal seat. In the remote past it has many times been besieged by both Japanese and Chinese armies, and many decisive battles have been fought in its vicinity.

The murder of the crew of the General Sherman, an American schooner, in 1866, took place on the Da-Tong River, not far from Ping-Yang. This occasioned the despatch, in 1871, of the United States naval expedition, under Admiral Rodgers, which ended ignominiously. The Gamsa, or Governor, of Ping-An Do resides at Ping-Yang. The province was shown by the last census to contain 293,400 houses, and to have 174,538 men capable of bearing arms.

The people of this province are more aggressive and turbulent in character than those of the southern provinces. They are said to be not very loyal to the reigning dynasty, and the government is constantly apprehensive of revolutionary outbreaks among them. While this is especially true of the Ping-Yang province it equally applies to the people of the adjoining province on the south, Whang-Hai Do.

Ping-Yang is reported to be very rich in the precious metals and in minerals, but the mining of gold and silver is prohibited by the general government.

The Yalu River.

Another very important city of this province is Ai-Chin, or Ai-Chow (also written Yi-Chow, Wi-Chow, and A-San). It is the nearest Corean town to the Chinese frontier, and the gateway of the kingdom. It is situated on a hill overlooking the noble Yalu, or Ap Nok River, which is easily navigable for junks as far up as Chan-Son, a noted trading place, sixty miles from the mouth of the river. Yalu means "dragon's windings," and refers to the sinuous course of the river; Ap Nok describes its deep green color.

What was until a few years ago a "No Man's Land" stretched along the further bank of the Yalu, in Chinese territory. It was known as the Neutral Territory, and, though highly fertile, was laid waste by the Corean Government two or three centuries ago, and its cities razed to the ground to prevent its further occupation by Chinese outlaws and bandits, with which it was long infested. It is now Chinese territory. Fifty miles beyond the Corean frontier is Pien-Mun, "the Border Gate," where a great international fair was wont to be held three or four times a year.

The first despatch announcing the battle of Ping-Yang was dated at Shanghai, September 17th, and was as follows:

The Japanese attacked and carried Ping-Yang (Ping-An) on Saturday and Sunday after a stubborn resistance. The Japanese lost eight hundred killed and wounded. Twenty thousand Chinese surrendered.

The Battle Begins.

On Thursday, September 13th, a Japanese column from Pong-San made a reconnoissance in force, drawing the fire of the Chinese forts and thus ascertained their position. The column then fell back in good order with little loss. By Friday night all the Japanese were in position for a combined attack upon the enemy. The Gensan column threatened the left flank of the Chinese, the Pong-San column menaced the Chinese centre, while the Hwang Hai column operated against the right, which had been reinforced the day before by a detachment of marines from the fleet at the mouth of the Ta-tong River. The Chinese had utilized the old defences at Ping-Yang and thrown up new works, making the position an exceptionally strong one.

The battle was opened on Saturday at daybreak by a Japanese cannonade of the Chinese works, which was continued without cessation until afternoon, the Chinese responding. The work with the heavy guns showed good practice.

At about two o'clock a body of infantry was thrown forward by the Japanese, and maintained a rifle fire upon the enemy until dusk. Throughout the day only the Pong-San column was engaged. The Chinese defence had suffered greatly, but the losses on either side were small, both the Chinese and Japanese having taken advantage of all the shelter available.

The Japanese troops, however, had gained some advanced positions. The firing continued at intervals during the night, and in the meantime two Japanese flanking columns had formed a cordon around the Chinese.

At three o'clock on Sunday morning an attack was made by the Japanese columns simultaneously and with admirable precision. The Chinese lines, which were so strong in front, were found to be weak in the rear, and here the attack was a perfect success. The Chinese were completely taken by surprise, and were thrown into a panic. Hundreds were cut down, and those who escaped death, finding themselves surrounded at every point, broke and fled. Some of Viceroy Li Hung Chang's European drilled troops stood their ground to the eastward, and were cut down to a man.

Capture of Immense Stores.

The Pong-San column, swarming over the defences in front, completed the rout. Half an hour after the attack was opened the positions at Ping-Yang (Ping-An) were in possession of the Japanese.

It was estimated that 20,000 Chinese soldiers were engaged in the battle. The Japanese captured immense stores of provisions and munitions of war and hundreds of colors. The Chinese loss was estimated at 16,000 killed, wounded and taken prisoners. Among those captured by the Japanese were several of the Chinese commanding officers, including General Tso-Fung, commander-in-chief of the Manchurian army, who was severely wounded. The number of the Chinese who were killed was estimated at 2,300.

The Japanese loss was only 30 killed and 270 wounded, including 11 officers. Most of the casualties among the Japanese occurred during the first day's fighting, and very few were the result of the night attack.

Within ten hours after the conclusion of the battle the military engineers had completed a field telegraph line from Seoul, the capital of Corea, to Ping-Yang (Ping-An). A large number of prisoners were brought into the Japanese camp from houses in which they had hidden themselves during the final assault. Several thousand Chinese fled toward a valley to the northward and, upon finding their retreat in this direction cut off, surrendered in a body. Ping-Yang (Ping-An) was searched in the belief that a number of important Chinese officers were hiding in the city under the protection of friendly Coreans.

Congratulations from the Emperor.

The walls of Ping-Yang (Ping-An) were badly shattered by the cannonade which was poured upon them by the guns of the Japanese, but the city itself was only slightly damaged. The Japanese Emperor telegraphed from Hiroshima, where the headquarters of the army are located, congratulating Marshal Count Yamagata upon the success of the arms.

Marshal Yamagata issued a general order commending the valor of his troops, which they demonstrated on the battlefield. The order concluded with an expression of pride on the part of Marshal Yamagata at being in command of so brave an army.

A flying column of the Japanese army pushed northward with the object of taking possession of the mountain passes. The Japanese force pursued the fugitives, who threw away their arms and readily yielded themselves prisoners.

A proclamation was issued promising full protection to the Coreans if they would refrain from acts of hostility toward the Japanese. On the other hand, they were informed that if they gave shelter to or engaged in traffic with the Chinese, they would be summarily dealt with by process of martial law.

It was reported that four Chinese generals, Tso Paokwoi, Wei Jinkwoi, Ma Yukowong and Sei Kinlin, together with 14,500 other officers and men, were taken prisoners by the Japanese at Ping-Yang. The Japanese outnumbered the Chinese three to one.

Excited by the News.

The Chinese were fearfully exicted over the news of the defeat and great slaughter of the Chinese army at Ping-Yang (Ping-An). The *Shanghai Mercury* printed a special edition containing despatches from the front, and in its editorial comments on the result of the battle expressed full appreciation of the crushing defeat and great slaughter of the picked troops composing the Chinese army engaged. The paper dilated upon the consequences of the disaster to the Chinese arms and expressed well-grounded fear of a speedy Japanese invasion.

Advices received at the Japanese Legation in London officially confirmed the report of the absolute and crushing defeat of the Chinese in the engagement at Ping-Yang.

Artillery salutes were fired at Tokio in celebration of the victory of the Japanese army.

Public opinion concerning the Japanese victory was freely expressed through our leading journals. One called the battle "The Chinese Sedan," and affirmed that the Japanese managed their campaign with a grasp of military science and soldierly ability deserving of the utmost credit.

Another journal said: "It is difficult to see how China can recover from the blow which reveals the essential weakness of her military equipment and administration. The Powers will probably be content to accept the *faits accomplis* if the Japanese are wise enough to show moderation and a just sense of their position. The moment is favorable for the neutral powers to renew their overtures for peace. China might easily grant the virtual independence of Corea, which Japan is probably willing to accept."

Another journal commented as follows: "The Japanese have every reason to pride themselves upon the excellence of their military arrangements, but it is not safe to assume that the victory of the Japanese will incline the Chinese to sue for peace. Defeat in the past has only nerved the Chinese to more strenuous efforts. It is much more probable that the Ping-Yang fight will have the effect to embitter and prolong the struggle than that it will result in China's involuntary self-effacement in Corea."

Brave and Brilliant Work.

Says another journal: "The Japanese army has done its work bravely and brilliantly, but their navy will now have a tough task. If they can defeat the Chinese Pei-Yang squadron, the Japanese forces will certainly land in China and reduce Port Arthur and Wei-Wei from the land side, and possibly attempt to advance upon Pekin. When this happens the end will not be far off. The Mongolian colossus has feet of clay, which are crumbling. If the Powers, especially England, were to intervene promptly with friendly counsels, the conflict might be ended."

The Chinese army of the north, consisting of Manchus and Chi Li-men, at Ping-Yang (Ping-An), numbered, according to report, 50,000 men. The Chinese troops at Heijo and its vicinity numbered nearly 15,000, while there were with them 200 or

300 Coreans. There were also 2,000 more marching from Kasesan upon Heijo, and over 1,000 defeated troops from Seikwan and Gazan were also making for Heijo.

These figures were from Chinese official sources, and there is no doubt that she had, at least, 20,000 troops concentrated at Ping-Yang, including some of the best trained and bravest soldiers.

On August 18 there were 10,000 Japanese troops at Chemulpo, and about the same time 6,000 more were reported as having landed at the Taitung River.

An Advance Northward.

It might be assumed that the armies of Japan and China now in Corea numbered each 35,000 to 40,000 men. The Japanese landed their troops at Gensan, on the east coast, at Chemulpo, and at the mouth of the Ta-tong.

The main body of the army went from Chemulpo to the Corean capital, Seoul, and then advanced northward to meet the Chinese forces, which crossed the northeastern boundary of Corea in the latter part of July. Japan prevented the Chinese from sending reinforcements by sea direct to Corea by the admirable use she made of her fleet, one portion of which kept the Chinese warships occupied in the Gulf of Pechili, while another protected the transports carrying troops to Chemulpo, the Yalu River and other points.

In arms, drill and morale the Japanese troops in Corea were undoubtedly superior to the Chinese, the latter being for the most part the levies from Manchuria, though there was a goodly proportion of soldiers from Li Hung Chang's province who had been drilled in the European fashion by European officers.

It was believed that the first result of the crushing defeat inflicted on the Chinese at Ping-Yang (Ping-An) would be the complete occupation of Corea by Japan. Whatever might be the reorganization of the government and the reforms elaborated by the Corean Council, they would be in reality dictated by Japan and to her ultimate advantage.

Says a well-informed writer upon the problem of Corea: "Just outside the walls of Seoul is an archway of wood and stone about thirty feet high. This is called by the Coreans the Arch of Subjugation, but officially it is known as the Arch of Amity. It was under this arch, erected to commemorate her acceptance of the suzerainty of China, that Corea annually paid her tribute to China. It is now more than probable that she will not pay this tribute, and that the Arch of Subjugation will shortly be demolished or left as a memento.

May Throw Off the Yoke.

"It appears to be now established that the King has definitely resolved, under the influence of his Japanese advisers, to assert the independence of his kingdom and throw off the suzerainty claimed over it by China. This suzerainty has been for centuries more nominal than real. For unnumbered years Corea has derived from that country all that makes up her civilization. Her mental attitude has been and is Chinese. Her customs, the written characters in which her language is expressed, her culture, her art, her religion, have all come from her great neighbor. Her literature and education are formed on Chinese models.

"China's influence has, in fact, moulded her national life, and the control has been exercised in a peculiarly Celestial way—disclaiming all responsibility for Corea's acts when she has embroiled herself with Western Powers, and then rushing wildly to her capital with troops and ships whenever Japan has made any forward move in the political game.

"Corea has been the buffer between China and Japan for a thousand years, and has paid tribute at intervals to either country or to both at the same time as far back as the third century, though for two centuries past the claims of Japan have been somewhat relaxed, thus giving China freer sway.

"Thus, when in 1876, the former succeeded, after some trouble, in negotiating with Corea an independent treaty, whereby she secured substantial trade advantages, rights of residence and property and the opening of three ports to her commerce, it took China several years to wake up to the fact that a new danger threatened her hold on the Hermit Kingdom, and putting forth freshly her claim of vassalage, she advised Corea to listen to the overtures of the United States, then knocking at her doors.

Treaties with Foreign Powers.

"On this advice a treaty was made with us in 1882, followed in the same year by conventions with Great Britain, France and Germany. The ancient tribute was more tenaciously exacted and a brilliant young Chinese army officer—then twenty-two years of age and a captain of infantry—was sent to Seoul as resident. This was Yuen, and he was commissioned to protect Chinese interests."

A second account of the decisive battle already described is as follows: Full details are now to hand respecting the great Japanese victory at Ping-Yang. The city of Ping-Yang, situated on the banks of the Tai Dong River, has been long regarded by China as the most invulnerable of all her strongholds. Ordinarily the city and surrounding forts are garrisoned with 20,000 Chinese troops, but shortly before Japan's attack upon the place these had been re-enforced by the refugee soldiers from Seikwan, where Japan's first victory in Corea had been achieved. Roughly estimated the Chinese forces in and around Ping-Yang must have numbered not less than 25,000 men.

Japan's attack upon this formidable stronghold had been carefully planned, and armies had been sent out by four different roads with orders to be in readiness for a combined attack on the city by dawn of September 15th.

The Troops Advance.

The western army started from Matsu-Bashi on September 13th, a town some fifty miles from Ping-Yang, and continued a forced march, till on the evening of September 14th it camped before the Chinese earthworks of the stronghold.

The northern army had left Tai-Cheng on the 13th and after camping for the night at a small town advanced on Ping-Yang from the north and occupied a position not far distant from that of the western army. The central army, in two divisions, had adopted similar tactics from the south, and both divisions advanced on a line with each other.

Finally the eastern, or so-called "mixed" army—it being composed of several divisions—boldly marched on the Chinese entrenchments from the east, as though challenging them from this quarter. It was these columns that were expected to draw the attention of the enemy from the advance of the Japanese troops from the north, west and south, or, in fact, from five different points for the central army had been divided into right and left wings.

Concerning the strength of Chinese positions it need only be said that Ping-Yang, besides being a natural stronghold, was manned by China's finest troops. In the main fort or castle, close to the city gates, there were three Krupp field pieces and several Gatling guns, while all the soldiers carried Spencer or Mosler rifles, and there was no lack of ammunition. There were one or more field pieces and several Gatling guns in each of the Chinese earthworks and masked forts.

Altogether the Chinese troops were entrenched at twenty-five different points, and apart from the main castle there were five other large and well-armed forts—two to the south and one to the north of the city and main stronghold and two on the opposite side of the river. The masked fort built in front of the castle was undoubtedly the best piece of military engineering ever accomplished by the Chinese.

Formidable Defences.

The Northern and Eastern Japanese armies found themselves confronted by seven forts and earthworks, all well armed and manned, while behind each fort large numbers of Chinese troops could been seen to be encamped. To the south of these were other camps, toward which Major Okuzama marched his troops. All these camps were fired during the day of the battle, and the flames added to the horrors of the conflict.

There were two earthworks on the banks of the Tai Dong, opposite to the city, and two forts on the hillside among the pine trees. It was at these points that the Chinese forces, confidently expecting an attack from the east, had gathered in greatest strength, and it was Major-General Oshima who had been detailed to attack the enemy here.

The Chinese evidently had every confidence in the security of their position, and huge flags, upon which were inscribed the names of the various commanding generals, were flaunted proudly in every direction.

The "mixed" or Eastern army, under command of Major-General Oshima, had been re-enforced by another detachment from the south, and was the first to begin the battle. All attention was at once centred upon this point, as had been expected, and the northern, western and central forces at once advanced on the Chinese forts from the rear. Major Okugama separated from the mixed column and advanced on the forts to the south.

Hand-to-Hand Conflict.

The Chinese troops, in the meanwhile, were entirely ignorant of any advance of the Japanese forces from either the rear or flanks until the actual engagement had begun, and the Japanese armies were within one hundred yards of their various strongholds.

Now the Japanese charged upon the hillside forts, but the Chinese used their Krupps and Gatling guns with great effectiveness, and Major Tatemi quickly divided his detachment which had undertaken the charges into two swings. As they neared the fort, the Chinese fire ceased, but when the Japanese troops had reached the walls the Chinese stormed out upon them with a desperation born of despair, and a terrible hand-to-hand encounter ensued, the Japanese killing over fifty Chinese with their bayonets at one spot alone, while the rest of the garrison fled. The Japanese then took possession of the fort.

This was their first step toward victory, and occurred at seven o'clock in the morning. In the meantime a cold, drizzling rain, which later in the day changed to a steady downpour, increased the discomforts of the attacking army but did not damp the ardor of its enthusiasm.

By this time the second wing of the northern army had placed their field pieces on the crest of the newly-gained hill and opened fire upon the Chinese in the earthworks and forts below, throwing them into a panic and causing them to retreat toward the castle and city in confusion. At eight A. M. the Japanese found themselves in possession of a second fort.

The western column, in the meantime, had been engaged in several skirmishes with the enemy and had captured several Chinese officers. They began to advance on the Chinese earthworks and forts to the east at five A. M. The troops of this division were divided into two wings, and by nine A. M. the Japanese were in possession of all the forts outside of Ping-Yang, with the exception of the castle and the masked forts on the hill beyond the city and castle. The opposition of the Chinese at these points, however, was most desperate.

The Chinese Cavalry.

Several attempts were made to storm the gate of the castle, but it was now two P. M., and the attacking forces of the eastern and northern divisions were well nigh exhausted by the continued fighting, and so the advance was stopped for a time.

Shortly after midnight on the morning of the 15th the central division advanced on the Chinese earthworks from the south, and were charged upon by a detachment of Chinese cavalry, who came out of the city gates, and hid themselves in a wheat field, the rain and darkness aiding their almost noiseless advance. But the Japanese, with fixed bayonets, were also in the wheat field, and after a sharp encounter the entire company of cavalry were killed, with the exception of eight that were taken prisoners and sent to the rear.

The Japanese officers of this division for the first time learned approximately what the other divisions had been doing, and how so many of the Chinese position were in jeopardy. Later in the day the central division captured several small bands of fleeing Chinese, and from them learned of their armies' victory. This division then fired the dismantled forts and deserted houses outside of the city, and continued the advance, meeting soldiers fleeing in all directions.

Desperate Fighting.

The mixed division in the meanwhile had formed into three wings—a right, left and central. They had hastily thrown up earthworks, but abandoned these to advance on the Chinese positions. The fighting was desperate; those killed and wounded among the enemy seemed innumerable, while every officer of the second and fourth detachments of the Japanese forces of this division were killed.

The earthworks of the Chinese were strongly manned and armed with rapid firing guns, which they used with terrible affectiveness. The fighting continued uninterruptedly for some time, when the ammunition of the Japanese gave out, and the division was on the verge of a retreat.

A more extended account of the battle of Ping-Yang was furnished by the correspondent of one of our leading journals, who was with the army in Corea:

"The first battle of magnitude or importance in the Corean campaign was fought September 15th and 16th, and ended with a sweeping victory for the Japanese side.

"I have just returned to headquarters, at the south of Phyongyang (the Japanese name for Ping-Yang), after a hasty circuit of those parts of the captured city to which civilians are admitted, and a short excursion along the line of retreat by which the great body of the Chinese fugitives escaped. Therefore, I am prepared to present an outline sketch of the operations which have left us masters of the chief stronghold on the peninsula.

"My opportunities of observation have been greater than those most of my comrades enjoyed, as from the beginning of the month I have been allowed the same freedom of action as an officer on staff duty. During the past two weeks I have travelled over most of the territory occupied by Lieutenant-General Nodsu's forces.

Rapid Progress Impossible.

"It has been plainer to me than to others that the impatience with which the army movements were regarded in Japan was not at all justified. The circumstances in which we were placed made it impossible to proceed with rapidity unless we were prepared at the same time to sacrifice all considerations of prudence.

"The condition of the country is indescribable. What Coreans call roads are unworthy of the name. There is little to choose between the open fields in the valleys and the wretched courses of slime and diluted clay which connect the towns in the northern provinces. Often the routes resembled rather a series of half-choked canals than proper lines of communication.

"To transport artillery and ammunition over districts flooded at intervals to a depth of from one to two feet is a task that tries the endurance of officers and men alike. It is a constant surprise that their cheerfulness and energy continue unabated day after day.

"To overcome difficulties by hard fighting, to push their way through the opposing bodies of the enemy, is a service in which my countrymen delight, as they proved six weeks ago at Songhwan. But the slow and wearing labor of dragging supplies and engines of destruction through almost impassable regions strains them in their weakest point.

"There have been many days when with their utmost strength they were unable to advance more than four or five miles. I doubt if the average progress of the main division has exceeded an average of six miles since the march from Seoul began in the early part of August.

"As was to be expected, plans of our generals were held in dark secrecy at the beginning of the campaign. It was not until our near approach to Phyongyang (Ping-Yang) that the scheme of operations in which we were engaged became clear to the troops in general. The privilege of moving in various directions enabled me to grasp the situation at a comparatively early date, and to form conjectures which it was my fortune to see realized in due course.

Strong Positions Chosen.

"It is now apparent that the sharp and effective engagements at Songhwan and Asan were not included in the original project of our leaders, but were mere incidents of the contest caused by the selection of the Naipo districts by the Chinese as a landing place for their troops.

"From the outset it was recognized that the scene of the principal conflict would be the Valley of the Taitong (or Daido) River, in which many good defensive positions could be chosen by our foe and from which, in case of a success to their arms, they could descend by more than one avenue and menace our ports around Seoul from several points.

"The Japanese design was to seize the large towns along the Taitong and make the northern part of the peninsula untenable, while preparing for more extensive feats which are still to be essayed.

"As a preliminary measure, the intrenched Chinese at and near Asan had to be dislodged, and this enterprise was brilliantly carried through by Major-General Oshima, with a small force, which, after performing its allotted task, hastened to rejoin the body led northward by Major-General Tatsumi.

Active Night and Day.

"I was with a regiment which fought at Songhwan and did not get back to the main column until it had arrived at Kaisong, some distance north of Seoul. There I changed my limited range of duties for a more exacting duty I was called upon to perform, and for nearly a month lived in constant activity day and night, accustoming myself to look upon the details of food and sleep as mere trifles, scarcely to be considered beside the imperative requirements of my new service.

"The united army, which directed its course northward, consisted of from fifteen to eighteen thousand men. General Oshima conducted the left, General Tatsumi the right, and the chief command was assumed by Lieutenant-General Nodsu, whose quarters were in the centre and for a considerable time at the rear.

"The left moved upon the town of Hwangju under orders to cross the Taitong River, near that place. The right proceeded towards Songhwan, where another crossing would be made, and the centre bore directly along the main road (or mud ditch so designated) to Changhwa.

"To any one knowing these three lines of march it was plain that the object aimed at was the ancient fortified city of Phyong-Yang (Ping-Yang), once a capital of Corea, and a place of much greater natural strength than Seoul, the modern seat of government. Probably our destination was made public in Japan long before the army heard of it, but by the end of August there was little doubt on the subject, even among the lowest ranks.

"When the soldiers had satisfied themselves as to the precise object of attack the feeling of exhaustion and weariness which few had been able to resist vanished as suddenly as if the painful toil of the past three weeks were nothing but a dream. The spirit of Tamato Damouhi was rekindled in all its vigor, and the order of assault was awaited with feverish eagerness on all sides.

Eager for Battle.

"Perfect discipline is the controlling rule in the Japanese service, but it was evident to every beholder that from the moment the Taitong came in view of the foremost skirmishers each hour of restraint was a vexation and a grief to the whole mass of troops. Yet it was at just this time that they were called upon to curb their impetuosity and to lie idly on their arms, awaiting the development of events in other quarters.

"The machinery set at work to crush the Chinese in their chosen stronghold was not confined to the force commanded by General Nodsu. Experience had shown at Asan and elsewhere that the faculty of flight is one in which our enemies exhibit greater capacity than in any other, and it was assumed that if threatened by a determined onset in their front, they would sooner or later seek to escape, and would scatter themselves over the country in small and disconnected groups, pursuit of which would be futile.

"Precisely as before, they would probably be a terror to the peasantry, and would, perhaps, indulge in the same excesses as those of General Yeh's disbanded soldiery, who not only pillaged far and wide, but put to death all who presumed to resist their demands. Among other atrocities they were accused of having murdered a much-respected French priest in the neighborhood of Asan.

"To prevent a repetition of these disorders, and also to provide against the regathering of the dispersed remnants at the Yalu River or any other place of retreat, the War Department organized a co-operative force, to be transported from Japan to Gensan, a port on the east coast of Corea, and to move thence across the peninsula upon the rear of Ping-Yang, thus enclosing the Chinese between two columns. Every effort was made to hide the details of this strategic combination. Beyond the bare fact that it was in progress, nothing was known about it to the mass of the combatants. But we were aware that Gensan is considerably to the north of Ping-Yang, and about one hundred and ten miles away.

Difficult Passes.

"A few years ago I was detailed to make an examination of the territory around that port, and for some distance into the interior, I then learned that the roadways were, if possible, worse than those in the neighborhood of Seoul, though the hilly character of the country renders them less liable to inundation. The passes over broken ranges between the eastern coast and the Taitong Valley are narrow, in many places blocked by heaps of fallen stones, and can hardly be less difficult to surmount than the bogs and morasses of the western provinces are to wallow through.

"From what I was permitted to learn, the troops landed at Gensan numbered four or five thousand, and were commanded by Major-General Oseko. They did not begin to penetrate southwestward until about September 1st, when the bulk of General Nodsu's Southern army was almost on the edge of the broad valley on the other side of which lies Ping-Yang.

"The reason why the attack from the south was delayed is now obvious. But to the troops enforced inactivity was most galling. The men who had come fresh from victory at Soughwan were burning to renew their triumphs, and those who had not yet shared in conflict were longing to rival the exploits of their more favored comrades. All were under peculiar influences, which greatly inflamed their desire to meet the adversary.

Daring Exploits.

"The whole region was full of brave associations, dear to the heart of every Japanese who cherished the memory of his country's glories in the past. It was in the valley of the Taitong that the warriors of Hidrioshi, the great Taiko, performed their most daring exploits during the invasion of the sixteenth century.

"Within the walls of Ping-Yang they made their heroic stand against the Tartar hordes, maintaining a desperate defence in the face of overwhelming numbers, subsisting towards the end upon the horses and other animals of their camp, and defying starvation itself, until the order from Kioto came directing them to give over the struggle, the fiery spirit that had sent them forth being conquered at last by death.

"However reckless the ambition of Hidrioshi may have been, the valor of his soldiers was incontestable, and the plains that encircled the ancient capital of Corea still bear testimony to many a deed of chivalry which the decendants of the mediaeval heroes would rejoice to emulate.

"How anxiously and ardently the signal to resume the march was looked for, no one could bear witness to more surely than I, for in the first two weeks of this month I several times traversed the camp that lay crouching, I might say, along the southern border of the Taitong and through the valley below, and heard on all sides impatient murmurs of restlessness and agitation, which would have risen to complaining cries but for the loyal faith of the soldiers in the resolution and sagacity of their leaders.

"During the first ten days of September several changes were made in the disposition of the troops, and various small commands were transferred to increase the effectiveness of the onset to come. But the general plan underwent no alteration.

Supplies Cut Off.

"General Nodsu advanced to the front and assumed the direct management of affairs. Reconnoitring parties made frequent examinations of the belt of land between our van and Ping-Yang, which was found completely devastated by the ravages of the Chinese. The supplies which should have been provided the Chinese from Chefoo had been cut off for some time by the Japanese ships and the Coreans were compelled to give up everything that could contribute to the sustenance of the hungry multitude.

"Prisoners were occasionally brought in by scouts, and strange tales were recited for our amusement concerning the blood-thirsty characteristics attributed to our soldiers by both the Chinese and the Coreans. Most of the captives were at first speechless with terror and could make no reply when questioned by our commanders. They could hardly be prevailed upon to eat or drink, and at each word addressed to them they would fall prostrate, trembling and moaning as if expecting instant death. By gentle treatment they were generally reassured, though some seemed never to recover from their paralyzing fright.

"None could give much information as to the number or organization of their army. It appeared that General Tsopaokwei, an officer of higher grade than any in our corps and ordinarily at the head of the Moukden garrison, was in chief command and under him we were told were 'many tens of mighty generals,' each leading countless myriads of invincible braves.

Living on Promises.

"Their stories with regard to their personal associations were more easily credited. They and their companions had suffered from want of sufficient food ever since they entered the peninsula and had been in the habit of foraging for themselves at every opportunity. Raw vegetables, dug from the fields, were welcome additions to their regular diet. For weeks previous to starting on this campaign they had received no pay, though brilliant promises of rich spoils had been held out to them.

"Their intelligence, except in one or two instances, certainly was not of a high order. Some could not tell the names of the officers under whom they immediately served. But they might have been mere camp followers and not fighting men. Stolid as they mostly were, they could not conceal their satisfaction at the indulgence they received, and, from their own account, their daily fare with us must have been absolute luxury compared with their habitual lot.

"Their gratitude, however, took no higher form than the expression of a moody regret for the awful fate in store for us. That we were all destined to annihilation as soon as we should come in contact with their irresistable warriors was a conviction which nothing could shake.

"The second week of September brought some relief to the stagnation which oppressed us. After all, the idle term was not so long as it seemed to our over-wrought senses, and all discontent vanished as soon as the troops were called upon to march again.

"The central body passed Chung Hwa on the 10th of the month. The left reached Taitong on the 11th and was ready for crossing at Tetsudo Island on the 12th. On the same day the right passed Choldo and also prepared to pass over to the north bank.

Cheering News.

"On the 13th a singular thing happened. In the morning the news came that the head of a detachment from General Oseko's Gensan column had made its way to Songchon, only thirty miles from Chyong-Yang, and that the entire eastern force naturally would presently be in a position to participate in the joint attack.

"This intelligence, of course, was delivered privately at headquarters, and was communicated to only the subordinate generals and a few of their staffs. There was no possible way in which it could become public property. Yet on that very afternoon it was noticed that an extraordinary stimulus spread over the whole of the army, approaching from the south, and that even the most distant regiments appeared animated by some exhilarating impulse.

"I was a witness to several exhibitions of this feeling in front of General Tatsumi's wing. Sub-officers gathered in knots to inquire of one another if any event of unusual promise had occurred, and private soldiers not on duty ran about from tent to tent in search of information which no one could give, and of the existence of which no one outside of the highest circle had any positive knowledge.

"I have since heard that the same phenomenon, if it may be called so, was everywhere perceptible. All along the banks of the Taitong, from Kangdon to Hwangju, an inexplicable excitement prevailed, which lasted until the time came for striking the great, decisive blow.

"On the 14th the report was circulated that a squadron of warships had been sighted at the mouth of the river, directing its course towards our outposts. No anxiety was felt on this score, for enough was now known to make it understood that the Japanese Navy would not be behindhand in lending support to our movement, while the death-like silence of the Chinese fleet since the engagement near Asan warranted the belief that interference from that arm of the enemy's service was the last thing to be feared.

Investing the City.

"The clouds of smoke arising below Hwangju were hailed as a token that busy work was at hand, and, sure enough before nightfall the welcome order was sent forth.

"Early on the following day the troops were in motion from every side, converging towards the city, which the Chinese had selected as their main station of defence in Corea. From Sangchon the Gensan party rapidly descended, uniting with the advance force of our left near Kangdon, and then stretching across the river north of Ping-Yang, to close the avenues of escape in that direction.

"The central body, coming from the south, marched for the Taitong bridge and the gate through which the high road from

Seoul to the old capital passes. The left wing skirted the northern bank opposite Hwangju, until it reached Kangso, when it was divided, one part proceeding straight to the object of attack and the other ascending towards Shunnen, and blocking the line of retreat to Wiju, on the frontier.

The Chinese in the Toils.

"Before evening the Chinese were believed to be almost completely enveloped. Of what occurred while the investment was going on at the north I have heard no coherent details, but it was a surprise to those who conducted the onset from the south that the defence was not more obstinate and effective.

"Of the advantages possessed by the Chinese there could be no question. The city stands on a steep slope, and is surrounded by a wall which, though out of repair in many places, could easily have been made formidable in the long time since the army established itself there. Except at one gate, there was no bridge fit to aid the passage of troops over the Taitong, and it certainly seems that a resolute resistance on the north bank might have made the crossing a much more serious undertaking than it proved. Between the wall and the river the ground was most uncomfortable to the assailants, being largely cut up into swampy rice lots.

"Better fighting on the Chinese side was expected, even by those who had tested their incapacity at Songhwan, for here the chances were much more in their favor, and their behavior in some of the skirmishes along the route had indicated a determination to do at least a little towards retrieving their shattered reputation. But from the time when they were driven within their rough fortifications they appeared to lose all spirit, and allowed themselves to be chased from post to post with scarcely an effort to maintain order.

"The first troops sent forward by General Oshima were, according to present accounts, more vigorously met than any others, but this may have been due to the circumstance that there was a scarcity of ammunition in one brigade, necessitating a brief suspension of the advance on the afternoon of the 15th. There is nothing to show that General Oshima's wing was obliged to use extraordinary exertions in reaching its goal after his order. The regiments which pushed northward from Kangso are said to have been the most strongly confronted.

Confused Accounts.

"It is difficult, however, to collect reports that can be thoroughly trusted, so soon after the battle. Rumors are altogether too abundant to be safely relied upon when matters of minute detail come into question. I heard an officer of high position say, on the day after the affair was concluded, when the greater part of the army was resting and trying to remember what had happened, that it would be at least a fortnight before the Government at Tokio could receive a really full and accurate account of the event, and you may imagine the obstacles that stand in the way of a single observer who tries to present even a glimpse of the mighty scene in which, perhaps, thirty thousand combatants struggled for life and death through a good part of two fierce and furious days.

"Little more than forty-eight hours has passed since the last shot was fired, and the last flag lowered. It seems as if the echoes of the vast tumult and confusion were still ringing through the air, forbidding the mind to dwell upon anything but the colossal features of the conflict, or to gather together the multitude of incidents which must be brought into orderly array before the true character and import of this great achievement of history can be rightly estimated. What we now know beyond all doubt is that the strategic combination for the overthrow of the first Chinese army in the field has wholly and brilliantly succeeded.

"The campaign was carefully laid out in Tokio, and was executed with admirable dexterity by four of the best generals in the Japanese service, not one of whom, it may be mentioned, is of the highest rank. The single full general in Corea did not arrive in time to take any part in the proceedings, and even the lieutenant-general in command was not despatched from Japan until operations were in active progress.

Organizing Victory.

"But when he came he threw himself heart and soul into the work and set an example of energy and fervor which roused to emulation all who were brought into contact with him. To him and to the three major-generals belong the credit of having carried the enterprise through triumphantly. To the organizer of victory, who may be an approved tactician, or an unknown adviser of the War Department, the honor of the conception is due, and will, let us hope, be righteously awarded.

"A great blow has been struck, and with such force as to forever destroy the prestige of China in Corea. An army computed at not less than 12,000, and it may be 20,000—and which may prove to be still larger, for the looseness and negligence of the Chinese system is such that the exact number actually under arms is not known to themselves—has been defeated, and is now held captive, with the exception of the fugitives and the slain.

"Four generals of renown from the military standpoint of their country have surrendered—not with sufficient dignity, it is said, to entitle them to respect in their downfall.

"All the material results of the victory that could be expected have been secured. The entire store of weapons and ammunition is in our hands. A quantity of treasure, roughly calculated to be worth from $70,000 to $100,000, was siezed in the houses occupied by the commanding generals, together with dozens of bags filled with copper and iron "cash" of the country.

"Not a single condition of success appears to be lacking. And I can say with pride that the discipline, which it is so often difficult to preserve after great conquests has not been relaxed in the slightest degree. The districts I have visited in the last two days have been as free from violent disturbance as any part of my own capital in a time of profoundest peace. Soldiers roam about singing lively songs and occasionally shouting 'Teikoku banzai,' but perfect good humor is the rule, and not an angry voice is heard.

Spared the Horrors of War.

"The earliest order sent out on the 16th was for the firm enforcement of order and the protection of the inhabitants of Ping-Yang. The few citizens who are willing to communicate freely, which they can do in symbolic writing, though utterly ignorant of our language, are earnest in assurances of thankfulness at having been spared the horrors they had been led to anticipate in case of falling under Japanese control. But they are far from confident as to what the future may bring forth. That the security which now prevails can last is more than they dare hope for.

"Unless the Chinese who endeavored to escape by the Gate of the Seven Stars, at the northeastern corner of the city, fought harder than those who made a show of standing to their posts it is not probable that the number of deaths will prove very great. But there is still a good deal to be learned about what took place in that locality and along the line of pursuit which followed.

"As I walked out yesterday on the western avenues leading from the city I saw heaps of weapons hedging the wayside as far as my sight could reach. Rifles, mostly of an old pattern, spears of the middle ages and swords of every conceivable manufacture were lying just as they had been thrown away, undisturbed as yet by the populace, who probably have not awakened to the fact that the late owners of the property have gone with no intent to return. Clothing enough to satisfy the winter necessities of the poor was also waiting to be picked up by the first comers.

"Until the cavalry detachments sent to overtake the runaways return to give an account of their adventures the lists of losses cannot be made up. At present it looks as if great results had been obtained without anything like the amount of bloodshed that usually accompanies a decisive battle. If, however, I attempted to verify this opinion, I should either be compelled to rely upon insufficient data or run the risk of overstepping the time allowed me.

"I close in the hope that when all the particulars are known it will be found that the rejoicings over our victory need not be too darkly shaded by lamentations over the sacrifice of human life."

CHAPTER XX.

JAPAN'S GREAT NAVAL VICTORY.

THE Yalu River is the boundary between China and Corea. Off the mouth of the Yalu a decisive naval engagement occurred, September 17th, between the Chinese and Japanese navies. At noon on September 17th nine Japanese war ships, convoying two armed transports, sighted twelve Chinese war ships and six gun-boats. The fighting began by an attack upon three of the Chinese war ships, which were sunk. As the fighting progressed another Chinese war ship was set on fire and destroyed, but the remaining eight, only one of which was uninjured together with the six gun boats, succeeded in getting away. The Japanese war ships Matsushima and Hi-Yei were slightly damaged and one of the armed transports was seriously crippled, but none of the Japanese ships were lost. The Japanese loss was twenty men known to have been killed and forty-six wounded.

When the Japanese sighted the Chinese fleet the latter ships were steaming towards the Yalu River, in which direction they proceeded, appearing indisposed to fight. The Japanese chased them for an hour, when the Chiyoda, getting within range, drew the fire of the Chinese flagship. A running fight of two hours' duration preceded the main engagement in the bay, during which the transports entered the Yalu River in safety.

The work of transferring the troops and stores from the Chinese transports to the shore was proceeding rapidly when the Japanese fleet was sighted. Admiral Ting of the Chinese fleet signaled to his ships to weigh anchor and form in line of battle. In obedience to this order the fleet was formed in a single line, with the exception of the cruisers Kwang-Kai and Kwang-Ting and four torpedo boats, which were formed in a second line at the mouth of the river.

The Japanese fleet advanced at full speed while the Chinese columns were forming in line, until they came within range, when the war ships formed in line of battle, nine of them in the first column and three gunboats and five torpedo boats in the second column. The firing at the outset of the engagement was of an indifferent order, but the Japanese were creeping gradually closer to the Chinese ships and their gunners were improving their aim by practice.

A Bursting Shell.

The Chinese barbette ship Ting-Yuen was the first to suffer any severe injury, a Japanese shell bursting in her battery. A ceaseless cannonade was kept up on both sides for an hour and a half, when the Japanese ship Saikio was rendered helpless, and, according to the assertion of a Chinese officer, sank soon afterward. Two of the big guns of the battle ship Chen-Yuen were disabled, but she continued to use her smaller guns. The vessels of both fleets worked very easily under steam, and the Japanese were constantly manœuvering, but the Chinese held their original position.

Suddenly two Japanese cruisers, believed to have been the Akitsushima and the Yoshino, endeavored to break the Chinese line. They were followed by three torpedo boats. As the Japanese ships advanced at full speed, the Chinese ships Chin-Yuen and Choa-Yung backed full speed astern to avoid disaster. The Japanese torpedo boats fired, but their projectiles were stopped by nets. The guns of the other Chinese ships were quickly trained on the two Japanese cruisers, and they retired after a short time, almost helpless. The Chinese declared they were sunk.

A Ship on Fire.

The Ching-Yuen was several times pierced by shells. The Chao-Yung ran ashore while retreating, and became a target for the Japanese guns until she was set on fire. The King-Yuen was in a terrible plight. A shell burst through her decks and she slowly foundered, while flames burst from all parts of her. The Tsi-Yuen withdrew from the first into the second column.

The Chinese torpedo boats vainly attempted to put the Japanese on the defensive, but the Japanese remained the aggressors throughout, although two or three attempts to break the Chinese line were repulsed. The cruiser Yang-Wei went ashore stern foremost and met a fate similar to that of the Chao-Yung.

After the first three hours of the engagement the firing was intermittent. The captain of the cruiser Chin-Yuen fought bravely when his ship was little better than a wallowing wreck, until the cruiser was sunk by a torpedo and her crew engulfed. The scene at this point is described as appalling. Many guns on both sides were disabled, the battered ships rolled heavily, and their steam pumps were kept constantly at work to keep them afloat. During the last hour of the battle some of the Chinese ships ran out of ammunition, and some of the Japanese ships threatened to founder. At dusk the Japanese ships moved slowly southward in double line. Another account of the battle is as follows:

Long before the rejoicings over the capture of Ping-Yang had begun to subside, Japan was excited by fresh enthusiasm by the news of another victory of even greater significance in the Northeastern inlet of the Yalu River. The 16th of September Admiral Ito, commanding the squadron, stationed at the mouth of the Taing, or Daido River was notified that a large Chinese fleet had arrived at the Yalu River, which divides Corea and China, in charge of transports, conveying reinforcements to the army on the frontier. He set sail the following morning with all the men-of-war that could be immediately summoned, viz: The Matsushima, flagship; Hashidate, Itsukushima, Yoshino, Takachiho, Akitsushima, Naniwa, Chyoda, Fuso, Akagi and Hi-Yei. Accompanying these eleven was the Saiko, a merchant steamer, taken into the national service since the war began, of no strength and not intended for heavy work in action.

Commenced Firing.

She would not have joined the expedition, but for the desire of Admiral Viscount Kabayama, the naval chief of the staff, who being on a visit of inspection at the North, could not resist the temptation to witness the expected engagement. Between 12 and 1 o'clock, fourteen Chinese ships and six torpedo boats were discovered a little south of a harbor, called Taikosan, in Japanese pronunciation, the East of Kaiyoto Island.

Contrary to expectation they advanced unhesitatingly and commenced firing when 4000 yards distant from the Japanese, who reserved their first discharge until another

1000 yards had been covered. The serious fighting began between the vessels at the Chinese right and the Japanese left, the flagships of both sides leading the onslaught. By 1 o'clock the contest was general. Both lines maintained their positions steadily for an hour when the Chinese showed signs of wavering.

Ships and Crews go Down.

Three of their ships, either by accident or design, had for sometime been made special objects, and although they contended vigorously to the last, they were sunk, one after another, the crew climbing into the rigging and signalled wildly for help to their companions and assailants. These were the Lai-Yuen, Chih-Yuen and Chao-Puen. As soon as they were disposed of, the foremost Japanese ships directed their assault against the immense German-built vessels at the head of the Chinese column, for a long time without effect on the heavy steel plates which protected them.

At last, however, a lucky shell struck the Ting-Yuen a little above the water—and seemed to the Japanese observers to pierce the armor through and through. Their belief that this feat had been accomplished was increased when a thick body of smoke was seen rising from the flagship, and although no diminution of activity aboard was perceptible, they were convinced that she had been set on fire and remained burning up to the hour of her hasty departure.

Whatever the condition was, she succeeded in inflicting heavy punishment upon her chief adversary. The Matsushima was struck by two twelve-inch shells. The first upset and battered out of shape one of her guns, while the second exploded an ammunition box, dealing havoc among the crew and starting a fire, which was subsequently, with great difficulty, put out. In consequence of the mishap, the Matsushima withdrew from the scene and moved toward Tai-Tong, Admiral Ito transferring his flag to the Hashidate.

Meanwhile three other Japanese vessels had undergone extremely rough treatment. The Saiko, which Viscount Kabayama persisted in keeping in the thickest part of the fight, notwithstanding her obvious unsuitability for such duty, lost control of her rudder and found herself in much closer proximity than was desirable to the Ting-Yuen and Chen-Yuen. As she could not avoid them, she made directly for them, it is supposed, in the belief that she was about to ram them.

A Shower of Missiles.

The Japanese are of the opinion that it was under this illusion that the two huge ships separated, allowing the Saiko a passage about forty fathoms wide through which to escape. Torpedoes were discharged at her as she went by, but without avail. The Hiyei having been unable by reason of her slowness to keep pace with the rest of the fleet, became a conspicuous object to the Chinese, and was so deluged with missiles that she was set on fire before the afternoon was half over.

Her small crew was greatly reduced, and as the surgeon was among the wounded, the sufferers could not be properly cared for. When she had lost twenty killed and three wounded, she fell out of line and returned to Tai-Tong, but meeting a transport on the way, she obtained assistance in quenching the flames, and handed over the wounded, and returned with all the speed she could make, not waiting for a doctor, to take up her work where she had left off. In this hope she was disappointed, for the enemy had flown and the battle was over. Still she was exposed to the enemy's fire.

It is reported that when she steamed away in flames she was thrice in great danger from torpedoes, but skillfully escaped by employing a device described in a recent magazine account of an imaginary fight in South America. To most readers of that sketch, the expediency of stopping a projectile by turning upon it a converging fire of shot and shell seemed purely fiction, yet this is precisely what the Hi-Yei is said to have done in, at least, one instance.

The Akagi, a small gunboat, was badly overmatched from the outset, accident having brought her under the fire of not less than six of the enemy's boats. Her commander was struck down and killed while she was thus hotly engaged, yet she would still have kept up a determined resistance, but for the loss of a mast, which rendered her unmanagable. She also found it necessary to return to the Tai-Tong.

The Flagship Retreats.

About the time that Admiral Ito left the Matsushima the disorder in the Chinese fleet plainly indicated that the contest could not be prolonged on either side. Three ships had been sunk, and a fourth, the Yang-Wei, had been half destroyed and abandoned. Beside the Ting-Yuen was on fire, and the entire force was thoroughly demoralized. A little later, after five o'clock, the flagship took the lead in retreat toward the home stations.

Four fast steaming Japanese cruisers were detailed to follow, and, if possible, to cut off their escape. But the torpedoes had to be reckoned with, and the possibility of being struck with one of them in the night made it imperative that the Japanese should exercise caution. Morning found them at the mouth of the Gulf of Pechili, with no ship of the enemy in sight. They steamed back to Kayioto Island, keeping a keen overlook on the way, but the Chinese had evidently reached a place of refuge.

The greater part of the Japanese squadron and reconvened near Takaisan Harbor, on the chance of getting another fight, bringing this time torpedo boats to cooperate. The need of them was so greatly felt on the previous day that it is safe to say no large number of Japanese ships will ever again sail without these essential adjuncts.

Loss of Life.

One of them was now put to a practical, if somewhat inglorious use, in breaking up the Yang-Wei, deserted and unfit for further service. Examinations show that none of the Japanese vessels received damages that could not be repaired with slight cost and labor. All but the four referred to were so free from injury that they could have gone into action the following day. The loss of life was the largest on the Matsushima. Her complement was 335. Four officers and thirty-nine men were killed and seventy officers and men wounded. The total loss was ten officers and sixty-nine men killed and one hundred and sixty officers and men wounded.

Further particulars of the great battle were learned from the following despatch from Tien-Tsin, dated September 21st: Wounded officers of the Chinese fleet confirm the original report of the engagement on the 17th inst. They say that the Chinese fleet arrived at Yalu River on the afternoon of the 16th and remained ten miles outside of the mouth of the river while the transports were unloading. At eleven o'clock on the morning of the 17th they sighted the smoke of the Japanese fleet, which was approaching in two columns. The Chinese vessels steamed out to meet them in two columns, converging on the flagship. The Japanese fleet consisted of twelve ships, while the Chinese had ten ships.

The Chinese Admiral opened fire at a distance of six thousand yards, but the firing on both sides fell short until the opposing vessels came within five thousand yards. The Chinese endeavored to come to close quarters, but were prevented from accomplishing their purpose by the superior speed of the Japanese ships, which, keeping for the most part two miles off, manœuvred admirably and made splendid practice with the long range quick firing guns.

Went Down with all Hands.

The Chinese cruiser Chih-Yuen, Captain Tang Chi Chang, early in the day closed with one of the enemy's ships at full speed, intending to ram her.

Four Japanese vessels then closed round the Chih-Yuen, and she was ripped up by shots under the water line, and went down with all hands, including the engineer. Meanwhile the battle raged furiously round the flagship Ting-Yuen and her consort, the Chen-Yuen. A gunnery officer on the Ting-Yuen, was killed. The Japanese ships were difficult to identify, but it is known that the cruiser Yoshino received some damaging shots at close quarters, which enveloped her in smoke and made her invisible.

Some of the Chinese gunners devoted their attention especially to the Japanese cruiser Naniwa, and succeeded in setting her on fire, but none of the Chinese officers saw her sink.

An account received three days later says:

If naval supremacy of the future is to be decided by battleships, the crucial test of modern conditions for fighting at sea has still to be made. Of the twenty-seven vessels engaged in the fight at the mouth of the Yalu River only two had any pretensions to be called battleships. These were the Chinese vessels Ting-Yuen and Chen-Yuen. All the rest were of the protected or unprotected cruiser class.

All through the war the Japanese have shown that their intelligence department is excellently worked. There can be no doubt that they received accurate information about the destination of four thousand troops and large quantities of rice and military stores which left Taku about September 14th in the Chinese steamers Hsinyu-Tsonan, Chintung, Lee-Yuen and Haeting. These vessels picked up their convoy and made for Tatung Kou under the escort of six cruisers and four torpedo boats.

Approach of the Fleet.

When off Talienwan Bay they were joined by larger vessels of the Chinese fleet, and made their destination on Sunday, September 16th. The debarkation began under cover of torpedo vessels and two of the lesser draught ships, and was successfully accomplished, while the other nine vessels of the fleet remained in twenty-five fathoms, from ten to twelve miles south by east, from Tatung Kou.

The Japanese, with that provision which precludes the element of luck, had carefully surveyed the coast two or three years ago. The harbor master of Port Arthur had repeatedly urged the Chinese to follow their example, but without success. Steam was kept up, when at noon on Monday, September 17, a cloud of that obtrusive black smoke which the Japanese coal gives off showed the approach of their fleet from the south.

The Admiral at once weighed anchor, drew up his squadron, in formation like an obtuse angle, with two armored ships at the apex, and advanced to give battle. The Japanese came on in line and carried out a series of evolutions with beautiful precision. The tactics of both sides are too highly technical for the layman, but in common speech they may be resolved thus:

Moving in a Circle.

The Japanese, having speed, kept circling around the Chinese, enlarging their radius as they came within range of the big guns of the armored Ting-Yuen and the Chen-Yuen, and coming closer in as they came opposite the unarmored ships and guns of less calibre.

The Chinese kept their wedge formation, but as all the halyards were shot away on the admiral's ship early in the action, they had simply to watch leaders and exact discretion.

The first evolution of the Japanese detached three Chinese ships. One was the fine Elswick cruiser Chih-Yuen (2300 tons, 18 knots, three 8-inch 12-ton guns, two 6-inch 4-ton and 17 rapid firers). Captain Tang handled his ship with great coolness. His vessel was badly hulled very early in the fight, and took a strong list to starboard. Seeing she was sinking he went full speed ahead at a Japanese ship which was sticking to him like a limpet, and making free practice with the intention of ramming her, but he foundered with all hands, 250, just before the ship got home. One account of it is that he did sink the Jap, but the weight of evidence is that he only disabled her by his return fire.

The King-Yuen, 2850 tons, 16-12 knots, two 8-inch ten ton guns, two 6-inch four tons and seven machine guns, took fire soon after this, but her captain, while subduing the flames, still fought his ship. Seeing a disabled Japanese near him, most probably the same vessel that the Chih-Yuen had tried to ram, he came up, intending to capture or sink her, but was incautious enough to cross the line of her torpedo tube at a short distance.

The Japanese thereupon shot her only bolt, and sure enough blew the King-Yuen up. Out of a complement of two hundred and seventy odd, some seven only are known to have escaped. One occount says that this fine vessel perished from fire, but subsequent information from Port Arthur gives the foregoing as the more accurate version of her end. With regard to the disabled Japanese vessel not one informant will deliberately say "I myself saw her founder," but without exception they all maintain that she sank soon after the destruction of the King-Yuen.

A Cowardly Captain.

The notorious Fong, the reinstated captain of the Tsi-Yuen, again distinguished himself by his devotion to the white feather. All the foreign survivors are very silent on this subject, but there is no doubt whatever that this poor creature signalled early in the day that his ship was badly struck and that he then promptly took her out of action. In doing so he ran precipitately into the shallows where the Elswick built cruiser, the Yang-Wei (1350 tons, sixteen knots, two ten-inch five ton guns, four four tons and ten machine guns) was in difficulties, struggling hard to get off.

Fong's navigation and pilotage were about equal to his courage. Finding his surroundings suddenly changed, he altered his helm and fairly rammed his unhappy colleague, escaping himself, however, with a damaged bow. The Yang-Wei's crew of 250 were nearly all lost, and that vessel herself went down in about four and a half fathoms on a straight keel, with her tops and lighter guns out of the water and her turret or barbette just awash. She was seen in that position four days after by the returning transports.

The Tsi-Yuen ran at full speed for Port Arthur. There the foreign engineer came ashore and flatly refused to serve further with such a captain. News has since arrived in Tien-Tsin that he will be under no necessity of doing so, as Fong's head was promptly sheared off by an imperative order from Tien-Tsin. This poltroon had been recently court martialed for his conduct on the day of the Kow-Shing disaster and then, to the great indignation of the fleet, reinstated to his command.

An Eye to the Main Chance.

His villanous example was followed by the commander of the wooden corvette, the Kuang-Chia, 1100 tons, three twelve-inch rapid firing guns, eight machine guns. It is a moot point whether his ship was injured in action or not. He shows the woodwork of the latrines as a proof. At any rate, he bolted, and kept so keen an eye to the main chance after that, that at 11 P. M. he ran his vessel on a reef, some twenty miles east of Talienwan Bay, and for all that is known she is there still, although there is a rumor that the Japanese afterward put a torpedo into her.

The desertion of these two ships would have reduced the Chinese to seven had they not been reinforced by vessels from in shore, and later on by torpedo vessels, four in number. One of the two ships, the Yang-Wei, was, as stated, rammed by the Tsi-Yuen, the other, the Choayung, a sister ship, soon took fire, and also got into shoal water, where sne burned completely out. More than one hundred men were taken off by a torpedo vessel, but some of her crew were killed. The vessel remained visible, a useless shell, just above the wash of sea at low water. This completes the list of Chinese casualties and losses.

The torpedo boats found some difficulties in joining the fray. The loss of halyards and in some cases of colors made it difficult to distinguish friend from foe, but the young officers in charge did well and acted fully up to their instructions to keep well under the lee of the big ships during fire and then to dart out under the bank of smoke. Unfortunately for them, these little vessels had been scouting for three weeks and had been overworked. The result was lamentable. When they opened out their possible twenty knots sank to something between fourteen and fifteen. The smoke rose rapidly, and long before the Schwarzkopf range was reached they were seen and fired at. Oddly enough they were not hit once by anything worthy of notice.

Torpedoes of Little Account.

But, on the other hand, they effected nothing. The dreaded torpedo only scored once in the action, and that was in the case of the King-Yuen, an issue entirely due to overconfidence and rashness. In the meantime, the two armored vessels, the Ting-Yuen and the Chen-Yuen, were the recipients of the continued and persistent firing of the Japanese.

The Chen-Yuen, under the command of Commodore Lin, assisted by two foreigners, made grand practice and kept admirable discipline. Her frequent fires were extinguished promptly, and the ship was admirably handled throughout the action. The foreign officers on board are both severely wounded, one in the arm, while the other, through an inadvertence, in the too prompt fire of one of the heavy guns, got his scalp and face badly burned and was subsequently wounded in the arm.

So persistent was the fire of this vessel that the magazine was all but depleted, and she arrived at Port Arthur with only twenty rounds of heavy shell left. She fired one hundred and forty-eight six-inch shells, and quite exhausted her smaller ammunition. Her fire was as effective as it was sustained, owing to the skill and coolness of the foreign experts. This ship's superstructure was almost completely destroyed, and a shell struck the spindle of the hydraulic gear of the port gun, putting it out of action.

Little Damage.

With this exception it is amazing to find how little damage the heavy fire did to the guns and machinery. Only three guns were dismounted in the whole Chinese fleet, and in no case were the engines, boilers or hydraulic machinery (the Chen-Yuen's excepted) injured. No casualties were reported from the engine rooms, where the behavior was excellent.

The Lai-Yuen, a sister ship to the King-Yuen in build and armament, had her superstructure damaged by fire and shell more than any other ship in the fleet, and was an appalling sight in Port Arthur. Foreigners who saw her deemed it a marvel that she could ever have been brought into port, so completely wrecked was all her deck gear. She was essentially sound in hull, armament and engines, however.

The Ting-Yuen (flag ship, 7,430 tons, fourteen and one-half knots, four thirty-seven ton Krupp guns, two four ton Krupps, eight machine guns) was the scene of some striking episoded. A heavy shell, supposed but not known to be on the ricochet, struck the fighting top, killing instantly seven men in it and knocking the entire gear into the sea. Another shot in its vagaries bent but did not break the steam pipe. A third killed poor Nicholls, an ex-petty officer of the British navy, who, seeing another foreigner bleeding from a wound in the groin, volunteered to take his place for a few minutes while he went below.

The Admiral and the third engineer, who had volunteered from the customs service, were violently thrown off the bridge by concussion and rendered senseless for some time. It is supposed that heavy guns were simultaneously fired from the barbette. On recovering the Admiral was found to have sustained injury to his foot, while an attendant, in bearing help to his master, was literally blown into the air and sea in infinitesimal pieces by a shell—an accident which profoundly affected the brave old fighter.

The Engagement Renewed.

About three o'clock the Japanese hauled off for consultation, but came on again and renewed the battle. About five they took their final leave, the Ting-Yuen and Chen-Yuen following them up. This was probably a bit of strategy on the part of the Japs, for after running ten or twelve miles five of them turned round and fired. This was apparently the last kick, for to the unmitigated delight of the Chinese officers they finally hauled off and departed to the southward.

The Admiral then sent on a verbal message for the transports to come along. But they had gone far up stream when they knew what was going on, and did not dare to move without more special orders. It was supposed that they had fallen victims to the Japs, who returned the next day. But on Saturday they all arrived safely at Taku. They had left Tatung Kou on Friday, four days after the battle. They saw the shell of the Chao-Yung and the tops of the Yong-Wei in the water on the scene of action. They called in at Port Arthur, where they saw six Chinese vessels, and crossed the Gulf of Pechili in perfect safety.

The following account is valuable as coming from an experienced naval officer, who was present. The account is mainly a repetition of previous reports, but adds that the concussion of the first discharge of the guns of the Ting-Yuen threw everybody off the bridge of the ship. The Japanese ships approached in column of divisions, the line ahead of the divisions being disposed abeam.

At Close Quarters.

Coming closer, they tried to form a line abreast. The Chinese ships started in a sectional line abreast, at a rate of speed of seven knots an hour. As they came nearer the Japanese appeared to form in quarter line, to which the Chinese replied by turning two points to the starboard, thus keeping their bows toward the enemy.

Approaching within forty-four hundred yards the whole Japanese fleet seemed to turn eight points to port, thereby forming a single line ahead, and steaming across the Chinese line turned its starboard wing.

The Chinese were unable to keep pace with the enemy, and endeavored to follow their movements by keeping bow on them as the Japanese ships circled around, maintaining the while a heavy bombardment. The Japanese fleet that kept in the thick of the fight consisted of six ships of the "Yuen" class.

The Japanese ships, having completed one circle, hauled off to a distance of eight thousand yards, and went through an evolution with the object of separating into two divisions, the first consisting of seven of their best-known and the swiftest cruisers, and the second of five inferior ships, which stood off some distance. The battle thus arranged itself into two groups, four Chinese cruisers becoming engaged with the second division, while two ironclads, the Chen-Yuen and Ting-Yuen, attacked the first division. The fighting of the second division was irregular and difficult to follow.

It ended in the Japanese disappearing in the direction of Hai-Yung-Tao.

The first Japanese division carried on the fight with the ironclads by circling round at a distance of forty-five hundred yards. The Chen-Yuen and Ting-Yuen, keeping together, followed the enemy's movements in a smaller circle, the whole evolution taking a spiral form. Occasionally the distance between the opposing ships was reduced to two thousand yards, and once to twelve hundred yards.

Keeping at a Distance.

The Japanese aimed at keeping a long distance away, so as to avail themselves of their superior speed, and make the most of their quick-firing guns, which vastly excelled those of the Chinese. The object of the Chinese was to come to close quarters, so as to use their slow-firing guns of large calibre with full effect.

The firing continued between the Chinese ironclads and the Japanese first division until nearly five o'clock in the afternoon. The quick-firing guns gave the latter an immense advantage, scattering showers of splinters, occasionally setting the Chinese ships on fire and riddling everything that was not protected by armor. During the action one of the smaller Japanese ships was seen with her propellers out of the water and her bow nearly under. Another was seen to be on fire, enveloped in flames and apparently sinking.

The Yoshino and Matsusima were burning fiercely. The former, after receiving two shots each from the Ting-Yuen and Chen-Yuen, was enveloped in a cloud of white smoke, which lay heavily on the water and completely covered the ships. The Chinese vessels waited for the cloud to clear, and got their port guns ready, but before the Yoshino became visible their fire was diverted by a Japanese vessel of the Matsusima type, which came on at a distance of two thousand two hundred yards on the port quarter. The guns that were laid for the Yoshino were fired at the newcomer, with the result that she began to burn. Whether these three Japanese ships received mortal injuries is uncertain.

In the latter part of the battle the Chinese ironclads ran short of common shells and continued the action with steel shot. This was ineffective, as the Japanese vessels have no armor. The two ironclads fired 197 rounds with 12-inch guns, and 268 rounds with 6-inch guns. About four o'clock the Ting-Yuen was badly on fire forward, the smoke impeding the working of the fore-turret. Before five o'clock the Japanese had ceased firing, and the distance between the fleets was rapidly increasing.

Effective Armor.

In regard to the conclusions to be drawn from the battle it may be said that the Chinese battleships proved formidable. The Chinese ironclads stood the battering of the heavy quick-firing guns admirably. Their upper structures were severely damaged, but not a shot penetrated a vital part. The barbette protection of the 12-inch guns was most effective, very few men being wounded within the barbettes. Two barbette turrets were as intact after the action as before.

This fact, however, coupled with the fact that the 6-inch guns at both ends of the ships, which are only slightly protected, were also undamaged, seems to indicate that the destructive effect was due to the enormous number of projectiles from the quick-firing guns, rather than to the skilled direction of the shots. The manœuvering of the Japanese first division excited great admiration. Taking advantage of their speed and the long range of their guns, they always kept at the distance that suited them, maintaining perfect order throughout the fight, attempting nothing sensational and never coming within destructive range of the heaviest guns.

The Mast Cut Away.

Captain Sakamoto, of the Akagi, was aloft watching for torpedoes and signalling to the other vessels of the fleet their location, when the mast was cut away by a shot from the enemy and he was killed. The Yoshino's forward barbette was slightly damaged. All the ships of the Japanese squadron carried new guns, and these did excellent service. They used no torpedoes, all the damage sustained by the Chinese vessels being inflicted by shot. In view of this fact, the sinking of double bottomed vessels like the Lai-Yuen is considered remarkable, and it is the generally expressed opinion among nautical authorities that the work of the Japanese was the most successful thing since the time of Nelson.

Toward the close of the fight great confusion was observed on board the Ting-Yuen, King-Yuen and Ping-Yuen. These ships appeared to be on fire.

At sundown the Chinese fleet were in full retreat. They were pursued by the Japanese ships, which laid their course parallel to that taken by the enemy. The night being very dark, the pursuers kept at some distance from the Chinese, fearing that should they follow the enemy too closely they might be damaged by the latter's torpedo boats. Owing to this fact and the extreme darkness the Chinese succeeded in getting away and reaching a safe shelter.

At daylight the Japanese vessels endeavored to find the enemy, but were unable to do so. They then returned to the scene of the previous day's action, where they found the Yang-Wei ashore and deserted, and destroyed her with a fish torpedo. None of the Japanese vessels were lost in the engagement and only three of them were seriously injured. All of them, with the exception of the Matsusima, remained on the station.

All the official reports of the battle were very laconic and greatly wanting in scientific and useful details, but from the foregoing statements the reader will be able to obtain a true account of the battle.

Literal Gifts.

The ex-Daimio of Mito, one of the great Tokugawa family of the Shogunatow, commemorated the victory of Ping-Yang by a donation of $8000 to the war fund. His younger brother gave at the same time $2300. Large contributions to the same object continued to be received from various sources, the theatre managers being especially conspicuous for their liberality, but the native journals complained that the prominent merchants and bankers, and especially the contractors, who were receiving enormous sums from the public treasury, offered no similar donations.

By command of the Empress, the pecuniary circumstances of the families of soldiers and sailors who died in the war, were ascertained for her Majesty's immediate consideration. Subscriptions to the war aggregated on September 25, $55,000,000, $10,000 being applied for at the rate above par. The call was for only $25,000,000.

Warnings of punishment in store for Li Hung Chang in consequence of the repeated defeats suffered by the Chinese Army and Navy were sent from Pekin, but the text of the decree proclaimed on the 17th of September, after the battle of Ping-Yang, was as follows:

Li Hung Chang Degraded.

"The Emojen (Japanese pigmies), having broken faith with Corea and forcibly occupied that country, the throne sympathized with its tributary kingdom in her distress and so raised an army to attack the common enemy. Upon Li Hung Chang, Imperial High Commander of Peyang, having chief control of the forces there, rested the entire burden of being prepared for emergencies, but, instead, he has been unable to act with speed and promptness in his military preparations, so that much time has elapsed without any important results. He has indeed failed in the trust reposed in him by us. We, therefore, command that his decoration of the Three-Eyed Peacock Feather be plucked off from his hat and that he be stripped of the yellow riding jacket as a slight punishment. It is necessary then that the said Imperial High Commander exert himself to the utmost and decide upon what should be done; that he direct and hasten the various armies from the various provinces to the front in order that all may put forth their best strength to chase and root out the enemy. In this way Li Hung Chang may hope to redeem former errors."

The position of foreigners in the interior of China, especially at the north, was regarded as extremely critical. Even residents of Shanghai felt it necessary to remind commanders of European fleets of dangers that would threaten them in case the government suffered further reverses, and the few aliens who remained in Pekin had far more serious cause for apprehension.

The authority of Li Hung Chang, which would ordinarily be exercised on behalf of strangers was now so weakened that his promises of protection could no longer be trusted. No immediate movement from the capital could be safely attempted, as the roads were thronged with disorderly bodies of troops and a peasant population, famished and desperate. The presence of marines to guard legations and restrain the lawlessness of mobs, which seemed waiting only for a pretext to rise upon Europeans and Americans, was imperatively demanded.

A New Commander.

The call of Prince Kung to power was interpreted as another sign of Li Hung Chang's decline. This half-forgotten statesman, seventy years of age, controlled the diplomacy of the Empire some thirty years before, until he was set aside by one of the palace conspiracies which in those days frequently threw the government into confusion. His appointment was quickly followed by the nomination of General Sung to the chief command of the Northern armies.

This was understood as equivalent to a definite denial to Li's position to be entrusted with the direct management of the military and naval forces. The statement previously published that the Chinese fleet purposely carried no boats was corroborated. The crews of all the lost vessels perished, with scarcely an exception. The number of drowned was roughly estimated at nearly seven hundred. Every deck officer engaged was injured. On the ships which returned to Port Arthur about one hundred were killed and two hundred and fifty were wounded. The engagement was severe throughout, and the casualties were unavoidable.

An extraordinary Imperial edict was issued calling for a true report of the battle of Ping-Yang. The Emperor announced that the defeat was owing to dissensions amongst the defenders and rivalry of generals in charge of the several brigades and stated that the guilty parties would be severely punished.

A proclamation was issued warning British troops against accepting any engagements that might be offered. The Merchants' Steam Navigation Company continued the transfer of its ships from Chinese to German control.

One of the Imperial decrees announced that the sovereign had consented to the Empress Dowager's request to omit or postpone the celebration of that lady's sixtieth birthday and devote the immense sums of money collected for the ceremonies to the prosecution of the war. Reports of mutinies among Chinese troops in Manchuria gained strength and caused great agitation in Pekin and Tien Tsin.

Prompt Contributions.

"Ever since the war began," wrote a Japanese correspondent, "the enthusiasm of the Japanese has known no bounds. Contributions for the comfort of the soldiers in Corea flow in from all sides. Every imaginable article was piled up in the Army Department as gifts to those fighting for the country. Contributions from ten cents up to tens of thousands of dollars were daily reported. Mr. Fukuzawa, the famous educationalist and journalist, contributed $10,000 to the relief fund.

"Ladies, high and low, were sending money, as well as lint bandages for the wounded. Towns and villages were busying themselves in organizing militia companies to offer their services to the Mikado. The Mikado, however, addressed the people, exhorting them that it was their duty to stay at home, to follow their own vocations, as there is a regular army sufficient for the occasion, although he rejoiced in their patriotism. This must have been a great disappointment to the brave and warlike Samurai class.

"To prepare for a prolonged war Japan issued this large five per cent. government loan of $25,000,000. The Minister of the Treasury consulted with financiers and bankers as to the advisability of the measure. The Minister was of the opinion that the bonds ought to bear six per cent. interest, but the bankers' enthusiasm was such that they assured him that the greater part of the loan would be taken by themselves at five per cent. and they felt sure that there would be no difficulty in raising the entire amount. The feeling of the whole country is at such a pitch that they cannot rest until they realize the long cherished hope of humiliating China."

Japan's Field Marshal.

The Commander-in-Chief of the Japanese army in Corea, Field Marshal Count A. Yamagata, who brought the Ping-Yang campaign to a brilliant close, may well be said to be a born soldier. He was called the Von Moltke of Japan, and his brilliant strategy at Ping-Yang would indicate that he deserved the title. In stature, he is tall and slender.

The reader will be interested in the following sketch: "Socially he is very quiet and silent, and here his resemblance to the great German general is brought out in bold relief. His influence and popularity are immense, especially in the army. He comes of very humble origin, his father being one of the Ashigaru caste, the lowest of all the Samurai classes, who, in feudal times, could not under ordinary circumstances be promoted to a higher rank.

"When still in his teens he was the head of the Chosin cavalry forces, and led them against the army of 20,000 men sent in 1864 by the Shogun, then the reigning power, for the chastisement of the feudal lord of the Chosin province. With the insignificant force of scarcely 2000 men he checked the advance of the enemy and completely defeated them before they could invade the Chosin territory. His strategy and tactics on that occasion were masterpieces in skill and precision. There has scarcely been any fighting since the war of restoration in which he was not actively engaged.

Japan's Greatest Marshal.

"It is the general opinion of Japanese that Marshal Yamagata is the ablest general that Japan now has. There are four field marshals in the Japanese army, and Count Yamagata is the only one who is not of princely birth. The other three are Prince Arisugawa and other high personages of royal blood.

"Marshal Yamagata has in his staff in Corea, Lieutenant General Nodsu, as vice commander, who has had as brilliant a military career as the Marshal himself. They have been together in previous battles, and know each other well. It is not likely that there will be any disagreement between them as to military operations."

CHAPTER XXI.

STIRRING INCIDENTS OF THE CAMPAIGN.

AFTER the great naval battle which resulted so disastrously to the Chinese navy, the Japanese army made preparations for a bold advance, having in view especially the towns and fortified places occupied by the enemy. A number of minor battles were fought, which although not decisive, or fraught with great results, yet served to show the superiority of the Japanese arms.

A strong patriotic feeling in support of the war manifested itself in Japan, and the populace were elated over recent victories and were enthusiastic in their support of the government. On all sides there was rejoicing and congratulations. By this time the conviction not only pervaded Japan, but other nations likewise, that the military power of China was only a mere shell and would easily be crushed in the conflict. As a result it began to be rumored that China was ready to propose terms of peace, and although this was denied by officials of high position the statement was again and again renewed and found a ready relief.

The fact also became known that England was extremely nervous on account of the events in the Orient which threatened her commercial relations with China. There was talk of interference by the European powers and it was only after mature deliberation that the decision was reached to allow the war to proceed and take its own course. The powers most frequently named were England and Russia, and it became an interesting question as to what part each would play in the sanguinary conflict. Reports flew from continent to continent with lightning rapidity, rumors and contradictions of rumors filled the air, and public interest with the dawn of each day inquired what new move had been made upon the chess-board of the Orient where nations were playing the great drama of Empire.

Meanwhile let us turn our attention to the military movements and incidents of the campaign following the battle of the Yalu.

Death of China's Commander.

After the battle of Ping-Yang, while the Japanese soldiers were engaged in burying those who had fallen in the fight, they found, surrounded by a heap of dead bodies, the remains of an officer very richly clad. On the body was found a letter from the Chinese government addressed to General Yeh, Commander-in-Chief of the Chinese forces in Corea. This letter, together with others, from the wife of General Yeh, and various documents, which were also found on the body, fixed beyond doubt the identity of the remains as those of General Yeh, who was supposed to have succeeded in making his escape after the complete rout of his forces by the Japanese. The body was interred with the honor due the rank of the deceased officer.

At this juncture of affairs it was reported that Japan was endeavoring to negotiate a treaty with the United States. The treaty was one which the Mikado's government regarded as more important than any ever made by it before with any country. It provided for the abolition of that feature of the present treaty which is known as "extra-territorial" jurisdiction, which is equivalent to placing the affairs of foreigners in Japan under the control of courts composed of consuls representing the commercial powers.

Japan has made such progress in civilization during the past two decades that her national pride revolts at a continuation of such authority, which is only demanded in our treaty negotiations with semi-barbarous nations. This was the real bone of contention in the proposed new treaty, and it was one from which Japan emphatically declined to recede.

Concerning Immigration.

Another important clause was that which relates to immigration. This, however, it was believed, could be satisfactorily adjusted, inasmuch as the policy of the Tokio government is to discourage emigration, and, moreover, it is claimed, the Japanese are not a migratory people, and there is no probability that this country would ever be threatened with a "Japanese invasion," as has been the case with the subjects of China.

The proposed new treaty was drawn on practically the lines of the treaty agreed to by Great Britain. It specifically enumerated the respective rates of duty which would be levied on importations from the United States, and it provided for the abolition of the export duty on silks and teas, both of which articles are principally exported to the United States, and which yield to the Japanese government a revenue amounting to more than $1,000,000 annually. As the consumer in this case "pays the tax" the pecuniary sacrifice made by Japan will be a benefit to the American people, and will furnish an additional proof on the part of the Japanese government for an expansion of their trade with the United States. The treaty also contained other provisions of an economic nature, which, it was believed, would tend further to increase our trade relations with that country.

Public interest was further awakened in the affairs of the Orient by reliable news of a proposition to partition China among the European Powers. The following despatch from St. Petersburg indicated what was going on in diplomatic circles:

Partition of China Proposed.

"In a long and remarkable article on the China-Japanese war the *Novosti*, a leading journal, strongly advocates European intervention, and advises Great Britian, France and Russia to come to an understanding, with a view to the partition of China by a joint occupation. The conquest of China by these three Powers, it is contended, would be an easy undertaking and would render vast service to civilization at large. It would be of benefit to the Chinese people themselves, in saving them from certain decay and in freeing them from an arbitrary round of routine in order to bring them into the common sphere of civilization.

"The *Novosti* draws a glowing picture of the enormous economic advantages which would result from the transformation of China into a vast market, which would be the receptacle of the superabundant products, natural and industrial, of Europe.

"Commenting on the situation in Corea, the *Novoe Vremya* says:—'Russia is entitled to more preponderating influence than Great Britian in the settlement of the Corean question, in view of the fact that the geographical position of Corea places that country within Russia's sphere of influence.'"

The obstacles in the way of carving China up for an all round distribution, such as the Russian *Novosti* suggested, would be very great. But these obstacles would not for the most part be furnished by China herself. It is true that she has a population of many millions, and she possesses arsenals where cannons, rifles and ammunition of the most modern type are turned out in considerable quantities. But there is no country in the world where scientific warfare is less intelligently studied or understood. "The Chinese army," says a highly qualified English observer, "under Chinese officers, even with muskets in its hands and cartridges in its pouches, is an undisciplined rabble of tramps, about as well qualified to withstand a European force as a body of Hyde Park processionists would be to repel a charge of the Life Guard."

Great, but Weak.

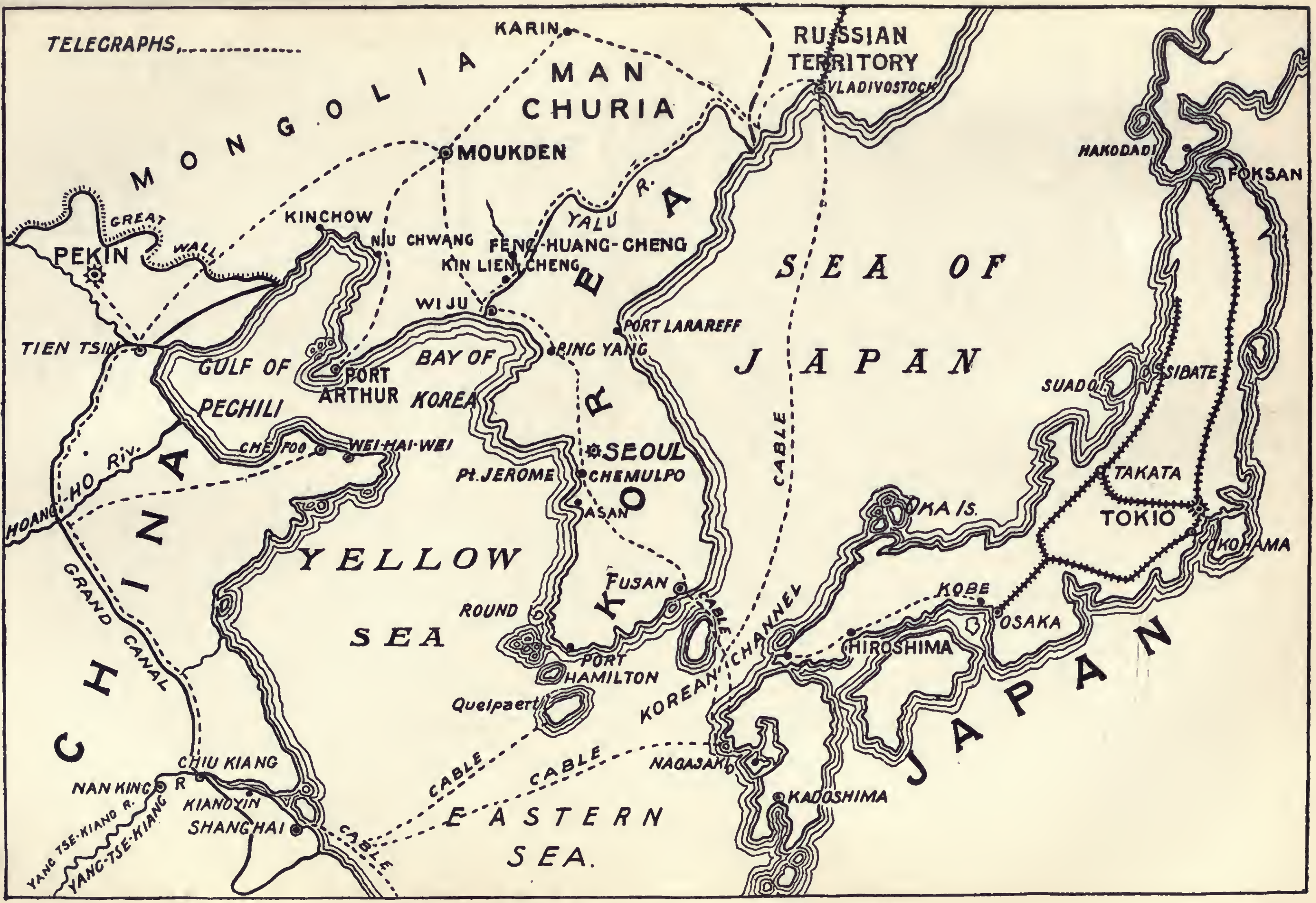
All history goes to show the facility with which China, notwithstanding her overwhelming numbers, may be worsted by a determined invader. Two and a half centuries ago she yielded to a few hundred thousand Tartars, who founded the present dynasty. Four centuries before that she had bowed before the Mongols. In recent times many territorial losses have borne testimony to her weakness. Tonquin, Annam and Cochin China have been taken by France; Siam no longer owes her allegiance; Burmah has become a British possession; the Loo-Chow Islands have passed under the dominion of Japan; and now finally Corea has been wrested from her uncertain grasp.

There is yet another reason why China could not hope to resist a partition should the Powers decide upon making it. The Chinese are not one people—not a single community, but a congeries of communities. There is among them no national unity or cohesion. The Thibetans and Mongolians, the Turki and Mussulmans are not united in a real band. The inhabitants of the northern portions of the Empire cannot so much as understand the speech of their southern fellow subjects. The provinces are all independent, with their own armies and their own government, strung loosely together by the same submission to the reigning house. This *nexus* removed, internal disruption would inevitably result.

Anarchy would Result.

Were the capital occupied by an enemy the Emperor expelled and the dynasty overturned, it is doubtful whether China would persevere in any protracted resistance, or initiate a policy of revenge. The various elements of disorder scattered through the Empire would each find its local focus, and a reign of lawless anarchy and universal dislocation might be expected to ensue. It is clear that this crumbling of the Empire upon the removal of its Emperor would enormously assist the division of its territories among a number of greedy and powerful foreign states.

The effect of the war news upon the Japanese was electric and was the occasion of some striking scenes in the large cities. At Yokohama a large number of flags taken from the Chinese were exhibited in front of the Shokonsha shrine, which is dedicated to the spirits of the soldiers that have fallen in battle since the days of the restoration. Thousands of people daily gathered round the place, their countenances beaming with delight at this tangible proof of the superiority of the Japanese arms. The pride of those in the crowd who had soldier relatives was freely expressed, and such phrases as "my brother" or "my cousin" did this or that were frequently to be heard. The ex-


TELEGRAPHS
MONGOLIA
MANCHURIA
KARIN
RUSSIAN TERRITORY
VLADIVOSTOCK
MOUKDEN
HAKODADI
FOKSAN
GREAT WALL
PEKIN
KINCHOW
NIU CHWANG
FENG-HUANG-CHENG
KIN LIEN CHENG
YALU R.
KOREA
WI JU
SEA OF JAPAN
PORT LARAREFF
TIEN TSIN
GULF OF PECHILI
PORT ARTHUR
BAY OF KOREA
PING YANG
SUADO
SIBATE
CHE FOO
WEI-HAI-WEI
SEOUL
Pt. JEROME
CHEMULPO
TAKATA
ASAN
CABLE
OKA IS.
TOKIO
YOKOHAMA
HOANG HO Riv.
CHINA
YELLOW SEA
FUSAN
KOBE
OSAKA
ROUND
HIROSHIMA
GRAND CANAL
PORT HAMILTON
KOREAN CHANNEL
JAPAN
Quelpaert
NAGASAKI
CHIU KIANG
NAN KING
KIANGYIN
SHANGHAI
KADOSHIMA
YANG TSE-KIANG R.
YANG-TSE-KIANG
EASTERN SEA

MAP OF JAPAN, COREA AND NORTHEASTERN CHINA.

hibition of flags was of itself well worth seeing, but the exhibition of family pride and loyalty was more touching.

It is estimated that more than fifty thousand soldiers were in Tokio, the majority composed of the first-class reserves. The barracks were full to overflowing, and the houses of wealthy private citizens were appropriated, as many as fifty men being billeted on one house.

The calling out of the first-class reserves resulted in sorrow to many households. The metropolitan journals reported one case of peculiar interest, which revealed the crime of infanticide. The young wife of a time-expired soldier died, leaving the widower with an infant daughter. On being called to go to Corea he made strenuous efforts to get some one to take his baby, but, being very poor, was unable to procure a home for the little one. As there was apparently nothing else to do he killed the child and then joined his regiment. The crime was not discovered until after his departure for Corea. He left word with a friend that he was resolved to die on the field of battle.

Fears for Missionaries.

As a result of the outbreak of the war the gravest solicitude was felt for the missionaries located in China. After a Cabinet Council instructions were cabled to the British Minister at Pekin, and to the British Consuls at all the treaty ports to send to the mission stations in the interior, imperative directions for the withdrawal of all the missionaries to the protected coast districts. The Consuls were empowered by their instructions to call for assistance upon Vice Admiral Freemantle, commanding the British fleet in Chinese waters, who was authorized to send gunboats to any possible distance up the Chinese rivers, if such action was deemed necessary, to cover the withdrawal of the missionaries.

The instructions also directed that all missionaries, without regard to nationality, should be protected. The few and meagre telegrams received by the Minister and Consuls from the nearest mission stations, indicated that the missionaries there were determined not to desert their posts, but to continue their work in the face of all risks. The largest Protestant inland mission in China is engaged in the provinces of Se-Chuen and Hu-Pei, in which provinces anti-foreign riots have most often occurred.

Remained at their Posts.

The managers of this station, instead of withdrawing the workers under their supervision, sent fresh drafts of missionaries to the various sub-stations in their district, they having received advices that there was no more cause for fear of ill-treatment than usually existed. The society which operates this station, also, has four stations in the province of Pe-Chi-Li, in which province Pekin is situated, and these four stations employ 614 missionaries, no one of whom, so far as is known, was preparing to retreat. The same may be said of the Catholic missionaries, whose numbers are largely in excess of the Protestants.

In Nieu-Chang and Moukden, which are near the centre of the district where the war was being carried on, there were stationed twenty-three Catholic and seventeen Protestant missionaries. The mail advices received from those points stated that the churches and houses of native converts had been pillaged and burned, but that the foreign residents had meanwhile remained unharmed. The position of affairs debarred the Admiralty from sending explicit orders as to how to dispose of the vessels covering the ports, but Vice Admiral Freemantle was advised to station gunboats at the Che-Foo, Ichang and Hankow, and also at the furthest inland port, Chun-King. At Shanghai the Indo-European police force was increased on representations made by British shippers there.

Taking Shelter in Pekin.

The London Missionary Society received a cablegram from the missionaries under its charge located in Tientsin and vicinity, stating that they were well, but that their families were leaving for Pekin, fearing the result of the anti-foreign feeling which had made itself manifest on the part of the natives.

China, with her teeming millions, has always been regarded as an important field for missionary labor since the Nestorians in the seventh century first carried the standard of the Cross into that country. The Jesuit missionaries that went to China about the time when the present Manchu dynasty came into power were well received by the Chinese government. Many of them succeeded even in obtaining high official posts through their scientific attainments.

Protestant missionaries made no attempt to enter China till the beginning of the present century. The opening of the five ports in 1842 gave an impetus to missionary labor às well as to trade. The field was gradually widened by the subsequent opening of other ports. At first the missionaries naturally confined their operations to these places. Not content with this limited sphere of action they soon established themselves in other parts of the country. Now the different missionary societies in this country and in Europe have mission stations in every province of the Empire.

The American Board has four principal missions in China, called, respectively, the South China, the Foo-chow, the North China and the Shansi. The China Inland Mission has appropriated to itself the interior parts of China as its special field. These examples are sufficient to show how ubiquitous the missionaries in China are. In fact, one may come across these self-sacrificing men and women in any out-of-the-way corner of the Empire. Their isolation in this fashion in remote districts renders it practically impossible to afford them adequate protection.

Execution of Japanese Students.

On October 11th it was reported that two Japanese students who were surrendered to the Chinese authorities by the American Consul at Shanghai had been barbarously executed at Nankin by order of the Viceroy. They died bravely. The arrest of these Japanese was the cause of a spirited controversy, the question involved being that of territorial jurisdiction. The two Japanese were students in Shanghai, who, it was alleged, at the outbreak of hostilities between China and Japan, gathered information concerning China's weakness for the use of their government. It was not known whether they succeeded in sending any of this information to Japan. The Chinese authorities claimed that they detected them in their alleged unlawful work and attempted to place them under arrest.

The Japanese fled to the French Consulate in Shanghai, but remained there only a short time, the French Consul General turning them over to the United States Consulate. Some days after their arrival at the United States Consulate the Chinese authorities demanded that they be turned over to them, and not having jurisdiction over them, our Consul General Jernegan had to accede to their request. This action was considered in the United States Senate December 5th.

The next advices from the seat of war stated that on October 10th a detachment of Japanese cavalry and infantry made an attack upon and routed a force of 2,000 Chinese at Wi-Ju, and that the place remained in the hands of the Japanese. The Japanese force had been greatly delayed in its advance by the badness of the roads. The heavy guns could be brought forward but slowly, and the troops were compelled often to wait for supplies. Pioneer troops had to be used repeatedly to make the roads passable. The main Japanese column reached Yung-Chen, a short distance to the south of Wi-Ju, on October 4. There was no sign of the enemy. Four days later the scouts who had been sent out towards Wi-Ju reported that a small Chinese force still occupied the city.

The Town Captured.

The strength of the enemy was estimated at about 2,000. A strong body of infantry and cavalry, supported by light artillery, was thrown forward at once. The Chinese offered little resistance. They retired before the first attacking party, and eventually broke and fled across the Yalu. The Chinese loss was hardly more than a hundred killed and wounded. The Japanese line of communications was now complete throughout Corea.

The Japanese Parliament, convoked to consider war measures, was opened at Hiroshima, October 18th, by the Emperor in person. A bill was submitted providing for increased expenditures for the army and navy. The war expenses were estimated at $150,000,000, of which amount $26,000,000 was to be taken from the Government reserve fund. Another bill introduced provided for raising a further internal loan of $100,000,000, payable in instalments, with interest not to exceed six per cent.

A resolution was submitted by the radicals under the terms of which the increase of the navy proposed at the fourth session should now be accepted and executed as rapidly as possible. Under the resolution work upon the ships in course of construction would be pushed to completion, the additional defences heretofore proposed be rapidly constructed, and the necessary supply of arms and munitions of war be secured with the least possible delay.

The Emperor's Speech.

The following was the speech of the Emperor to the extraordinary session of the Imperial Diet at Hiroshima:

"Nobles and Gentlemen:

"We have convened an extraordinary session of the Imperial Diet at this time, and have specially commanded our Ministers whose departments are concerned to lay before you a number of measures of great urgency. These are the bills relating to the naval and military expenditure.

"We have again to repeat that China, in disregard to her duty, declined to co-operate with Japan for the preservation of peace in the East. The present conflict is the result. But the sword once drawn, hostilities must not be permitted to cease until the object of the war is attained.

"It is our earnest desire that our loyal subjects shall in perfect union and harmony devote themselves to the promotion of the interests of the Empire, and to the securing of the complete and final triumph of our arms, and thereby bring about a speedy restoration of peace to the Orient. It is for you, nobles and gentlemen, to exert your selves to obtain the complete realization of this object."

An address in reply to the speech from the throne was presented by the Presidents of the two Chambers of the Diet, thanking the Mikado for advancing the standard of Japan by personally assuming direction of the war, the natural results of which direction by His Majesty have been the Japanese victories on land and sea. The address of the Presidents concluded as follows:

"Your Majesty rightly considers China an enemy to civilization, and we comply with the Imperial desire to destroy the barbarous obstinacy of that race." The patriotic tone of the speeches in the Japanese Lower House strengthened the Government.

In Favor of Peace.

The deep-seated repugnance of war on the part of many of the American people found expression at Washington on October 19th. The members of the American branch of the International Peace Bureau issued an appeal to the Emperors of Japan and China to arbitrate their difficulties. Some of the successful arbitrations that have been achieved by these International Peace Associations were mentioned in the appeal, the more prominent of which were the treaty of London, which gave to Belgium her neutrality; the treaty of Washington, which resulted in the settlement of the Alabama claims, and the Behring Sea Arbitration, known as the treaty of Paris.

The appeal stated that further loss of life and property could be avoided, without any reflection upon either country, by submitting their pending disputes to arbitration with the same results and without loss of prestige, as were secured by the contending nations which were parties to the foregoing arbitrations. It recommended as arbitrators the Pope of Rome, the Emperor of Austria, Queen Victoria, the King of Denmark, and the Queen Regent of the Netherlands. Pending the negotiation of such submission to arbitration all hostilities to cease and the usual international forms of truce to be strictly observed by both the contending parties. The appeal, in conclusion, pledged that the International Peace Bureau would do all in its power to have this armistice strictly observed.

Across the Yalu River.

Meanwhile, military operations went forward. Count Yamagata, commander-in-chief of the Japanese forces in Corea, reported to the government at Tokio that a detachment of 1600 Japanese infantry crossed the Yalu River on the morning of October 24th, at Sukochin, above Wi-Ju. Shortly after crossing the river the troops met a body of Chinese, composed of 600 cavalry and 100 infantry, with two cannon.

The Japanese at once made an attack upon the enemy and the latter fled, leaving behind them the two guns and a large number of muskets. The Chinese lost twenty killed or wounded, but there was not a single fatality among the Japanese. The latter also seized a fort near the scene of the engagement. A detachment of the Japanese forces advanced upon Lishiyen and the main body crossed the Yalu River.

The force of Japanese that crossed the river and defeated the Chinese was composed entirely of riflemen. Earthworks had been thrown up at Sukochin by the Chinese, but a slight deviation enabled the attacking forces to cross the river without hindrance. The Chinese position was garrisoned with a small force of artillery and infantry, and these fled after two or three rounds of shots had been fired.

Count Yamagata added: "We captured the works with a rush. A regiment of Manchurian cavalry came up as the enemy were driven from the earthworks and covered their retreat. The retiring force took refuge within Chinese batteries further down the river, throwing away their muskets in their flight.

"Our advanced detachment now holds the fortifications erected at Sukochin ferry by the Chinese, and is prepared to guard the passage across the river of the main body, which will probably be made at dawn of the 25th inst. Pontoons have already been placed in position at Nodzu, and all the men and materials are ready for a rapid advance. There are still many Chinese troops in the batteries opposite Wi-Ju, but their number has not been increasing during the past week. The opposing forces have both been making reconnoissances since the Chinese were driven out of Wi-Ju, but no fighting had taken place until the morning of the 24th.

The Chinese Force.

"Scouts have made their way to a considerable distance down the river, and have also pushed into the interior, but none has met any armed Chinese. A report is current that the entire effective Chinese force is intrenched close to the Yalu River on the Moukden road. The main attack on the Chinese will be made before Sunday."

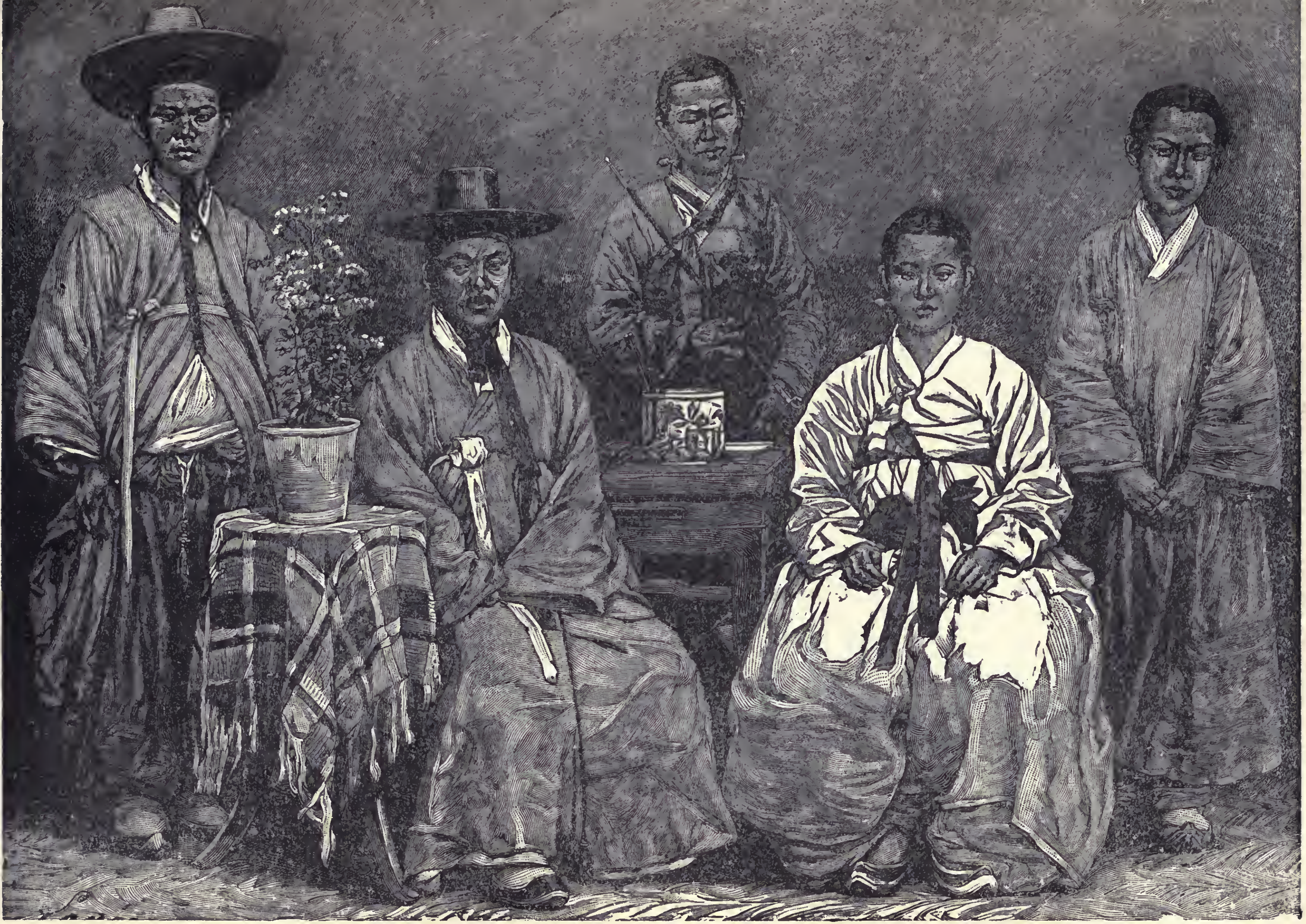
A startling incident of the war was the murder of a high Corean official. "Corrupt and treacherous though China's official circles may be, says the *Jiji Shimpo*, of Tokio, of September 22, we never have given credence to the report that the late Chinese Minister to Corea, Yuen-Si-Kwei, was killed by poison. But a recent despatch from a trustworthy source says that this dreadful tragedy of Chinese treachery was enacted in the very capital of China itself, in Pekin. At the outbreak of the war Li-Hung-Chang was accused of having brought on the premature rupture of peace between China and Japan.

"Matters were getting too hot for the Viceroy, and he sought means to extricate himself from the charges made against him, and to protect his own safety by transferring the whole blame upon Minister Yuen. He answered the impeachment of the Pekin court with the arraignment of poor Yuen, whom he charged with acting in the Corean question without his order and without his knowledge, thus bringing about the present conflict.

A Piece of Treachery.

"At this juncture Yuen returned to China from Corea. No sooner had he touched the soil of Tien-Tsin than Li took possession of him, and, apprehensive of Yuen's exposure of his share in the Corean complications, induced him to conceal his whereabouts. Li kept him literally in a state of confinement, while he was using his every effort in Pekin to bring him into disgrace. Yuen's indignation was great when he finally learned of this piece of treachery on the part of the old Viceroy. Determined to protect himself from danger by giving facts and evidence before the high officials of the Pekin court, Yuen escaped to the capital.

"The dread of Li-Hung-Chang in consequence of the disappearance of Yuen can well be imagined. He was quite at a loss at first what to do, but he determined to take some extreme measure for his own safety. Yuen arrived at the capital, where he was happy at the prospect of being able to appeal to the court, and of establishing his innocence by exposing the whole affair before



TYPES OF COREANS.

the high officials. On the night of his arrival he was invited to dine with a friend from whom he had been separated since he went to Corea as Minister. He returned home and retired, feeling unusually comfortable for the first time after his arrival in his native land. But next morning Yuen was no more. He was dead."

Field Marshal Count Yamagata reported to the Emperor that at daybreak on October 25 the Japanese army under his command completed its crossing of the Yalu River, and in the forenoon attacked and defeated the Chinese near Fu-Shang, also capturing a fortress on the right bank of the River Ai. According to the statement of a Chinese officer who was made prisoner the enemy were eighteen battalions strong. The Chinese lost two hundred killed and a large number wounded, though it was not known how many. The number of Japanese killed or wounded was five officers and ninety men.

A Forward Movement.

Advices received from Nodzu stated that the Japanese began to transport the main body of their army across the Yalu on the evening of October 24. The work of crossing continued throughout the night, and at day-break on October 25 all the guns, horses and men had crossed without mishap and formed an intrenched camp. In the meantime Colonel Sato, who had taken a flying column on the morning of October 25 for the purpose of reconnoitring, came upon the enemy, who occupied a fortified position near the village of Fu-Shang, on the right bank of the Ai River. Colonel Sato attacked the Chinese at ten o'clock in the morning, the fight continuing until past noon. The Chinese offered a stubborn resistance, but were ultimately driven out of their fortifications and retired in disorder to Kiu-Lien-Chen. The Japanese then destroyed the fortress and rejoined the main army.

Count Yamagata's report to the Emperor added that the Chinese engaged in the fight greatly exceeded the Japanese in number. He further said that his plans for the coming fight were completed. These contemplated the movement of several columns in a concerted and concurrent attack upon the Chinese from all sides. Already, he said, a network was being drawn around the Chinamen, and it was expected that the attack would take place at daybreak on October 27, though it possibly might be made earlier.

Precipitate Flight.

Subsequently the Marshal reported that on October 26th, at daylight, he had arranged to attack the enemy at Kiu-Lien-Cheng, but found that this place had been evacuated by the Chinese, who, apparently frightened, had fled at the approach of the Japanese. The number of men in the Chinese force he was not certain of, but it was reported that there were 16,000. During the last three days, the Field Marshal reported the Japanese captured thirty guns, a large quantity of ammunition, rice and fodder and 300 tents.

After the capture of Kiu-Lien-Cheng on the 26th, the Japanese headquarters were moved from Wi-ju to this point. Two columns chased the Chinese in various directions. The Chinese fled without fighting, throwing away arms and drums in their flight. The capture of Wi-Ju was a victory of great value to the Japanese, it seems, as it is a place of considerable strategic importance. Whoever controls this city controls the mountain passes and roads around it that lead into Corea on the one hand and into Manchuria on the other. The Yalu river at this point is very wide and deep. Its banks are moderately high and slope upward with a gradual ascent till they meet the hill on which the city stands.

Wi-Ju is described as being the handsomest and cleanest place in either Corea or China. This means a great deal, because most of the places in those two lands, and especially in the Celestial Empire, are monuments of filth and disease. It is a walled city of the first class, and occupies a site whose natural advantages cannot be surpassed. The hill on which Wi-Ju stands is about a mile wide and more than a mile and a half long. On its summit is the city, which is surrounded by a long, high and strong wall of cut granite, which ages of exposure have bleached to a dead white. At intervals are watch towers with windows, from which the sentry can spy out in every direction. It is high and pierced with openings to allow the archers to shoot down upon invading armies.

A Historic City.

Before the invention of artillery the place was considered almost impregnable. The walls of the city are so high that but little can be seen of the city within. Here and there are glimpses of red roofs and porcelain copings, the top of Buddhist temples, and the upper stories of official buildings. Trees and towers are half concealed by tree tops and running vines. To the northwest, west and southwest the city looks upon a fertile rolling plain divided into farms and fields, water courses and woodlands. The city has been besieged, sacked and conquered at least twenty times.

Centuries ago it was the outpost of the old kingdom of Liaotong, and long before that—in the third century of the Christian era—it was the capital of one of the so-called Sushun kingdoms. It is the distributing centre and the chief market of this part of Corea and Northeastern China. Its warehouses contain large amounts of rice, grain and other foods, and its wells and streams supply an inexhaustible amount of good water.

Complaints against Chinese Soldiers.

General Tatsumi started for Fens-Huang on the 27th and arrived there on the 31st. The garrison made no show of fight, but fled toward the main body as soon as the Japanese approached. The principal generals were proceeding with their troops toward Moukden. The inhabitants of Haichao and Takushan complained bitterly of the violence of the Chinese soldiers, from whom they suffered constantly during the occupation. They were very friendly toward the Japanese. Three hundred Chinese bodies were found after the capture of Kiu-Lien-Cheng, many of them having died of wounds received in previous battles.

By the capture of Feng-Huang-Cheng and two more abandoned places, the Japanese came into possession of 55 cannon, 20,000 rounds of ammunition, 1500 muskets and 2,000,000 cartridges, besides an enormous quantity of miscellaneous supplies. Marshal Yamagata ordered that all labor and supplies be paid for as soon as obtained by the Japanese, consequently the inhabitants of the country volunteered their services and gladly provided the commissariat with any needed provisions. Marshal Yamagata then established an office of civil administration in Antong, and placed in charge Colonel Komura, secretary of the Japanese Legation in Corea. He issued a proclamation promising protection to the people and ordering them to pay taxes to Colonel Komura.

It was reported on November 5th that the English government was attempting to put an end to the war. This was a renewal of the attempt made a month previously, which was unsuccessful. The English press, acting for the commercial interests of the nation, advocated an alliance with other Powers, and the adoption of such measures as would bring hostilities to a close. It was rumored that China had already submitted to the Powers the terms upon which she was willing to make peace.

Anti-War Sentiment.

The public sentiment was expressed as follows by one of the journals: "No European government can desire to see this disastrous conflict prolonged. Even the United States, despite the Monroe doctrine, must be concerned by the regularity and security of their trade with Japan. Sooner or later—and better sooner than later—there must be an international settlement. It will be difficult to contend that interferences will be premature now.

"There is reason to believe that China has resolved to formally ask the Powers who have immediate commercial interests at stake to stop the war. The Chinese Minister is said to have communicated the request to the Foreign office in London. According to a telegram from Pekin, China is disposed to conclude peace upon the basis of the acknowledgment of Corea's independence and the payment of an indemnity to be fixed by the Powers. The Powers who are willing to support this arrangement are requested to intervene.

"The conquerors will for the first time display a lack of sagacity if they decline to accept reasonable overtures for peace. They are no longer despised by the Chinese, but, more than ever, are hated, and could not hope to govern a single province of China proper, if it should be formally ceded to them. Meanwhile the Powers have a common interest in averting the disintegration of the Celestial Empire. Humanity peremptorily forbids the thought of allowing a government under which hundreds of millions live, to be destroyed. Japan may lose the whole fruits of her victory by clutching for too much."

On November 7th it was reported that Ta-Lien-Wan, on the north of Port Arthur, on the northeastern shore of the Regent's Sword, had been taken. The Emperor of China was desirous of consulting personally with all the foreign Ministers on the situation. A provisional local government over the conquered territory had been established by the Japanese, with its headquarters at Antong. One year's taxes were remitted by the Japanese authorities to the natives.

Battle Ships off Port Arthur.

The Chinese reported that the Japanese were rapidly advancing in the rear of Port Arthur, and that a strong Japanese fleet, including thirty torpedo boats, was outside the harbor. It was expected that Port Arthur and the Chinese fleet would fall into the hands of the enemy.

Japanese reports from Nin-Chwang stated that deserters from the Chinese army were arriving there by fifties, and that a great panic existed among the Chinese, hundreds of whom were leaving by every steamer. The Japanese flying squadron was reported to be a hundred miles off Niu-Chwang, and the Chinese there were reshipping their goods, considering it unsafe to remain there during the winter.

An incident of the campaign was the arrest of several Americans by the Japanese authorities. The two who were arrested on the steamer Sydney, at Kobe, were named Hope and Brown. The name of a Chinaman who was taken into custody at the same time was Cham Fam Moore. He was believed to be the interpreter of the Chinese Legation at Washington. The Japanese authorities informed the captain of the Sydney before attempting to make the arrests that if he would surrender these passengers he would be allowed to proceed for his destination. The offer, however, the captain refused to avail himself of, whereupon an armed force boarded the Sydney, and, despite the protests of the French Consul and the steamer's captain, seized the three men and removed them from the vessel.

A despatch from Tokio stated that the two Americans and the Chinaman arrested by the Japanese authorities appeared to be under contract with the Chinese government to attempt to destroy the Japanese fleet.

Story of the Captives.

The arrest was explained to some extent by the following statement, made by a Washington newspaper correspondent: "A story is told of the China-Japan war which is full of dramatic interest. About six weeks ago the report was circulated in diplomatic circles here that Mr. Moore, one of the attaches of the Chinese Legation, had been recalled to Pekin by the home government. It was said that he had been ordered back in disgrace, and his friends were profuse in their expressions of sympathy. It was noticeable, however, that Mr. Moore bore his ill fortune philosophically, but by many it was feared that his return to his native country would be followed by his speedy decapitation. It now appears that the supposed recall was not in any sense a recall, but that Mr. Moore was returning to China in pursuance of a clever scheme, which had for its purpose the destruction by dynamite and torpedoes of the Japanese fleet now in Chinese waters.

"Mr. Moore is the Chinaman referred to as having been arrested, and his associates are Mr. John Wild, an inventor, of Providence, R. I., and a Mr. Cameron, a Scotchman, who was employed for a time as a workman in a torpedo manufactory at Providence. Messrs. Wild and Cameron had, it appears, satisfied the Chinese government of their ability successfully to destroy the Japanese vessels, and Mr. Moore was instructed by the Pekin government to conduct them to Shanghai. They travelled to San Francisco and thence to Yokohama under assumed names, Mr. Wild being known as Howie and Mr. Cameron as Courtney.

The Plot Discovered.

"The Japanese government, through sources which they decline to reveal, learned of the plot, and when the trio sailed from Yokohama they were arrested en route at Kobe, a Japanese seaport city. The particulars of their arrest are contained in a dispatch dated at Hiroshima, the headquarters of the Japanese army and navy. The dispatch is as follows:

"'A Chinese official, with two foreigners, an Englishman and an American, arrived at Yokohama a few days since on the steamer Gaelic. All were under assumed names. The foreigners were suspected of entering into an agreement through Chinese officials, with the Chinese government, for the purpose of engaging in the war against Japan. They landed at Yokohama and took passage on board the steamship Sydney, for China. The captain of the Japanese war vessel Tsukuba, under orders from headquarters, exercised the right of visit and search on board the Sydney when she was in the harbor of Kobe, and found in their possession an agreement with the Chinese government to destroy the entire navy of Japan within eight weeks by the use of torpedoes. Other official documents on the same subject were also found. In consequence, the three were arrested and taken ashore, and the ship released from detention.' It is understood that none of the trio will be punished by the Japanese government, but will probably be held as prisoners of war indefinitely." This would effectually prevent any damage that otherwise might be inflicted upon Japanese war-ships, which have acted an important part in the war.

THE KING OF COREA AND HIS SON.

Wild's scheme of destruction was offered the United States government some two years before. He claimed that at the expense of a few thousand dollars he could annihilate any foreign fleet which he attacked. His plan was to throw from a torpedo boat shells filled with chemicals, which, on striking, would explode, creating an impenetrable and suffocating smoke, and to follow this up by attacking with torpedoes. The Navy Department was not convinced of the merits of Wild's plan, and he left. When the Eastern war broke out Wild came to Washington and offered his plan to the Japanese Legation. It was not favorably considered, and he went straight to the Chinese Legation. There his scheme fell on fallow ground. Under pretence of leaving for a vacation, Interpreter Moore went to New York, and thence to Providence, R. I., where he met Wild and his associate, Cameron, and arranged the details for the destruction of the Japanese fleet. But the Japanese Legation had lost sight of neither Wild nor Moore. Their movements were shadowed, and they were allowed to proceed across the country and across the Pacific to Japan, where they were arrested at the latest possible moment.

Offered No Protest.

Secretary Gresham was officially notified of the arrest by the Japanese Minister, receiving from that official a copy of the despatch wired to the legation by the Japanese authorities. It was decided by the State Department officials that this government could offer no protest against the arrest of the American. All it could do was to prevent any unnecessary cruelty being practiced on him. Intervention on this score, it was not believed, would be requisite, in view of the lenient manner in which the Japanese had hitherto treated all prisoners and were disposed to treat them in the future.

Immediately upon the receipt of the information of the arrest of the American, the State Department authorities began looking up precedents in this matter. An important one was found in the Formosa expedition in 1874. Speaking on this point, a State Department official said:—"No action can be taken in the case of the American held by the Japanese for conspiring against them. If criminating evidence had not been found on his person, as was stated in the despatch transmitted to the department from the Japanese Legation, the department might have entered a protest, and some trouble might have followed, as a result. One of the best precedents found which bears upon this case is the Formosa trouble, in which three Americans participated. All we can do is to see that the American is not maltreated. The Japanese government has a perfect right to hold him as a prisoner of war in view of the fact that he was at the time of his arrest in the service of China, hired to destroy Japan's navy."

The King's Appeal.

A correspondent who obtained an interview with the King of Corea gave his impressions as follows: In the midst of the perils that overwhelm his kingdom and threaten his life, the King of Corea received the correspondent and made a direct appeal to the people of the United States for help. He recognizes our government as the first to treat with Corea as an independent power and claims to have a special right to look for some practical proofs of friendship from America, at a time when war and private conspiracy are infringing upon the autonomy of the "hermit nation." The king no longer speaks of Corea as a sealed kingdom. He sees plainly that this country must surrender to civilization at last.

It was a strange experience to return from a bloody battlefield and see this gentle monarch standing among sinister courtiers like a frightened woman and to hear him say that his one desire was to entrust his person to a guard of American soldiers. When the correspondent saw the King, the unhappy monarch was surrounded by police officials. On the right stood the crown prince, a half-witted, open-mouthed youth, attired after the fashion of his father, save that purple took the place of crimson. Three slow bows and a pause. The interpreter folded his hands across the embroidered storks on his bosom, bent his head reverently and advanced.

Seeking Protection.

"I am glad to receive a representative of the American press," said the King. "I take this opportunity of saying that it is the wish of my people as well as of myself that Corea should be absolutely free and independent. I appeal now and shall continue to appeal to the civilized nations of the world, to use their influence in preserving the integrity of this kingdom. I especially rely upon the friendship of the United States in this moment of difficulty and danger. Your Government made the first treaty with Corea, and has always promised to befriend us. I now look to America for a fulfillment of these promises. My faith in the United States is unshaken. I am waiting patiently."

The correspondent asked His Majesty how the United States could help Corea, assuring him that the American Government had already shown its disposition to resent any attempt to interfere with the autonomy of the nation. The King looked embarrassed and his voice dropped almost to a whisper. It was plain that he felt constrained in the presence of his courtiers. He hesitated, looked about him nervously, then said: "If a few American soldiers were sent to the palace to protect my person, it would change the situation.

"I have already told the American Minister, Mr. Sill, what I ask the United States to do," continued the King. "I hope for a favorable reply. The United States Government has from the very beginning of our relations repeated its assurances of a very special interest in this kingdom. We gave your country the first treaty, because we were convinced that your Government had a sincere and disinterested friendship for Corea. I hope I shall receive some practical proofs of that friendship now. I ask the President and people to help in protecting the independence of the kingdom."

Ready to Open Corea.

Tai Won Kun, the supposed regent of the country, added: "We are ready to open Corea to the world. The country can be no longer kept sealed to foreigners. But this change is too sudden. It has thrown everything into disorder. The people are in a state of great excitcment. Corea is a peculiar country. For thousands of years our people have clung to certain usages. The customs of ages cannot be surrendered to the world in a day. The change must be gradual Our first duty is to quiet the people and restore order and the reign of law."

The Japanese issued proclamations to the various Manchurian cities through which they passed. In these they declared that they were waging war against the Manchu Government only, and promised safe protection to all people remaining quiet and following their ordinary occupations. The Chinese troops were deserting in large numbers and passing themselves off as farmers. The garrisons of Ta-Lien-Wan and Kinchow, on the neck of Regent's Sword Promontory, both of which places were captured by the Japanese, numbered respectively three thousand and one thousand. They fled after making a feeble defence. The Japanese loss amounted to fourteen.

On November 11th, a special steamer arrived at Hwang Chu, with despatches as to the course of the war in Corea. Kinchow, on the Regent's Sword Promontory, was taken by the Japanese on November 4th. The garrison consisted of some 1,200 infantry and artillery. The batteries were very badly served during the defence. The first division of the Japanese army advanced to the attack with spirit on the morning of the 4th. The resistance of the Chinese was feeble. The fire from their guns was weak and ill-directed, and the outlying fortworks were cleared quickly.

Fled in Confusion.

A panic then took possession of the troops in the interior works. They abandoned their guns, standards and stores, and fled in disorder, the infantry even casting aside their small arms in their haste. The defence was so weak that only a few Japanese were wounded, and but twenty or thirty Chinese were killed and wounded. It is believed that many of the garrison had deserted on the 3d, when they became convinced that the battle was at hand.

After the victory the first division joined the second division in investing Ta-Lien-Wan. In the evening of the next day (November 5) fire was opened on the Chinese position. On the 6th the works were carried with a rush. The garrison of 3,000 men hardly waited to resist the attack. They fired a few shots and then fled toward Port Arthur, strewing the road with their firearms, swords, drums and standards. In the confusion of their flight the Chinese lost some fifty men, killed and wounded. The Japanese loss was two killed and ten wounded. The Japanese fleet, cleared for action, steamed into the bay at Ta-Lien-Wan on the afternoon of the 6th, but it was too late to assist the land force, which was then celebrating its victory.

From Ta-Lien-Wan the first and second divisions started for Port Arthur, which they were confident of capturing within a week. Admiral Ito's despatch to the Mikado concerning the fleet's part in the operations at Ta-Lien-Wan confirmed the account sent by the land commander.

General Oyama made the attack from the rear. Nineteen war ships and six torpedo boats were prepared to assist him, but the Chinese, who had expected the main assault from the sea, did not wait. They hardly resisted the Japanese. They abandoned everything and retreated in disorder.

Sketch of General Oyama.

"Count Oyama, the commander of the forces," says an authentic account of recent date, "is a field marshal in the Japanese army, and is a brilliant soldier. He took a prominent part in the War of the Restoration, in the sixties, and in the Satsuma Rebellion in 1877, in which he fought side by side with Marshal Yamagata, the victor of Ping-Yang, against the rebel Takamori Saigo. Some years ago he was sent to Europe by his government to study military science as practiced in the West, and he witnessed the Franco-German war.

"Later on he served in the Tonquin campaign, fighting with the Chinese against the French. On returning from Europe he passed through the United States, and stayed for some days in New York. For several years he held the post of Minister of War, which he relinquished a few weeks ago in order to command the present expedition. Personally the Count is strong, muscular build and tall, with an imposing figure. His fellow countrymen have every confidence in his military genius and experience."

Another startling incident of the war was the suicide of the Empress of China, which was reported on October 31st, and further disclosed the critical state of affairs at Pekin. A brief sketch of the Empress will be of interest.

A Very Young Empress.

Yo-Ho-Na-La was a little Manchu maiden of thirteen when she was married to the boy Emperor against her will and against his. He was but eighteen at the time, but he had a will of his own, and he resented bitterly this thrusting of a child-consort upon him by the imperious Empress Dowager. Having been forced into union with Yo-Ho-Na-La, who was the daughter of General Kuei-Hsiang, the Empress Dowager's younger brother, the Brother of the Moon never became reconciled to her, and the life of the young couple was most unhappy. There were many quarrels between them, and then the end came. The girl Empress, completely broken in spirit by the humiliation to which she found herself constantly subjected, chose to face death rather than try to bear the burden of her unhappiness any longer.

It was in February, 1889, that the wedding was solemnized. On the 31st of December, of the previous year, the State Department had been informed by the United States Minister at Pekin of the edict of the Empress Dowager, published in the *Pekin Gazette* of November 9th, reading as follows:

"The Emperor, having reverently succeeded to his exalted inheritance, and increasing day by day in maturity, it is becoming that he should select a virtuous consort to assist in the administration of the palace, to control the members of his household, and to encourage the Emperor himself in upright conduct.

"Let, therefore, Yo-Ho-Na-La, daughter of Deputy Lieutenant-General Kuei-Hsiang, whom we have selected for her dignified and virtuous character, become Empress."

By a further edict of the same date: "Let Ja-Ta-La, aged fifteen years, daughter of Chang Hsii, formerly Vice-President of the Board, become secondary consort of the first rank, and let Ta-Ta-La, aged thirteen, also daughter of Chang Hsii, formerly President of the Board, become an Imperial concubine of the second rank. Respect this."

Many Chinese Beauties.

The selection of the bride was governed by the rules laid down in the Book of Rites, and is a tedious and elaborate process. The dynasty is Manchu and the Emperor must marry one of his own race. For a year before the marriage was celebrated hundreds of fair competitors, all daughters of Manchu mandarins of not less than the third rank, competed for the honor of sharing the Imperial throne. After several inspections, in which the beauty, family influence, and intellectual attainments of the young ladies were taken into grave consideration, the list of aspirants was reduced to thirty.

The Emperor himself was deeply smitten with the charms of the daughter of a high Manchu military officer, and he expressed his intention to share his throne with her. He also selected another fair damsel whose beauty struck his youthful heart with admiration, for his second wife. But the old lady who had so long and so nobly wielded the sceptre during his minority had no intention of allowing the young Emperor to follow his bent in this matter, and had already decided on a match for him by which the throne would be shared by one of her own family.

Accordingly, the lady selected was her niece, who was anything but a beauty, from a Chinese or Manchu point of view, and after a great many "scenes" and violent altercations, the Empress Dowager proved her authority by having the marriage with her niece celebrated.

Family Quarrels.

The young Emperor was urged by his tutor, the great Ung Tung-ho—the most powerful man at the present moment in China, and the one who really governs the Emperor's acts—to marry the lady whom the Empress Dowager flouted, and the old lady, afterwards learning of Ung's part in the business, gave him a warm piece of her royal mind. She had already enlisted on her side Prince Chung. After the marriage there prevailed the most bitter acrimony between these august personages, and in the struggle the youthful ruler, assisted by his crafty tutor, for the moment gained the upper hand. But it was a dangerous game to fight the Empress Dowager, who was a determined and subtle antagonist to tackle, and in the end young Kwangtsu might have fallen a victim to the necessities of the moment, as his predecessor Tung-Chi did, had he not come to terms with the old woman.

Nor would the Gorgon of the Dragon Throne allow its youthful occupant to console himself by bringing the fair object of his choice into his harem, but selected two strong-minded damsels, also of the Imperial clan, to form the nucleus of the seraglio, which Chinese custom prescribes shall be limited to seven, but which is unlimited.

CHAPTER XXII.

UPRISING OF THE BOXERS.

THE war between China and Japan, the history of which is written in the preceding pages, was followed by several years of peace in the Flowery Kingdom. Internal dissensions, however, broke out in 1900, and finally grew into one of the most formidable insurrections of modern times, which resulted in great destruction of life and property.

The attention of our own country and of European nations was immediately turned toward China, and reports of the ghastly massacre of the native Christians of China, and of the foreign residents, were received with a thrill of horror. The reader will doubtless seek information concerning the bloodthirsty actors in this shocking tragedy, the appalling details of which were scarcely believed until evidence was forthcoming that could not be questioned.

It would seem impossible for the most brutal savages to perpetrate such crimes as were instigated and performed by the notorious Boxers. Lost to every sense of humanity, loudly applauding justice while fiendishly violating it, their evil deeds show what infamous crimes the savage nature of the Chinese hordes can perpetrate.

Wu Ting Fang, the Chinese Minister at Washington, was asked: "What is the meaning of the term 'Boxers' in Chinese, or what is its derivative analysis?"

He replied: "I have seen from the Chinese papers that the local word applied to the people that your papers call the 'Boxers' is 'Yee-ho-chuan.' 'Yee' means 'righteousness.' 'Ho' means 'harmony.' 'Chuan' means 'fists.' 'Yee-ho-chuan' would therefore involve the righteous idea of promoting harmony by the fists, the righteousness resulting from the harmony, with the fists as an incidental means to a good end. The term undoubtedly arose in connection with athletic sports and teachers of the art of boxing or defense by the fists."

Boxers Originally Sheep Herders.

The Chinaman before he became an agriculturist was a sheep raiser and herder. His word for truthfulness, uprightness, that which stands for righteousness, is composed of two parts—the first and the second, forming the phrase "my sheep," apparently pointing to a time when, upon the rightful ownership of flocks—demonstration of the same—one was in the right, therefore upright, therefore had a righteous cause.

Transpose this to possession of the land of China, for which the great powers are now uncovering their armaments, and the Boxers' use of the word "righteousness" does not seem so far-fetched. The word "right," in the Chinese tongue, is from "tsze," meaning "one's one," and "yang," meaning "sheep." Make that land, or the privacy of the home, or the right to worship Confucius, or the right to resist foreign invasion, and error is difficult to detect.

The Boxer therefore, by all justification of his past, "rightfully" uses his fist for defense of his own, and when he becomes heated in passions, it is not surprising if for the fist he substitutes a weapon. Nor is it surprising, if looked at with dispassion, that in killing the invaders he fails to draw a discriminating line between Caucasian missionaries, railroad engineers, diplomats or soldiers. In his mind they all stand for the same thing—invasion and conquest. Of course, whether slaughter involves killing Boers in South Africa, Indians in the United States or missionaries in China, the killing is morally wrong. Yet there may be partial justification at times.

"Up with the Ching Dynasty."

As to what the Boxer is, competent testimony comes from various sources. Edwin Wildman, late vice-consul of the United States at Hong Kong, says :

"They are divided into lodges, and have common signs and pass-words known only to themselves. They have certain methods of interrogating each other and recognize peculiar manners in placing cups and dishes at the table ; of wearing their garments and saluting each other. They hold their meetings usually in secluded places in the dead of the night and draw blood from their bodies, mixing it with water and pledging each other to oaths of vengeance against their enemies. The Boxers have adopted a flag bearing the motto :

'Up With The Ching Dynasty
And Down With the Foreigner,'

The information we here re-produce is embodied in the reports to the To-Â Dobunkai of Tokio from Mr. M. Inouye of Shanghai, and Mr. H. Nishimura, director of the Chinese paper, "Kwo Wen Pao," at Tien Tsin—two gentlemen who, it cannot be denied, enjoy exceptional facilities for keeping themselves posted concerning passing events in China.

According to these authorities, the I-hwa tuan (the Boxer society) is said to have been evolved out of that celebrated secret association which is known in the North by the name of Peh-hen-hui (White Lily Society) and in the South by the San-hoh-hui (Triad Society). Like its mother association, it is a politico-religious organization with very simple tenets and strict internal regulations, the details of which are a sealed book to those not belonging to it.

All that is known to outsiders is that its members practice the art of boxing and profess that in virtue of a certain incantation which they recite mentally, their person is rendered proof to bullets and fatal weapons. The first historical mention of them occurs about the middle of the eighteenth century under the reign of the Emperor Kienlung, when their organization went by the name of I-hwa-men-kiaó (Patriotic, Harmonious Sect).

Boxers Have Steadily Increased.

But it was not until the time of the Emperor Kiaking that the Boxers began to attract the attention of the ruling power. At the beginning of that Emperor's reign they were discovered to have obtained a strong footing in the country districts on the borbers of Shantung and Honan, and their activity so rapidly increased that their sect or association was interdicted in 1809 ; but in spite of occasional persecutions they have since then steadily increased in power and numbers.

In the early days of its existence, the political tendency of the association was antagonistic to the existing dynasty, and its whole energies seem to have been directed to its overthrow. Latterly, however, taking shrewd advantage of the growing friction between native Christians and non-converts, the Boxers have identified themselves with the latter's cause and adopted opposition to the foreign creed and its professors as their principal creed. Still more recently, to ingratiate themselves with those in power, they have adopted the popular legend of "Hing-Tsing mieh yang" (Up with the dynasty! Down with foreigners!")

Famous Prince Tuan.

As to the alleged close connection between the Pekin court and the Boxers, there can be no doubt on the subject. In the first place it is a significant circumstance that the open manifestation of anti-foreign activity by the Boxers coincides with the appearance of Prince Tuan on the political stage at Pekin at the beginning of the year 1900. We may here refer to an incidental description of that important personage. "Prince Tuan," we are told, "is a comparatively young man of a little past fifty years, strongly built and with a commanding presence." During the last few years he has been assiduously cultivating the acquaintance of all classes of men, and there are said to be several other traits in his character that distinguish him from the other members of the imperial family.

Evidently he is a man of lofty ambitions, for it is widely whispered that since the appointment of his son as heir apparent his aspirations mount no lower than the imperial throne itself. Be that as it may, there can be no room for doubt that he is deeply implicated in the Boxer agitation. To make his connection with the Boxers still more clear, it is stated that their leader, a notorious adventurer who made himself conspicuous in connection with an insurrection in Honan about 1888, has been staying with the Prince at his palace in Pekin, during which time they are supposed to have secretly plotted and intrigued together.

It is highly probable, as is generally believed in well-known circles, that the ambitious but inexperienced Prince is a dupe in the hands of the artful I-hwa leader, who has an object of his own in view in the great conspiracy, which is no other than getting himself in power at court. Whichever may be the greater dupe, there seems to be no doubt that these two men have been working hand in hand.

Empress Not In the Conspiracy.

With regard to the Dowager Empress, it does not appear that she has been privy to the intrigue from its commencement. At all events, neither Mr. Nishimura nor Mr. Inouye make any allegation of the kind. They assert, however, the fatal policy of the Pekin government toward the Boxers has her entire approval and sanction. They state that this policy was definitely adopted at a Cabinet council in the palace. On that occasion the proposed policy was warmly advocated by Prince Tuan, Prince Ching, Kang-yi and Chao Sukiao, while Yung Lu and Prince Li were against it, and Wang Wenchao kept silent and did not say a single word either for or against it.

If this account of what took place at the alleged cabinet meeting is reliable, we are sorry to find Prince Ching, who was considered a moderate conservative, in the same camp with Prince Tuan and the rest of that group. He is, however, a trimmer of trimmers, and was doubtless quick to discern the growing change in the scale of political power at court.

The leader of the Boxers formerly resided in the South and had some connections with the Ko-bao-hui, so that it is justly feared that the latter may at any moment join with the Boxers. Moreover, the people in general are very much excited by their strong superstitious belief that when an intercalary month occurs—as it does in the year 1900, according to the lunar calendar—between the eighth and ninth months of the year of the Rat, or the seventh Stem, the country will be harassed by great political convulsions, and, furthermore, that such convulsions will be justifiable and proper, as they are the will of Heaven. Add to this the long smoldering fire of antagonism to the Manchu dynasty in the Southern provinces and nobody will be so bold as to predict that the disturbance thus far happily confined to the country around the capital will not lead to general disorder and great convulsions throughout the whole empire.

A Strange People.

In a descriptive work on China the author says;

"No Occidental ever saw within or understood the working of the yellow brain, which starts from and aims at a different point by reason of inner processes we can neither follow nor comprehend. No one knows, or ever will know, the Chinese—the heart and soul and springs of thought of the most incomprehensible, the most unfathomable, inscrutable, contradictory, logical and illogical people on earth. Of all Orientals no race is so alien. Not a memory or a custom, not a tradition or an idea, not a root-word nor a symbol of any kind associates our past with their past. There is little sympathy, no kinship nor common feeling, and never affection, possible between the Anglo-Saxon and the Chinese.

"Nothing in Chinese character or traits appeals warmly to our hearts or imagination; nothing touches; and of all the people of worth they most entirely lack soul, charm, magnetism, attractiveness. We may yield them an intellectual admiration on some grounds, but no warmer impulse beats for them. Their very numbers and sameness appal one, the frightful likeness of any one individual to the other three hundred odd millions of his own people. Everywhere, from end to end of the vast empire, one finds them cast in the same unvarying physical and mental mold—the same yellow skin, hard features and harsh, mechanical voices; a monotony, unanimity and repetition of life, character and incident, that offend one almost to resentment.

Dirt and Disorder.

"Everywhere on their tenth of the globe, from the edge of Siberia to the end of Cochin China, the same ignoble queue and the senseless cotton shoes are worn; everywhere this fifth of the human race are sunk in dirt and disorder, decadent, degenerate, indifferent to a fallen estate, consumed with conceit, selfish, vain, cowardly and superstitious, without imagination, sentiment, chivalry or sense of humor, combating with most zeal anything that would alter conditions even for the better, indifferent as to who rules or usurps the throne."

Surely this passage is an over-accentuation of Mongolian racial characteristics, which, when reduced to the last analysis, means no more than that the Chinese are not Anglo-Saxons and do not pretend to admire or adopt Anglo-Saxon ideas and ideals. As to their physical sameness, the educated Chinese traveller could make the same complaint against Europeans and Americans in this age, when the whole of the Caucasian races are nearly, if not quite, drilled into uniformity. The author does not share in Lord Wolseley's apprehension of the "Yellow Peril."

Had he written at a time when it was known that over two thousand well-drilled and well-armed European troops, under command of a British admiral, were compelled to retire from before Pekin after losing twenty per cent. of their number, and had he known that 25,000 men were thereafter deemed insufficient by European commanders to begin a movement on Pekin to relieve the foreigners who were in danger of massacre, he might not have written so contemptuously of Chinese military prowess, or said with such confidence that the defeat of China by Japan in 1894 brought about the fall of the great Humpty Dumpty of the far East. It is admitted by better informed observers, that wonders have been accomplished in the matter of drilling the Chinese and arming them with modern weapons. The repulse of the allied troops at Tien Tsin opened the eyes of the world to this fact in a startling way.

CHAPTER XXIII.

TWO PRINCES WARRING FOR A THRONE.

TWO men are at the bottom of this Chinese trouble. They are the conspirators. To-day, their names, their deeds on the lips of the world; yesterday, their existence unknown, undreamed of by the masses. Such men are Ching and Tuan, rival princes for the mysterious, blood-stained throne of the Yellow Dragon.

They who hear and talk and read know of the hatred of China for all things not of itself, for the "foreign devils," and they know that the Boxers' awful work is the latest manifestation of this feeling of centuries of conservatism to the outward world. They know, too, that Princes Ching and Tuan, somehow, are vastly mixed up in the turmoil—and now they know that desire to be superior to all their fellows is largely at the bottom of it all.

It is because his soul cries out for supreme power that Tuan organized the Boxers, ordered them to strike at the opportune moment, and leads them. It is because he longs passionately for men to hail him as Emperor, "Son of Heaven," that Ching has taken up arms against his old enemy, and thus poses as the champion of foreigners.

Both are playing skilfully their cards, for Tuan realizes that to grasp the coveted prize his Boxers must not be checked; and Ching hopes that, by overcoming the fanatics, the grateful nations will see him seated in purple on the Dragon Throne.

In the first year of the automaton-like reign of the present Emperor Kuangsu the feud of Ching and Tuan began. That was in 1872, when both were beginning to realize that the throne was in reach of any prince who could keep his head on his shoulders, and lay plans for it.

Tungchih, shortly after his marriage to the young Ahluta, had died suddenly of smallpox, and the Dragon Throne was vacant. To Tsze Hsi An, the dead Emperor's mother, the Dowager Empress, "the only man in China," came Tuan, nephew of Hienfung, Tungchih's father and predecessor, and diplomatically whispered in her ear that his elder son, Kuangsu, being only four years of age, would make an excellent and unobtrusive ruler. The sagacious Dowager at once declared baby Kuangsu "the Son of Heaven." And Prince Tuan smiled and increased power was his.

Could Not Agree.

Ching at this time, though ten years the senior of Tuan, was only a prince imperial of the third order. Tuan, of course, ranked high in the first order. To Tuan came Ching with well-worded proposals that the former use his influence with the Dowager, now that Kuangsu had brought him into close relationship with her, to have the petitioner raised higher in the scale of princes' dignity. But Tuan remembered a slight Ching had placed upon him when both were princes of the third order, and the request of Ching, distant relative of the Emperor, was refused.

This was the beginning. Ching persevering, sought other methods of reaching the Dowager's ear. Tuan as assiduously tried to frustrate his attempts, but, finally, Ching secured the favor of Tsze Hsi An, the dead Emperor's mother.

His path was now rosy, despite the machinations of Tuan. Gradually he was trusted more and more. He was made general of one of the Banner Corps, director of the Imperial Clan Court, a prince of the first order, and in 1884—the hardest blow of all to Tuan—he was placed at the head of the Tsung-li-yamen, the Chinese Foreign Office. There he remained, except for a few mouths, when his predecessor, Kung, was recalled from exile and again entrusted with the direction of the Empire's public affairs.

Tuan Organizes Boxers.

In the meantime Tuan was also increasing in power, and especially by siding with the Dowager in her hatred of foreigners. So, partly through his suggestion, Tuan set about secretly organizing the Boxers. Ostensibly one Jue is known as their founder, but Jue is only an agent of Tuan. And all who joined their numbers swore to drive out and kill all foreigners when bidden by the princely leader.

But this was not Tuan's sole step forward. He was placed in command of the flower of the Chinese army—the so-called Pekin Guard—20,000 strong, to whom is entrusted the defense of the Purple City. And by an edict of the Dowager Empress, his younger son, Kuangsu's only brother, was named as heir apparent to the Imperial Throne.

A son on the throne, another son heir-apparent, the picked foot and horse and cannon of the Chinese army and a horde of fanatics ready to call him Emperor—and Tuan thought his hour was come and struck to drive out universally the hated whites and take the Dowager's place, the power behind the throne.

Prince Ching, sitting at the head of the Tsung-li-yamen, had not wasted his time. He had felt thoroughly the pulse of the world, he had come to the knowledge that though he hated the foreigners as thorougly as his rival, Tuan, yet it would be disastrous to do more than oppose them diplomatically.

Also early in the organization Ching, somehow, had learned of Tuan's connection with the Boxers and the fact that his rival was leading such a movement, also helped to decide him to oppose all such attempts to oust the foreign devils. Consequently, he tried to check the spread of the society as much as possible, but his efforts were not any too successful. But he did manage to keep his troops of the Banner corps, trained in modern warfare by German tacticians, from being infected.

Champion of Foreigners.

Thus, when Tuan struck and the streets ran blood and the world stood, rooted in horror, Ching, desiring to see his enemy defeated, having felt the pulse of the world, certain of the loyalty of his German-trained troops and gnawing the bone of ambition, declared himself the foreigners' champion and went out to do battle with Prince Tuan.

Not that he loves the foreigner—oh, no. His eyes, like Tuan's, are ever turned on the Dragon Throne. If he conquers Tuan and his Boxers, Ching reckons on his native followers and the foreign devils he champions to place him there. Ching remembers that Li Hung Chang was offered the throne by Chinese Gordon because he stood by the whites—and then, too, Ching has felt the pulse of the world.

And so the struggle was precipitated for a throne—the oldest in the world—and personal rivalry is largely at the back of it all.

Foreign Trespassers.

Foreign aggression on Chinese territory became marked immediately after the close of the Chinese-Japanese war, which had resulted in China ceding the Island of Formosa to Japan. By the close of 1899 Germany, Russia, England, and France had acquired large areas of Chinese territory, either by lease or by force. During the war with China the Japanese had captured and occupied Port Arthur, the strongest harbor on the northeastern coast of China, and proposed to keep it, but were forced to restore it to China by Russia, who afterward proceeded to take it, and in 1898 obtained from China a lease for twenty-five years of Port Arthur and Ta-lien-wan, with the adjacent seas and territory to the north, on the Peninsula of Kwang-tung, Manchuria. Port Arthur is to constitute a naval port for Russian and Chinese men-of-war, from which naval and merchant vessels of other nations are to be excluded.

One part of the port of Ta-lien-wan is reserved for Russian and Chinese men-of-war, the remainder to constitute a commercial port open to merchant vessels of all countries. In November, 1897, the port of Kiao-Chou, on the east coast of the Province of Shantung, was seized by the Germans, ostensibly in retaliation for the murder of certain German missionaries in that province. In January, 1898, Germany demanded and obtained from the Chinese government a lease of the town, harbor, and district for a period of ninety-nine years.

The British, alarmed at Russia securing so valuable an acquisition as Port Arthur, demanded compensation, and April 2, 1898, by agreement with China, Wei-hai-wei, opposite Port Arthur, was leased to Great Britain for such length of time as Russia may hold that port. Great Britain also obtained a ninety-nine-years' lease of territory on the main land opposite the Island of Hongkong, In the meantime, France demanded compensation for the advantages granted Russia, Germany, and Great Britain, and April, 1898, the Chinese government granted the French a ninety-nine-years' lease of the Bay of Kwang-Chou-Wau, on the Coast of Lien-Chu Peninsula, opposite the Island of Hainan, and, November, 1899, conceded to France possession of the two islands commanding the entrance of the bay,

Lost Their Harbors.

Thus the Chinese were forced to see some of their finest harbors, and vast stretches of their territory, pass to the control of foreigners. Fortifications were begun and railroads and factories multiplied, but for every concession granted a dozen new ones have been presented by the various powers. Numerous conflicts occurred between the natives and the foreign troops and men engaged in the construction of railroads, intensifying the hatred of the Chinese toward the foreigners and giving fresh impetus to the secret societies throughout the Empire.

China has had many secret revolutionary societies in the past, but none that arose more swiftly and spread more rapidly than that of the "Boxers," which was originally a patriotic society and was organized at the time of the war with Japan to prevent the Japanese gaining control of the country and also to war against bandits. The statement frequently made, that the society is composed almost entirely of the lawless elements of the Empire is emphatically refuted by Europeans long resident in the country.

Doubtless there are now large numbers of coolies, river pirates and criminals of all classes among its members, and the object of the society has become the extermination of the foreigners, but the leaders to-day are men of ability, and its membership includes mandarins, high officials, scholars, and representatives of all the best classes in the Empire.

Organized to Oppose Germany.

The present activity of the society originated in the Province of Shantung to oppose German aggression. Some of the most densely populated provinces in the north are now under its control, and its influence is rapidly spreading southward, where French interests predominate. Like all previous secret societies in the country, it wages continued warfare against foreigners and all foreign enterprises, and has for its watchword, "China for the Chinese."

Numerous revolts instigated by the "Boxers" occurred between 1889 and 1895, and, as foreign aggression on Chinese territory became more marked in the succeeding years, the society began a relentless warfare against missions, schools and hospitals, which finally culminated in the general uprising of 1900 in which missionaries and merchants alike were massacred and European and American property laid waste and destroyed.

For almost a year before these developments in China Christendom had been shocked with stories of outrage upon missionaries perpetrated by the "Boxers," of the "Society of the Righteous Fist," or of the "Big Sword." Early in the spring of 1900 these stories increased in number and in April and May, 1900, scarce a day passed without rumors from China of repeated atrocities. The "Boxer" movement spread rapidly until the powers were aroused by the beginning of wholesale slaughter of Christians, native and foreign, and the destruction of churches and missions of all denominations. What follows is a chronology of events attending the "Boxer" agitation.

Early in June complaints of "Boxer" outrages increased. Russia offered to put down the "Boxer" uprising. Many mission stations were reported destroyed. United States Minister Conger sent a message to Washington complaining that the Pekin government was inactive.

Missionaries Killed.

On June 6th the mission at Yan Tin was burned and missionaries Robinson and Norman were killed and mutilated. Immediately reports from China indicated a dangerous increase of "Boxer" disturbances. Great Britain landed troops at Cheefoo.

On June 8th American missionaries in various parts of China asked President McKinley for protection. The Chinese foreign office refused the use of the railroad to Pekin to foreign troops. Next came the news that the City of Tung Chow, near Pekin, was burned and twenty missionaries killed. China protested against presence of foreign troops.

Early in June, Chinese mobs compelled all foreigners to seek refuge in the legations. which were surrounded by armed Boxers. The threatening aspect of affairs in Pekin caused great anxiety among the European Powers and in the United States. The Chinese Emperor petitioned the Powers to aid him in quelling the Boxer uprising. It was announced that Prince Tuan had been made Minister of Foreign Affairs. The Empress Dowager forbade foreign troops to enter Pekin. One June 15th the Japanese legation was burned and the chancellor killed. On the same date, 4,000 Russian troops were landed at Taku. The next day Pekin mobs attacked foreigners and besieged the legations. England immediately ordered six regiments from India to China, and 1,200 American troops were landed at Taku.

American Consulate Destroyed.

On June 21st, the American Consulate at Tien-Tsin was destroyed. United States Admiral Kempff urgently asked for more troops and ships, and the Ninth United States Infantry sailed for Taku. About this time, United States Admiral Remey was ordered to China. The Chinese minister at Washington asked for an armistice, which was refused. The next day, June 26th, 3,000 Japanese troops were landed at Taku. Admiral Seymour, with an expedition, endeavored to reach Pekin, but was compelled to return to Tien-Tsin. It was stated that 60,000 Boxers were surrounding Pekin.

On July 14th occurred the battle at Tien-Tsin, in which it was reported several thousand Chinese were slain. Admiral Kempff announced that the foreign ministers in Pekin had been ordered to leave, but refused. It was also stated that the Boxer uprising was spreading and southern provinces were in revolt.

In the first day's combined attack upon the native city over forty guns bombarded the Chinese positions. The fighting was most determined, and the allies' losses were heavy. Eight Chinese guns were captured, and the Chinese were driven out of the west arsenal after a fierce cannonade.

A strong mixed force came close to the walls, and preparations were made for a fierce and determined assault.

The guns of the allies did immense damage to the native city, causing many large conflagrations, and finally silenced the majority of the enemy's guns simultaneously. Then 1500 Russians, assisted by small parties of Germans and French, assaulted and captured eight guns that were in position on the railway embankment and the fort, the magazine of which the French subsequently blew up.

The Arsenal Attacked.

A body of American, British, Japanese and Austrian troops then made a sortie, and attacked the west arsenal,which the Chinese had reoccupied. After three hours of the hardest fighting yet experienced, the Chinese fled.

When the arsenal had been evacuated by the Chinese, the Americans, French, Japanese and Welsh Fusiliers advanced toward the native city, and joined with the other attacking forces. The Japanese infantry and a mounted battery advanced to the foot of the walls, supported by the Americans and French. Despite valiant attacks, the allies were only able to hold the positions gained outside the walls preparatory to renewing the assault in the morning.

The casualties sustained by the allies were exceedingly heavy, especially those to the Americans, French and Japanese.

Several explosions in the native city were caused by the bombardment. The Chinese appeared to have exhausted their supply of smokeless powder, as they were now using black powder.

Russians made up the right wing of the international column in the advance on the native town of Tien-Tsin. As they moved steadily over the open plain toward the entrance to the city the Chinese shelled steadily from the walls. The Russians lost 300 killed and wounded.

During the night the Japanese, Americans and some English troops attacked the city on the left wing. The Japanese shelled the walls, and, making a breach, gallantly entered first of all the international troops. The Americans occupied the most dangerous position and were forced to advance over absolutely unprotected ground. The Ninth Infantry and a handful of marines lost many killed and wounded. Colonel Liscum was killed while leading his men.

Brave Defense of Chinese.

The Welsh Fusiliers and Wei-Hai-Wei regiment came up on the American right. The Chinese defended the walls bravely, but fled once the breach was made.

The city was occupied by the international troops, who found dead Chinese lying about the streets in hundreds. At night the city was in flames.

Though the taking of the city had the effect of discouraging the Boxers, the total loss to the foreigners was 1200 dead and wounded.

Another account of the battle is as follows:

"The battle which was begun with the attack by 7000 of the allied forces upon the walls of the native city at 2 o'clock in the afternoon continued all day, two battalions of the Ninth Infantry participating. Colonel E. H. Liscum was killed. Among the United States marines the casualties numbered forty.

"The American contingent, after lying in shallow, hastily dug trenches, full of water, facing the south wall of the city, and suffering for want of water and food, beside being short of ammunition, were ordered by General Dorward to retire under cover of darkness.

"The Russians were outside the east wall, while the Japanese, British and French were close to the west wall, with the Chinese trying to flank them. The walls were sadly battered by shells. The total losses of the allied forces on the first day were estimated at 800."

In the British Legation.

A messenger arrived who left Pekin, July 1. The foreigners at that time were all in the British legation. Chinese troops were beginning to bombard the legations from the streets. The legations had been under rifle fire for a week previously, and in that time four foreigners had been killed and several wounded. The marines had unsuccessfully attempted to capture a gun on a wall commanding the legations. The foreigners were supplied with an abundance of provisions.

Fuller details of the fighting at Tien-Tsin on July 13 showed that the allies, with forty-two guns, bombarded the native city, and afterwards advanced on it. The attacking force, 7000 strong, British, American, Japanese, and Russians, supported by field batteries and machine guns, attacked the west arsenal, which the Chinese had reoccupied. The enemy replied with a heavy rifle fire. For several hours there was hard fighting, but the allies captured a position on the east. The Russians, assisted by the French and Germans, assaulted the positions on the railway embankment and captured eight guns.

They also took a fort with five guns, with which the Chinese had harassed the settlement, and blew up a magazine. After stubborn resistance by the enemy, the Chinese force, which was estimated at 25,000, succeeded in delaying the entrance of the allies into the native city until the following day, the 14th, when it was captured, the allies having camped outside the walls during the night.

An American refugee from Tien-Tsin states that European officers, and particularly one American, declared they saw Europeans serving guns on the walls of the Chinese native city.

The Famous Viceroy.

Li Hung Chang, the famous diplomat and viceroy, having been summoned to Pekin from Canton, prepared to make his journey, which he declared was in the interests of peace. In reply to the British, French, American, German, and Portuguese consuls, who officially visited him in a body, Viceroy Li Hung Chang insisted that his departure for the north had a twofold object, namely, to save the lives of the foreign Ministers in Pekin and to arrange the best terms of peace possible with the allied Powers.

He assured the consuls that he had taken all precautions against any uprising, and added that he had received important cable messages from Lord Salisbury and the French Foreign Minister, M. Delcasse, identical in tone, and demanding full protection from injury and insult for the foreign Ministers in Pekin, aud threatening to take life for life of high officials responsible if the Ministers had been murdered.

Earl Li Hung Chang informed the consuls that he was the only Viceroy of high dignity in all China who dared to transmit such messages to the Empress, and that he sent them verbatim. She had received them, and he had no doubt whatever that she must have exerted her powerful influence in saving the Ministers' lives.

He said he had induced by persuasion and advice all the other Viceroys, except two, to join a lengthy memorial to the throne to secure the safety of all the foreigners in Pekin, to suppress the Boxers, end the present conflict, and make full and thorough reparation for damage done and lives lost.

Foreigners Safe.

To the American consul, who had inquired about accurate intelligence concerning the actual safety of the foreign Ministers, the Viceroy answered that he had had no news from Pekin within a week. His previous advices had assured him then of their safety. If they were alive he was almost certain that matters could be satisfactorily arranged with the allied Powers. If they are dead—here he shrugged his shoulders significantly, and added, with lowered voice :

"It is hard to tell what may happen. I am going to Pekin practically unarmed, except for my bodyguard of 200 men."

He added : "That ought to be evidence to the whole world that I do not further any fighting, and of my pacific intentions."

He was evidently exceedingly anxious about the Ministers, for, returning to the subject, he said : "My heart is sore about them. I know them all personally, and am on the best terms with them." He spoke with much feeling.

CHAPTER XXIV.

PERILS TO FOREIGNERS IN CHINA.

"DID you ever get socially acclimated, ever feel at home in China?" was asked a gentleman who had lived and traveled extensively in that country for fifteen years.

"No," said he, "unless you can call getting thoughtless and occasionally careless by that name.

"How do you mean?"

"Well, just as the lion tamer does occasionally. Though he knows he's always in danger, at times he get used to it and forgets it and is liable to pay the penalty. So in China. Foreigners need to be constantly on their guard. They or their governments must make the Chinese fear them.

"You may get some faint notion of it," he went on, "if you've ever gone as a perfect stranger into the foreign quarters of a big city like New York or Chicago, or the East End of London. The very fact of your being well dressed and apt, like a stranger, to peer and peek and stare about you, excites suspicion. And especially if you take out paper and pencil and begin making notes. They will spot you at once.

"The first thing you know the swarming denizens—the women particularly—will be looking at you and whispering to one another. Some of them will frown and scowl. If you ask your way or ask anyone's address, they will probably grow angry or sullen, and refuse to answer. The children, even, will notice you, and nudge one another, following your every motion with their eyes, and running to tell their parents of your presence. They are instructed to mislead you if you put any questions to them. They take you for a collector, assessor, tax gatherer, or some one that wants to get money out of them.

"Now, multiply that feeling toward you, say fifty-fold, and know that they are, besides, liable to break out in riot and murder at any moment, and you can get a notion of the way a European or even a Japanese feels in a Chinese city, especially when he is alone and at a distance from the foreign quarter, if there is one.

How Travellers Are Treated.

"They are liable to crowd about you and jeer and make unpleasant remarks. I don't mean that all of them do, but in the interior cities, and villages, where they seldom see foreigners, they are almost certain to do so. Then, besides, they will feel of your clothes; take off your hat and put it on their own heads, generally with unpleasant subsequent results to yourself. They will feel of your hair to see if it is of the same texture as theirs.

"If you should happen to have a sketch book and a pencil, or any European writing materials, or any trinkets, like a watch chain, a foot rule, a pocket knife or anything queer and odd to them, they do not hesitate to seize it, examine it, pass it around, and if possible, keep it. I have even known them to snatch a bundle from a European's hand and calmly open it and inspect its contents. Once a parcel was snatched from a woman missionary, in Wusuch, I think. It was opened and her nightdress spread out and flapped about to the great delight of the crowd.

"Lentz, the man who made a tour of the world on a bicycle, had, you remember, a very tough time of it. Of course, his wheel attracted attention, and made them think him a new kind of 'foreign devil.' They would either hold him up and make him give them a ride on it, or they would throw bricks and sticks at him. Sometimes they would surround him in such numbers that he could not move, and would proceed to unpack his 'pack,' rifle his tool box, play with his monkey wrench and steal anything they could lay hands on that was nickel-plated under the impression that it was silver. He had frequently to turn on them and fire his revolver into the air to scare them off, so as to proceed on his journey.

Chased and Stoned.

"In the cities they would crowd around the premises where he stopped, and even burst in the door or the side of the fragile inn, so as to get sight of him. He finally had to put up at the inns in the small villages. In the country crowds of farmers with hoes and forks would chase him for miles, throwing stones and cutting across fields in order to head him off. He stopped at my house during his journey, and he admitted his fear of never getting through alive. If he did he said he would never set foot in China again.

"So you can well believe it is no picnic, no summer excursion to walk about China, either inside or outside of the cities. You certainly don't want to take a tour there for your health. It is but little less dangerous than going about among the Indians when they are on the warpath against the white man. And in some quarters of some of their towns I would about as soon be walking out unarmed on the prairies at night with a pack of wolves out for their supper.

"Then there are such swarms of these creatures. If they should be sufficiently irritated to set upon a man they could fairly trample the life out of him no matter how well armed he might be. When they begin gathering about you you feel as helpless as when you have stirred up a hornet's nest. There seems to be thousands of them, streaming in from every side street and pouring out of their huts or their boats and nooks and corners that you never would have dreamed could hold so many. It makes one think of that hole in the ground, in Persia, or somewhere, that they used to thrust condemned people into, to have them eaten by myriads of red ants, so that next morning only the skeletons would be left.

Lost in the Streets.

"I shall never forget the afternoon and part of a night a friend of mine once spent in searching for his son, a boy about ten or twelve years old. He had gone out with one of the Chinese servants, and either through his own or the servant's carelessness, had got separated from him. He had grown so interested in the shops and the sights and sounds of the streets that before he knew it he found himself alone in a neighborhood that was altogether strange to him. This frightened and bewildered him, and in trying to make his way back to the other part of the city, he only plunged deeper into this strange quarter.

"He soon attracted the attention of the crowds. The Chinese children especially were greatly excited and began press around him, calling him names and making ugly faces at him. The older people did not at first molest him, but they encouraged the younger ones, especially by laughing and by their evident enjoyment of the poor little fellow's plight. He was pretty plucky and stood his tormentors off as well as he could. But they grew bolder and more insolent, and followed close upon his heels, shouting, laughing, plucking at his clothes, pulling his hair and throwing mud and filth at him.

Rescued by a Shopkeeper.

"Some of the older ones, however, began to think that serious trouble might come of it. Suddenly a shopkeeper more intelligent than the rest rushed out, drove away the urchins, seized the boy, carried him into his house and barred the door. The crowd stood about, howling for a time, but finally dispersed. The shopkeeper brushed off his clothes and gave him some honey and sweetmeats. But as the man couldn't speak even 'pigeon' English, the boy was quite in the dark as to what he intended doing with him. In a short time the Chinaman turned the key on him and went away, after addressing some unintelligible remark to him.

"The boy was terrified at being left alone, but he was more frightened at the prospect of venturing on the streets again. Hour after hour passed. The dusk fell, the night came on, and he was still alone in the dark.

"At last he saw lights approaching and heard voices. To his great joy he thought he heard European accents. The door was opened. There stood his father, scarcely able to speak from the agitation and anxiety of the long hours during which he had searched for him, for it was but a few moments before that he had learned that his boy had been carried into the shopkeeper's dwelling. Almost at that moment the shopkeeper had come up, having traced the father in his wanderings in the footsteps of his son. He had gone away for the purpose of hunting up the boy's relatives and claiming a reward, shrewdly suspecting that there would be search for him. The father's progress had been very slow on account of the reluctance of the people along the boy's route to confess that they had seen him or been willing witnesses to the abuse and menaces that he had had to submit to. The shopkeeper was paid better than he deserved, the father being too overjoyed not feel generous.

Hatred of Foreigners.

"Among the lower classes in China, they are strangers," said the traveller. "I seldom saw a friendly smile upon their faces in presence of a foreigner. They are almost sure to either frown or grin at you. Many of them believe that foreigners have the evil eye. I have seen mothers snatch their children away and hide them when they detected a European woman looking at them. Women put their hands before their faces if you look at them, and old women will curse you to counteract the bad influence.

"You can always tell whether they are friendly or not. If they are friendly they will call you 'yan-se-sang'—foreign mister—otherwise, 'yan-kwei-zu'—foreign devil—though this last may be a term of admiration as well as of enmity. Their conviction is that the foreigner has come there, whether pretending to be a missionary or not, to confiscate their property, take it away from them and kill them off.

"The Chinese say that white men smell like sheep. It certainly is true that a Chinese dog knows the difference. The approach of a white man will wake one out of a sound sleep and set him to barking, thinking perhaps that he is to have a mutton chop.

"Some say that the Chinese as a race are incapable of either speaking or believing the truth. This is a sweeping accusation, and is itself, I am afraid, an illustration of the very thing it condemns. Yet there is a prevailing notion that they do not feel under the slightest obligation to speak the truth to a foreigner if a lie will better serve the purpose. In other words, the foreigner is a natural enemy. Certainly they are willing to believe any lie that is told about him.

Strange Beliefs.

"They believe that the missionaries gouge out the eyes of their converts and use the eyes for medical purposes. They believe that white children are made so by their mothers' licking them, as cats do their kittens. They have been told that Europeans cook and eat Chinese children. Cans of condensed milk have been exhibited, with the explanation that the stuff is children's brains cooked for the depraved appetite of the foreigner, and that gelatine is Chinese babies boiled down to a jelly for the foreign epicure.

"The riots at Tien-Tsin and other places in 1891 grew out of the fact that the Sisters of Charity and the Wesleyan ministers took charge of Chinese female infants that had been either thrown or given away. Owing to their feebleness and exposure, the mortality among them was very large, and these missionaries were accused of kidnapping and slaughtering them, and making their eyes, hearts and brains into medicine. About the time of these riots placards were posted up warning Chinese fathers and mothers against allowing their children to wander about the streets.

"They believe, too, that cameras take pictures by means of dead Chinese babies' eyes with which they are packed full. The difference in looks of European and Chinese eyes they believe enables the European to see into the ground and detect hidden or buried silver, which he will take away from them. In short, they look upon the foreigner as a predestined malevolent enemy to be watched, thwarted and, if possible, gotten rid of.

The Two Sexes.

"They are also much prejudiced against the Europeans on account of what they deem the improper behavior of the sexes. They are highly scandalized at a woman's coming into personal contact with a man who is not her husband. The spectacle of a woman's shaking hands with a man is very shocking. They immediately set her down as unfit to associate with. And they think it the height of immodesty for a woman to kiss her husband in public.

"They do not understand, therefore, how a woman who is unmarried can come out there as a missionary and live on friendly and intimate social terms with masculine missionaries and masculine converts, and be the good woman that she pretends to be. They naturally do not want their own women to associate with her, and they resent all efforts to convert them to her religion.

"They are offended at the conversion of their women to the new religion because it does away with that exclusiveness which they insist on for their women. They object strenuously and bitterly, therefore, to female missionaries and female converts.

"Another charge which the foreign office brought against the missionaries during the riots of 1891 was that they drew converts from the immoral and lawless classes of the population, who allowed themselves to be converted in order to get the benefits and the privileges accorded to converts. They were rebels, criminals, pettifoggers and mischief-makers, it was said. They rely upon the protection of the missionaries to oppress and take advantage of non-Christians, and the missionaries uphold them when they create disorder.

Fear of Missionaries.

"There is some foundation for these accusations. They are not made out of whole cloth. But they are greatly exaggerated. If the Chinese people and government did not fear that the Europeans, missionaries and all, have come there for the purpose of dispossessing them of their country, these other grievances would be tolerated. The ruling classes would not allow the missionaries to be molested by the lower classes if they did not believe that they are only the advance guard, the scouts and couriers of the main army of civilization that purposes to deprive them of their land and displace their ancient civilization with this new one.

"If China is ever thoroughly aroused and believes itself capable of driving and keeping the foreigner out of the country by sheer force of numbers, the government, when that time comes, will not, in my opinion, hesitate to challenge the world and take the consequences. If they are forced to choose, the people will prefer to lose their country fighting for it than to have it stolen from them without resistance. And the Powers will find that they have taken an enormous contract on their hands."

There is a certain Greek legend that might be recalled at this juncture of affairs in China which relates to the founding of Thebes by King Cadmus, who went about looking for a suitable site for his future capital guided by a vagrant heifer.

When, having selected his site, Cadmus sent some of his party to draw water from a well sacred to Mars, there uprose a great dragon, which slew them all, but was itself slain by the king, who was directed by Minerva to sow its teeth in the soil about the city. He had no sooner done so than up sprang a host of men armed to the teeth, who were about to attack Cadmus, when he cast a stone into their midst and diverted their attention so successfully that they fell upon each other and fought until only five were left. These five had had enough of fighting by that time and so turned to and helped the king build his new city.

Yellow Dragon Awake.

There are indubitable signs that the long dormant Chinese dragon has at last awakened from his sleep of centuries and, like some giant saurian of the Nile, is bursting the cerements of clay which have incased him. This dragon of superstition now threatens, like his prototype of old, to devour the intruding foreigner and to exterminate the invaders of his sacred soil.

Should he be slain by some modern Cadmus, represented by the armies of the allied powers, there will doubtless be, as an aftermath, a plentiful crop of dragon's teeth, which already, indeed, have shown signs of pre-existence in the pernicious Boxers and hundreds of other secret societies, with their innumerable ramifications.

It will not be the "yellow dragon" alone which the allied powers will have to combat, but the millions of dragon's teeth, wide scattered over a territory larger than that of the United States. Armed and perfectly equipped as the powers may be, with the latest appliances and the most destructive death dealing weapons invented by modern science, it must be remembered that their foe is a great and terrible hydra, whose lopped off heads are immediately replaced by hurrying millions pressing from the rear.

The arm that strikes may eventually fall from sheer weariness, and may it not be necessary to employ the Cadmian tactics and cast some stone of contention into the midst of the million headed throng, by which its members shall turn and rend themselves?

Are They Fanatics?

To fight fire with fire, is an axiom of war; to combat superstition with superstition may prove the legitimate corollary which shall bring the "foreign devil" in China out of his difficulties. But, to be perfectly fair with the Chinese, let us inquire if they are open to the charge of being superstitious and fanatical. Two definitions of the term "superstition" will establish that, one of which is "an excessive reverence for or fear of that which is unknown or mysterious," and "the worship of a false god or gods, false religion, religious veneration for unworthy objects." From the loins of these two spring fanaticism—"a state of high wrought and self-confident excitement."

If the Chinaman were called a worshipper of false gods, he might retort that this was a mere matter of opinion; but he most assuredly is, if the consensus of our highest civilization is of any value. That portion of the world which has made the greatest advancement no longer recognizes a belief or trust in inanimate objects, such as idols of wood or stone, prayer machines or paper ghosts.

As to the other part of the definition—"fear of that which is unknown or mysterious"—says a writer who resided in China for many years: "Fear is at the root of all Chinese religion. When a man dies, his ghost acquires great powers and is to be feared and placated. I heard of an instance where a man quarrelled with his neighbor and killed himself in order to wreak vengeance on his enemy." Belief in the malign powers of the dead is universal.

Cause of Trouble.

If one is in trouble of any sort whatever it is the work of the dead. If one succeeds in business or any undertaking, it is with the assistance of the spirits. But the means of placating the spirits are very simple. You have only to secure or cut out paper representations of money, houses, clothing, or other desirable things, which are burned with religious rites and become real in the spirit world.

A learned Chinese mandarin says: "In England they have the art of cutting out paper men and horses, and by burning charms and repeating incantations transforming them into real men and horses. They may, however, be dissolved by beating a gong, by discharging large guns or by spouting water over them."

Hungry ghosts, famishing for the souls of men, lie in wait on all roads, and funerals, weddings, etc., must be protected by offerings, en route, to the devils and spirits, who may also be temporarily frightened away by loud noises, like the pounding of gongs and firing of firecrackers.

At New Year's every house is cleared of ghosts by a sort of spirit house cleaning, which, as is said of the Chinaman and his bath, is done once every year, whether needed or not. The ghosts thus driven out from every house fill the streets—the courtyards and doorways opposite being protected by screens—for devils move only in straight lines. Every year there is an all souls' day, when offerings are made to homeless and hungry ghosts who have none to care for them.

It is this belief in the necessity of caring for the ghosts of friends and ancestors that prevents the Chinaman, it is said, from permanently settling in a foreign country and causes him to stipulate that if he dies his corpse shall be sent back to the land of his birth. The spirit Chinaman, like his relative in the flesh, wants a noise, and plenty of it. Even the sick are cured—or killed—by the same heroic measures, for "musicians" fill the house with terrific and discordant sounds until the devil is driven out or the patient gives up the ghost.

Policeman the Chief Idol.

There is a certain temple the chief god of which is supposed to be a mighty policeman, who keeps watch on people and decides when, how and where they ought to die. As the soul is about to leave the body he sends out two or three of his spiritual policemen who seize and bring it before him for sentence. The saying that a people's gods will be very much like themselves is exemplified in the Chinese conception of this police judge, for the Chinese never knew of a judge who could not be bribed, so they argue that this spirit judge is open to conviction only through the means of "cash." For this purpose they make or buy a peck or so of paper money and burn it before this god in the temple, and thus for a few cents purchase exemption from spiritual punishment.

In one of the last letters received from the missionaries before they were cut off from the outside world, written at Lin-ching, is an allusion to the celebrated sacred tablet, which is brought out in times of drought. "This is the time of year," he writes, "when we get little or no rain, but the need is so great that the local officials are visiting the temple of the war god twice a day and prostrating themselves before an iron tablet brought from a famous well some sixty miles to the west. The custom is to keep the tablet five days in one temple, when, failing to get an answer in rainfall, it is moved to another."

Peculiar Superstition.

One of the vexatious things which the foreigner in China has to encounter is the "feng-shui," a peculiar geomantic superstition by which the good luck of sites and buildings is determined. The literal rendering of the term is "wind and water," but its real meaning is the harmony of the air and water spirits with buildings and the circumjacent region. If one's house is not on the right spot, the "feng-shui" will be bad, and all sorts of calamities will befall its occupants. If on the right spot, it will be good, etc.

As only the geomancers or soothsayers can determine this point, the application is rather arbitrary. The railroads are very antagonistic to the "feng-shui," because they are generally straight, while good spirits, as is well known, always travel on curves. One company of wealthy Chinese merchants bought an English railroad at Shanghi twelve miles long, and destroyed it to placate those same spirits. In several cities, whole streets of houses are shown only two stories high which were originally intended to be three, but had their construction stopped on account of those opposite being no higher, and consequently provocative of a very bad "feng-shui."

Massacre at Tien-Tsin.

It is said that the real cause of the terrible massacre of Europeans at Tien-Tsin in 1870 was owing to the erection of a high tower for the French cathedral, which, as it overlooked all other structures in its vicinity, was peculiarly bad "feng-shui" for that part of the city and religiously resented.

As to the so-called religion of China, it may be said, as an old writer declared of its history, "If you wish to be acquainted with it, you must read five cartloads of books." There are two recognized religions—Taoism, or Rationalism, and Buddism—besides Confucianism, which is political and moral, rather than religious. One writer has called the Chinaman the "religious triangle," because of his three-sided belief, for in this respect, he really suffers from an embarrassment of riches. The result is that he has more "gods" than any other people on the face of the earth, ranging from the dieties of sun, moon, stars, clouds, thunder, mountains, seas and rivers down to those of flags, cannon, gates and streets, even of the kitchen and dust pan.

The three sects combined have over a million temples, containing at least 10,000,000 idols and ancestral tablets, and it may be said of China, as it once was of Athens, that there are more statues of gods than there are men now living. It is estimated that there are 60,000,000 families in the Chinese empire, most of which have from three to five tablets of near or remote ancestors, which they virtually worship.

Having such a confused notion of religion and what it implies, it might be inferred that Chinese fanaticism is confined chiefly to the lower and ignorant classes, but on the contrary, it is said to be the "litterati," or educated officials and disappointed office seekers that the last outburst is due. They have recently published and promulgated a book of denunciation against all Christians, which has operated upon the vulgar mind to the extent of causing the flames of fanaticism to sweep the land.

Charges Against Christians.

Here are a few things they charge Christians with doing: "They make use of occult and devilish arts and bewitch the ignorant by magical incantations, so they joyfully enter the sect. When a person enters this (the Christian) religion, the teacher gives him four ounces of silver and a pill. When he has taken this pill, his whole mind is confused and darkened, so that he destroys his ancestral tablets and only worships the image of a naked child, which points one finger towards heaven and another towards the earth.

"In case of funerals, the religious teachers eject all the relatives and friends from the house, and the corpse is put into the coffin with closed doors. Both eyes are then secretly taken out and the orifice sealed up with plaster. The reason for extracting the eyes is this: From one hundred pounds of Chinese lead can be extracted eight pounds of silver, and the remaining ninety-two pounds of lead can be sold at the original cost. But the only way to obtain this silver is by compounding the lead with the eyes of

Chinamen. The eyes of foreigners are of no use for this purpose.

"It is impossible to enumerate all their evil practices. If we seek for the general motive which leads them (the Christians), it is a fixed determination utterly to befool our people, and under false pretences of religion, to exterminate them. Thus they wish to take possession of the middle kingdom."

This book, say the translators, is directed against foreigners generally and all intercourse with them—social, commercial and national. Religion only is the point of attack, because religion, in the minds of the Chinese, is essentially political and national. To them, the idea that Christianity is propagated from benevolent motives, is inconceivable. They almost universally regard it as a political agency, used by foreigners for the accomplishment of selfish and political ends.

Contempt for Innovations.

This is the ostensible conception of Christianity entertained by the educated Chinaman. Having thrown down the gauntlet so boldly, he seems to assume by his proud self-sufficiency, his reverence for ancestral traditions and his contempt for modern innovations, that his 2400 years of Taoism and Confucianism and 1800 of Buddhism have resulted in a product every way superior. But do the records bear him out?

It would rather seem, according to an eminent writer, that a significant result of this union of beliefs has been the debasement of man's moral nature to the lowest level found in any of the creeds. It has often been remarked that there is no other civilized nation in existence under such bondage to credulity and superstition as the Chinese. They feel that the earth, the air and the heavens above them are filled with mysterious powers, envious if they are happy, unwilling to give them health or sympathy. They worship their ancestors as a protection from their angry ghosts, who would harm them if they failed in their offerings.

Visitors to a certain district of China have been shown a small structure like a temple tomb, known as the Baby Tower, with an opening in one wall, into which infants unfortunate enough to have been born girls are thrust, to die amid horrors unspeakable.

Female Children Destroyed.

So thoroughly is woman's inferiority believed in that many infant daughters are destroyed by their parents. Such is the wretched condition of the Chinese girl that many times the mother herself assents to her murder in infancy. "What then?" she asks, "Would you have her grow up as wretched as I am?"

The wretched practice of foot binding, with its terrible tortures, is in itself enough to destroy all love for life or hope of happiness in the world. Yet how many millions are compelled to do it? That the poor resort to the selling of their female children as slaves to relieve in some small measure their cruel poverty, is not so much a reflection upon their individual acts as upon the system that not only tolerates, but compels it.

It was to combat the glaring evils of Chinese superstition that the many missionaries of various sects have taken their lives in their hands and gone forth to spread the blessings of Christianity. The first to enter China were the Nestorians, more than 1100 years ago, and 800 years later the Roman Catholics had flourishing stations there. They were received at first with tolerance.

but eventually were driven out with bloodshed, and in the museum of the Prado at Madrid is a painting depicting the tortures inflicted upon early missionaries in the sixteenth century.

The lowest estimate of converts to Christianity places them at nearly or quite a million, of which the Protestants of different denominations claim about 100,000, with 2460 missionaries and more than 2000 stations. The first Protestant mission in China was established in 1807 by the London Missionary Society, and during the 90 years and more since then the field has been the favorite for those who choose a life devoted to labor and self-sacrifice.

Sore Persecutions.

All sects and denominations, says an English paper, have undergone sore trials, and persecution is not by any means at an end. It seldom comes from the uninstructed impulse of popular fury, but as a rule is inspired by some mandarin or his hangers on. Such were the massacres of 1870 and 1895, in which latter the Rev. R. W. Stewart, his wife, three daughters, son and seven others were murdered.

Referring to the sneers of Chinese diplomats at the treatment of the 100,000 low class coolies in the United States, who invariably intend to go back home with their earnings, and to the accusation that many of the so-called converts are "rice Christians," one who is well informed says: "On the other hand, there are but 1,060 Americans in all China, half of them women, children and missionaries, all respectable, self supporting people, most of them well educated, many with large capital, all of them bringing something to improve the civilization of China.

"But how is this handful of Americans, as well as other foreigners in China, treated? They are called 'foreign devils;' missionaries and their converts are persecuted; merchants have their trade hampered and restricted by oppressive taxation; foreign residence is officially confined to a few sea and river ports, and foreigners go into the interior at their own risk, where their lives and property are never entirely safe; anti-foreign riots often occur, and the government rarely interferes until the mischief is done."

Stormed by the Mob.

Missionaries only fight when their lives are actually in danger. In the first place, when rumors of trouble are rife, they flee to the nearest important "yamen" (office of foreign affairs) and claim the protection of the official. Usually the mandarin dare not refuse it, but it may happen that he cannot give protection and that the "yamen" is sure to be stormed by the mob. Then the missionary takes refuge in the house of some convert and is hidden there until he can be safely spirited away, or is discovered and dragged out to torture, from the contemplation of which the mind shrinks appalled.

At the beginning of this last great disruption the missionaries were already expecting a disturbance. One of them wrote, just before they were attacked by the mobs: "The condition of affairs remains about the same, and rumors still wildly float around. Our guard of Chinese soldiers still comes at night, but they will be of small service in case of actual outbreak. The morale of their presence here is the only justification for keeping them." How futile, alas, was their hope.

CHAPTER XXV.

PECULIAR CHINESE SUPERSTITIONS AND CUSTOMS.

TO ascertain why John Chinaman is "peculiar" we must go further back than the history of our own civilization takes us and grope among the musty traditions of a long forgotten past. He lays claim to an antiquity that laughs our own to scorn and to a lineage which, by comparison, puts that of the "barbarian" completely in the shade. Everything, of course, depends upon the point of view, and if it is admitted at the beginning that an ancient ancestry carries with it a prestige before which the rest of the world should bow, then the Chinaman has an advantage at the start.

The chronicle of Chinese dynasties alone extends back to nearly three thousand years before the beginning of the Christian era, or some five thousand years in all, which is quite a respectable period. China, in fact, is a survival of another and more ancient world than that in which we live at present, and herein lies the explanation of one phase of Chinese peculiarities.

Nearly nineteen hundred years ago, or about A. D. 80, the Chinaman introduced gunpowder from India and was using it to some advantage fourteen hundred years before the alleged discovery of America. Thirteen hundred and fifty years ago the art of making paper from vegetable fiber was brought into Europe from China, where it was probably invented; at least so far back as the sixth century, printing was practiced by the Chinese; in the tenth century the imperial classics were printed, and by the thirteenth much of the literature of former ages was in circulation.

In fact, there are few great inventions of modern times, saving those pertaining to steam and electricity, which were not common in China at one time or another. These facts may be set down to the Chinaman's credit, but to his discredit must be urged the other notorious fact that, while he was the originator of many useful inventions, he never learned how to apply them to the best advantage.

Everything Old.

He makes his paper in the same manner as his ancestors did three thousand years ago; he prefers block to movable type to-day! His country used firearms centuries before other nations had abandoned bows and arrows; yet up to the present time he has great faith in antiquated "jingals" and other primitive weapons (with which some of the rebels resisted the allied powers) and believes in the efficacy of hideous noises, grimaces and vile odors in arresting the advance of an enemy armed with the latest inventions of warfare.

These facts betray another phase of Chinese character and show how a nation, great at the beginning or in ancient times, may become the victim of arrested development, and in a certain sense be petrified. That is the trouble with the Chinaman. He started out well, made great progress at first and then, probably overcome by his mighty conceit, suddenly "stopped short never to go again," like that famous clock which was either wound up too tight or slipped a cog. Anyway, he slipped and fell, and when he arose, bewildered by the shock, he seemed to have forgotten everything else but the former greatness of his ancestors and the magnitude of his country.

It is a sorry state to get into when a nation assumes, either by assertion or by implication, that it "knows it all," and can no longer be taught. This seems to be the condition of China, for, reflecting that it is, or ought to be, next to Russia, the largest state that ever existed, with a population aggregating 400,000,000, or one-third the earth's inhabitants, it arrogates to itself some quality of greatness which it really does not possess.

Mighty Little Japan.

It seems to forget that quality always counts for more than quantity, and that a nation is truly great only in proportion to its achievements and not to its area or population. For example, in 1895 little Japan destroyed China's mighty navy and brought the boastful Chinese in abasement to their knees. Overbearing and narrow-minded, the Chinese learn nothing from experience and fail to perceive the lessons of adversity

The Chinese are not a homogeneous people, yet, with the exception of some natives, such as those of Hainan and the half wild peoples of the interior of Formosa, now under Japanese rule, they all speak a common language, which, again, has so many dialects that the residents on different sides of a river or a mountain range may have a different pronunciation. Chinese is a difficult language for a foreigner to acquire, and this may account for the ease with which those to whom it is natural learn another tongue.

Educated Chinese diplomats, like Mr. Wu Ting Fang, the Minister to the United States, speak our language with accuracy and an exquisite pronunciation. The fact that even those Chinamen supposed to be highly educated do not always master all the intricacies of their own written language may be responsible for the amazing ignorance they sometimes display of the resources of their own land. This ignorance, however, invariably results in exaggeration of the greatness of China.

Best Artists.

A Chinaman will tell you that his country possesses the best artists in the world; but any one who has seen a Chinese drawing, with its total lack of proportion and perspective, can refute this. He will assert that his native musicians are fit to twang a harp in celestial choirs; but whoever has listened to their discordant "harmonies," without rhythm and melody, and in which the ear-splitting gong is the prime factor, can testify to the contrary.

As to the drama, in which women are replaced by eunichs and beardless youths, and which, like the poet's brook, goes on almost "forever, oh," it is no wonder that the official classes are debarred from attending its performances. The Chinese are imitative without being inventive or original, but they are slow to adopt the customs of the "barbarians," as they term all foreigners. If they do not understand, it is because they do not want to, and the reasons given for not adopting foreign innovations are about on a par with those they allege for not indulging in dancing—that it is easier to hire some one to do it for them!

Because the customs of a person or people are different from ours, it is not a necessary inference that they are therefore peculiar or barbarous. Some things that we do are doubtless strange and unaccountable in the eyes of the Chinese, but from our point of view, they seem to go by contraries, like the Irishman's pig, who had to be driven "in an opposite direction from the way he was going." For instance, when we address the Supreme Being, we raise our faces and direct our thoughts to heaven, but the Chinaman prostrates himself upon the earth, in which he supposes his gods to dwell.

A Wonderful Stomach.

Our location of intelligence is in the brain, while the Chinese locate it in the stomach. Their meals, especially their dinners, begin with sweetmeats and preserves, and end with plain food, like rice, contrary to our custom of eating the simpler articles first and the dainties last. And, while we use a fork in conveying the food to the mouth, the Chinese use the primitive chopsticks.

As we shave our faces and allow the hair of our heads to grow, so John Chinaman shaves his head and coaxes out all the hair he can on his chin; he chalks his shoes, while we have ours blackened and polished; he shakes his own hand when he casually meets a friend; after a visit, he backs out ceremoniously and does his bowing in the street; at the left hand is his post of honor; he pays his doctor only while he is well, and docks his salary so long as he is sick—a custom which, it would seem, could not be too highly commended.

The Chinese gentleman prides himself upon his ceremonious etiquette and the punctual observance of polite formalities; he never thinks of sitting while his guest is standing or until he has bowed him to a seat at his left hand. Yet the Chinese have recently revoked the guarantee of safety due to all ministers at Pekin, and Chinese officers at Taku gave the command to fire upon the foreign ships before war was declared, for their foes were "barbarians" in their estimation, and not entitled to consideration.

All these things mentioned may be merely matters of ethics, for which the individual is not to be held responsible any more than for the cues worn by the men and the deformed feet of the women. Both these fashions are due to a perverted sense of what should be rendered to antiquated and ridiculous custom. To ascertain why and when the first John Chinaman wore a pigtail we shall have to go back a few hundred years in his history, and yet not so very far either. There are older customs than that, and more important events have happened, of which chronicles have been preserved.

History of the Cue.

It was not until the year 1644, after long and bloody wars, that the present Mantchoo dynasty was established, and it was just about that time also that the Chinaman was forced to adopt the badge of his Tartar conquerors, which was the cue. The Tartar gave John the cue, and he has kept it ever since, even though at the time it was bestowed as a sign of servitude. He was told to shave his head, all but the part on top—and let the rest of his hair grow long.

From the fact that those who conformed were promised a tael apiece some have inferred the name of "pigtail," by which it is commonly known; but this is probably far-fetched. An inquisitive statistician has estimated that if all the pigtails in China were cut off and thrown on the market they would weigh in the aggregate not less than 30,000 tons, and if tied end to end would reach three times around the globe; but this, again, is a matter of conjecture.

As to the foot binding practiced on the women, that is a custom which has been in vogue since a certain emperor, about a thousand years ago, found great pleasure in the dancing of a girl who had made her feet small by binding them up so that she could pirouette very prettily on the tips of her toes. The emperor was so delighted with the evolutions of her little feet that he caused a pavement of his palace to be inlaid with golden lotus leaves and flowers for her satisfaction, and the other women of his empire, hearing of it, all began to bandage their feet.

An Obstinate Race.

But when the Mantchoo dynasty came into power the first edict issued, after the male Chinese had been ordered to wear the pigtail, declared it punishable by death for parents to bind the feet of their children. It is another illustration of the obstinacy of the Chinese that they took kindly to the pigtails, which at first they despised and now consider as a sign of honor instead of disgrace, while they resented the edict against bandaging the feet, so that it was recalled after three years and the custom reinstated.

The Chinese ladies and gentlemen rarely eat together, but occupy different rooms, rather from the fact that it is more convenient than in obedience of some law of caste. The men have a custom in hot weather of divesting themselves of their coats and all superfluous garments and sitting around in negligee, which they would not feel at liberty to do if women were present. Both sexes of the higher classes wear most expensive garments, and the fashions change, though almost imperceptibly, as in our country. The men, as well as the women, are very proud of their fine embroideries and exquisite silks, their beautiful needlework and precious stones in elaborate settings of gold.

Followers of Confucius.

While the Chinese cannot be said to have a settled religious belief, as we regard it, still they have their convictions and are strongly swayed by the ethical teachings of the great Confucius. The central feature of their superstitions or religion is ancestor worship, and on certain days of the year all the members of the family perform their sacred duty of carrying to the graves of their progenitors gifts of incense, sandalwood, candles, food and drink. The ancestor has a special niche in the household, as well as the family god or gods, for when a man dies it is believed that his ghost acquires great powers and must be placated with gifts.

As for the family idol, he has a good time or the reverse according to the family fortune. So long as things go along smoothly he has a plate of rice placed for him at every meal, and joss sticks and incense are burned before him daily. But if ill luck comes to his owner he is first cursed for a ne'er do well; then, if it continues, he is kicked out of the house, or, if made of metal, battered to pieces and sold for old junk.

While the visible embodiments of their gods are of mechanical manufacture, the Chinese also have a mechanical arrangement by which they do their praying, which consists in turning a big cylinder filled with innumerable invocations on paper or parchment. After jerking a bell rope as he enters the temple, to inform the god of his presence, the Chinese worshiper then gives the cylinder a whirl and reels off more prayers in a minute than an ordinary petitioner can utter in years.

Superstition is rampant in China, and the soothsayers are consulted on every important step or occasion, no class being exempt from its pernicious influence. One of the superstitions of the Chinaman is his belief in the "fung shway," or the eternal balance of of things, as, for example, if a window is opened on one side of a room another must be opened on the other, etc.

Worshiping a Lizard.

This superstition takes more forms than one can conceive, and a case is cited of a high mandarin, who had represented his country at a foreign court, prostrating himself before and worshiping a green lizard found in his courtyard because he had been assured that it was the incarnation of the great dragon king who was then devastating the country by a terrible drought. We are considering, of course, the native as untouched by foreign civilization, which rolls off him like water off a duck's back, and as uninfluenced by the missionaries who have devoted so many years trying to overcome his superstitions.

Strange to say, it is this ancestor worship which, while it has kept China so long unprogressive and a laggard in the race between the nations, has given rise to the most tender family ties in inculcating a beautiful filial piety. On account of the fact that the possession of children will probably secure him perpetual worshipers when he shall be entombed with his ancestors, the Chinese father welcomes a birth with joy, and from that hour the mother becomes a person of importance in the household. The childless wife is despised and maltreated, but the mother of a large family is almost idolized, for the Chinaman holds, with Napoleon, that the greatest woman is she who is the mother of the most sons.

One of the first lessons the children learn is courtesy, and rich and poor alike are taught to address their parents, their superiors and inferiors, with respect. The boys and girls are educated together until they are about 10 years old; then the boys of the rich go to a separate school or have a private tutor, and the girls are kept at home. It is said that while the worship of ancestors and obedience to parents is the religion of the Chinese, so education is their universal ambition.

Great Esteem for Learning.

They positively worship learning, and have the greatest respect for those who have acquired it. Naturally enough, too, Confucius is the particular god, the patron saint of every Chinese school, and when a boy first attends he takes his joss sticks, painted candles and a small package of mock money, all of which he burns before a strip of cloth or paper on which is inscribed one of the many titles of Confucius, the boy bowing while his offering burns before the god. This ceremony is called "entering school" and "worshiping the sage."

It is a matter of wonder how the Chinese children learn anything at all, since all the exercises are conducted *viva voce*, the pupil shouting out his lesson as loud as he can, and the more noise he makes the more proficient he is supposed to become. The height of a boy's ambition is to take the course prescribed by the tsung-li-yamen, or central government, at Pekin, and become a diplomat, though to acquire a degree one has to undergo a most severe series of examinations, and many lives have been lost in the attempt.

It will be seen from the foregoing that the Chinese have fairly earned their designation of "peculiar," and that, though they have many commendable traits, they have some which they can well afford to do without. One characteristic trait of the Celestial is his power of endurance; another is his insensibility or indifference to pain. He is essentially thick skinned, or pachydermatous, and not only can endure suffering stoically, but is also unaffected by the sufferings of others. This is exemplified by the terrible cruelty exercised in his treatment of criminals and of those charged only with having committed small offenses against the laws.

Torture of Criminals.

A person without influence, if suspected of any crime, is tortured in a most revolting manner in order to wring confession. Sometimes he is hung head downward by means of cords fastened to his toes; again, stood on his head, while the soles of his feet are beaten with heavy bamboos. If he confesses, as he generally does, under the terrible punishment, he is thrown to the ground and beaten nearly to a jelly, or else is taken to the execution yard, where his head is chopped off. And the Chinese mode of execution indicates the vast difference between their civilization and ours, for, while we are only moved to execute capital punishment by dire necessity, and then effect it as secretly as possible, the Chinese use every sort of brutal accessory to make of it a sport and shocking exhibition. Sometimes a dozen or more victims have their heads chopped off at a time, being arranged in rows, so that each one can see the ghastly act performed on the one that goes before him.

The prisoners are chained hand and foot and are dumped on the ground like so many pigs, and their heads lopped off by an executioner with a keen bladed ax or long knife until the ground is drenched with blood, and all present are spattered with the blood that spouts from the headless trunks.

Grotesque Funerals.

Lastly, the Chinese funerals, like their executions, partake of the awfully grotesque. As the Chinaman has to pay the "last debt of nature," like other individuals, and cannot hire a substitute, as he might if condemned to be beheaded, he accepts the inevitable with resignation. But he has taken every precaution to "fool the devil," who, he knows, is lying in wait for his soul, by providing a great store of firecrackers, which are let off at every corner as the funeral procession passes in a nip and tuck race for the cemetery. Under cover of the funeral Fourth of July celebration the just freed soul is supposed to depart in peace uncaught by the evil one.

The idea of China's setting out to battle with and subdue the combined forces of the civilized nations of the world would be ridiculous if it were not so pathetic. Never before has the self-confidence of a nation been so conspicuously displayed; and the spectacle of the Empress, who was once a slave girl, boldly defying the world, is one that will not soon be forgotten.

Of course it is true that up to a few years ago the Chinese people looked upon their nation as invincible. To most nations the war with Japan would have been a lesson; to most nations the affectionate regard of such powers as Russia, Germany, and England would have been a warning to circumspection; but from appearances it would seem that China has neither learned the lesson nor understood the warning.

It is not so strange that ignorance in these matters should be displayed by the common people, but one who imagines that it has been the common people who have been the cause of these disturbances will have an incorrect view of the Eastern situation. It is the common people who have made the noise.

The Common People.

In all probability it will be the common people who will suffer the penalties for all these acts when the day of reckoning arrives; but in spite of all this, the Powers realize that the common people have been no more than the innocent tools of a spiteful and vindictive woman who has been great enough to seize the reins of a nation, but who has not yet been great enough to be able to realize her own powerlessness and the insignificance of her own country

The following from the pen of Hon. Charles Denby, our former Minister to China, contains valuable information, and will be read with interest:

"The reader may be assisted in forming an opinion touching the important steps which have happened in China by some account of the life of the remarkable woman who is now the head of the Empire. The Empress-Regent, Tzi An, has had a career full of startling changes, *coup d'etats* and romance.

"In her youth she was a servant girl at a public inn. She became the secondary wife of the Emperor Heinfung. It is to be noted that secondary wives are not concubines, who constitute a lower rank. The concubines are divided into classes, there being first, second, and third classes.

"The Empress has never received any foreigner except Prince Henry of Prussia, in 1898, and the ladies of the Legation in 1899. Her own subjects never see her face. She receives behind a screen. From 1861 to 1899 she never gave audience to any foreign Minister, and I believe that she has not done so since. In 1889 the Emperor Quangsu assumed the reins of government. The Empress came prominently into public life after the allies had taken Pekin in 1860. This event occurred October 13, 1860. October 24, 1860, the British treaty was made and the day after the French treaty.

Alarm of the Empress.

"In 1899 the Empress Dowager became alarmed lest the whole of China would be ceded to the foreign powers and seized the reins of government with her old but strong hands. As the writer left China in August, 1898, he is unable to render an accurate account of the facts which transpired in connection with this event.

"When the Empress attained the age of sixty, in 1894, all the nations which were represented at Pekin vied with each other in showing her respect. Autograph letters were written to her by all the chiefs of state, including her own, and many handsome presents were forwarded. It would seem that this respect and esteem have changed to infinite hate and loathing. It is understood that the foreigners in China regard her as the "anti-Christ," the opponent of progress, the prospective murderer of the Emperor.

"Other people say, and I am inclined to give some credence to their statement, that the Empress is making a desperate effort to save China from partition. It is claimed by well-informed people that this is her supreme end and purpose.

"If this be true the people of the United States should wish her success. The main purpose of American supremacy to-day should be to prevent the partition of China. If the empire is divided up there will be an end to our missionary work, except, perhaps, in the English possessions. As for our commerce, which is so greatly developing, it will be constrained, cabined, and confined. There is no reason in the world why Great Britain, Russia, France or Germany should have any greater right to seize portions of China than we have.

Our Rights in Asia.

"Will any man formulate a reason why we have not equal rights in Asia with the European powers? Will any man put on paper a decent argument why they should have the exclusive right or any right to take possession of the provinces of China? We have done as much, or more, to introduce modern civilization into Asia as they have. Our trade surpasses theirs except England's. Our people are next to the English in numbers.

"That the powers should protect their people from death or injury goes without saying, but must they necessarily wipe out of existence a field of enterprises which is the most promising in the world for our people? And must we stand idly by while the process goes on?

"The Empress ruled China from 1861 to 1889. She had built up the difficult edifice of foreign intercourse. She left her country at peace with the whole world. She was reverenced by her own people and respected by foreigners. It is hard to believe that all this honorable regard has been forfeited. The reign of the Empress-Regent was noticeable for a marked and general progress in a number of different directions, especially commercial. Railroads did not until recently win their way, but the foundation was laid for them. The use of the electric telegraph became general.

"The secret societies in China have been heretofore chiefly influenced by antagonism to the Manchus. They have favored the restoration of the Ching dynasty—which was Chinese. In order to embarrass the Government they have attacked foreigners and native Christians, who under the treaties, are entitled to protection. There were occasional anti-foreign riots. Riots and disturbances are not unusual in our own country. China paid compensatory damages in every case of injury to person or property.

Chinese Secret Societies.

"It would seem from some of the reports from China that the secret societies have taken up the cause of the Emperor. This is almost a self-evident contradiction. The quarrel with the Empress on the part of the foreigner is that she is anti-foreign and that she is secluding the Emperor, who is in favor of the foreigners. There can be no reason, therefore, why the secret societies should take up his cause.

"At the bottom of all these popular uprisings is discontent growing out of deluges and starvation caused by short crops. There is a great deal of misery and poverty in China. Left to herself, China will work out, as Japan has done, her own salvation. Ruled by monarchies and despots, her land will always be the abode of abject misery and want."

CHAPTER XXVI.

UNDER THE FIRE OF BOXER SAVAGES.

REV. ROBERT R. GAILEY, once well known as a Princeton football player, wrote a letter to Rev. Henry E. Jackson, of Swarthmore, Pennsylvania, dated Yokohama, August 12, in which he gave a vivid picture of the scenes in Tien-Tsin, at the time of the capture of the city. The letter said:

"We did not think that the crisis would come quite so soon, though we were fully aware of the serious state of affairs. The Taku forts were fired on at 11 o'clock Saturday night, June 16, and the flags of England, Russia, Germany and Japan were flying over them by 7 o'clock Sunday morning.

"By 2.30 that afternoon the first shell struck within a few rods of the spot where the military officers were standing, discussing the situation. It not only befuddled their councils, but struck terror to everybody but the babies. I had just gone up town after luncheon to arrange about Clara and the baby, Robert, staying up in the center of the settlement, as our building is three-quarters of a mile out, and quite unprotected.

Mr. Lowrie, of the Presbyterian mission at Pao Ting Fu, was staying with us at the time, and the plan was for us two men to guard the premises with two Winchesters we had purchased for the purpose, while Clara would look after Robert with a feeling of greater safety in the settlement if anything should happen.

"Well, I was just going into the house of a Mrs. Way to see if she could give me a retreat for my wife and bairn, when that first boom of cannon roared out, and the peculiar whizz, shriek and explosion of the shell followed, not simultaneously but all in one act, so that the impression of the mind is of one terrible thing taking place under one conception.

"I was undone for a moment. My wife and child were three-quarters of a mile away, and the shells were flying right in the direction of our building; but many of them were aimed very high and being 'time' as well as concussion shells they went off up in the air and did no damage. Some, however, were hitting the settlement and the higher and more conspicuous buildings.

Hurried to the Rescue.

"I hurriedly jumped into my rickshaw and started for home. It was hot and the man pulling me, because of heat and fear, gave out and I ran on, leaving him come after me, for Clara and the baby.

"When I got in sight of home I saw Mr. Lowrie and Clara and the baby coming with only a few things they had grabbed up in their fright and haste. It was the toughest three-quarters of a mile I ever traveled. We kept close to the buildings, for the little protection they afforded and hurried on as fast as we could. About every two minutes would come that deafening boom two miles away, and that pushing through the air and clashing whirr of the shells. This was kept up for over two hours, and the people began to come out on the streets again, gingerly at first, but bolder soon; and how everybody gazed blankly into the possibility of the next few days as we discussed the situation is best understood when you learn that we were not prepared at all to meet the strong fighting, and if the Chinese had come down on us at once we, humanely speaking, would have been overcome, for the Chinese take no prisoners.

"Some people stayed in their homes, but the most of the women and children and many men took refuge in Gordon Hall, the most conspicuous but best constructed building in the settlement.

Driven to the Cellars.

"In an incredibly short time the building was filled, and during the firing we took to the cellars. Oh, the confusion, the gabbling of Chinese nurses, the babbling of children, the excited talk of every one, all in a cellar that was dark, with no means of lighting it except by candles, bad odors and foul air to breathe, no food and no place to sleep and night at hand!

"The Chinese kept up the firing every day. Our forces, 2000 only and a few big guns, did splendid work, but it was fighting with an invisible enemy. The Chinese houses afforded excellent protection for the Boxers and Chinese soldiers, so the order was given Tuesday evening to burn all the Chinese houses between the native city and the foreign settlement. The destruction by fire was something awful. For the next four or five days this burning went on, and fighting with it.

"We stayed in the cellars of Gordon Hall for eight days, and our baby was quite ill when we fled there, though he seemed to grow no worse under bombardment, so I arranged to go to the home of Mr. Cousins, an association president, where we were much more comfortable, and where we got good meals, whereas in the hall we lived on sandwiches and tea most of the time.

"The firing had not ceased by any means, but we got on the protected side of the house while it was going on, as we felt that we could not live longer in a cellar.

"On July 5 we came out safely with over one hundred more, and were placed on transports, which got us over here to Japan. We went down on a tug boat, six and a half hours down the river, to Tangku. The river all along showed dead Chinese floating or lodged on the banks. Just after the heaviest fighting at the settlement and railroad stations, I was told that the river was full of bodies. There must have been many more, for those we saw were fresh, and the heaviest fighting had been ten days prior to our exodus.

On the Transport.

"We were told to go aboard the 'Sheng King,' a merchant vessel. Everybody scrambled to get the best place. I went aboard but found every berth occupied or guarded by some man. I called Captain Wise, of the 'Monocacy,' aside and explained, and he said, 'Will you sleep in a private railroad car?' It was just the place. There was plenty of air and room, and we had a good night. The next day we went out to the transport, and after much tribulation were taken on the 'Yorktown,' and had a good night, and every kindness shown. The third day we were put on the 'Logan." She had just arrived, with the Ninth Infantry, from Manila.

"From the time I got on the 'Logan,' and saw the 150 fine looking fellows going into China, I had the insuppressible desire to go with them and do Christian work under the auspices of the Young Men's Christian Association. As we came on to Japan, the idea of army work grew upon us, and when we landed here in Yokohama our minds were pretty well made up that I ought to return and do all I could.

"I found, to my surprise, that no communication of any kind had come from our New York committee with regard to army work. I wired the committee, proposing to return, and asking if they would send supplies. They instructed me to go ahead and take charge. I got letters from the United States and British Ministers to the officers in command of their respective forces, which will get me through the lines."

House Burned Down.

The work that Dr. Gailey began in that way is the same kind of work that enabled the Young Men's Christian Association to help the soldiers so much during the Spanish-American war. Before leaving Yokohama, Dr. Gailey had collected $810 from the merchants of that city, and the ladies of Shanghai had begun to make pajamas, mosquito nets and fans.

Mrs. Frank Davis, of Philadelphia, was at Tien-Tsin during the bombardment of the city by the Boxers and the Imperial troops, and gave a graphic account of what occurred. Her own house was burned to the ground, and her costly collection of curios either stolen or burned. Her husband was still in Tien-Tsin as a volunteer, and his last letter to her told of the fearful slaughter which was still going on.

Mrs. Davis says: "About June 3d my servants came to me and pleaded with me to leave. I only laughed at them, and, indeed, it was the general impression among the foreign population that it was a scare, and had no real foundation. My servants would not leave me. Everywhere I went they followed, and insisted on my leaving the city immediately. 'Must not stay,' they said, 'you too long here, must go to-night, if stay you surely make die pidgin.' To make die pidgin is to be killed. I learned from them that all the servants in the employ of foreigners were ordered by the Boxers to quit their work, under penalty of death.

"In order to keep the concession free from suspicious Chinese, all Chinamen in the concession after dark were ordered to carry lanterns. The characteristic dress which the Boxer was so proud of—a red cap, red sash and red slippers—and which marked him everywhere as a Boxer, was being dispensed with, so that one was unable at all times to pick a Boxer out from other Chinamen.

Boxers Give Warning.

"On June 4th we were again notified to leave our houses and go to the English concession, but I was sick and had no fear, so I stayed. It was now evident that matters were becoming serious indeed. Wednesday, June 6th, the Boxers sent notice that they intended to make an attack. Mr. Davis and I went to the British Consulate.

"This concession was considered the strongest because it stood in the middle, surrounded by the German concession on one side, the French on the other, while the Pei Ho river flanked it on one side and a canal and wall on the other. In case of a retreat, therefore, all forces could slowly withdraw into this concession and there make a better stand.

"Mr. Davis, together with nine foreigners, joined Captain McCalla's forces as volunteers on June 7, and these men stood guard in relays from 9 to 5 every day.

"Captain McCalla's idea was to reach Pekin to relieve our Minister. Troops of eight different powers, with the Americans at the head, left Tien-Tsin on June 10 to reach Pekin. Mr. McIntosh, a young mechanic from Manayunk, ran the engine, on the tender of which was mounted a Maxim gun. A few cars with implements for repairing and carrying about fifty Americans made up the train. No provisions were taken, and when it was found that the road had been torn up it was necessary to beg for food. This was done two days in succession; when the engine tried to get back on the third day it was found impossible. They had been cut off.

Guards All Killed.

"The six guards the men had stationed at intervals around while the men worked repairing the road were all killed, and the Boxers, rushing in on the men who were unaware of their presence, began a hand-to-hand conflict, at the same time retreating toward their cars, where the Maxim was poured in on them. The Boxers for the first time found out that they could not swallow bullets and spit them up again, as they had been led to believe they could. Many were slain. It was found that to reach Pekin was out of the question, so joining the rest of the allied forces, which had now come up, the entire army of 1000 men fell back toward Tien-Tsin.

"McIntosh was soon after expelled from the volunteers. He would not listen to anything but fight. He was after Boxers whereever he heard one existed, and would not listen to orders. He shot them, buried them—did everything to get rid of them, and was as brave as he was good-hearted. Men on guard at the concession on June 15, about 11 P. M., reported that the Boxers were attacking the railroad station, and were about to swoop down on the concessions. A small bridge made of old Chinese junks was the only thing that separated us from the station.

Fvery One a Hero.

Just before the attack 1000 Russian Cossacks, every one a hero and a soldier, sat down in the cool twilight and sang their national airs, and ended with a Te Deum. It was the most inspiring thing I ever heard. They knew before long they must face a force of men five times as strong as their own, who were captained by trained men, and it must either be win or be cut to pieces.

"They had not long to wait. About midnight the battle began, and it was a hand-to-hand encounter. The Russians used their bayonets, and inch by inch they drove those rascals back. When they were far enough away the soldiers fired on them. The next morning Chinamen were found dead all around the station, and a stretch of dead Boxers far back into the country showed the direction the Boxers took in retreating. The Russian soldiers cannot be praised too highly for their conduct at this encounter.

"It makes my blood boil when I read the statement that the Russian Cossacks were inhuman and brutal. Mrs. Drew feels this more than any one else, and she wishes the public to know that the statements attributed to her about the conduct of these Russians soldiers are all untrue, and were never made by her.

"June 17 the Japanese succeeded in

driving the Boxers back again, with fearful loss to both sides. At this time we were all gathered in Gordon Hall, and any defeat meant death to all.

"Shelling the concession was now the idea. Forcing an entrance was abandoned. Shells flew wide at first, but soon the gauge was acquired, and house after house was struck. The entire Chinese market place, which obstructed our fire on the enemy, was burned, and in this way we were able to return the fire to better advantage.

"Imperial Chinese troops now joined the Boxers, and together all forts along the Pei Ho to Taku were taken. Attack after attack upon the concession followed this movement, but every time they were repulsed.

In Terrible Danger.

"Our condition was then grave indeed. We needed help, and needed it immediately. Jim Watts, a lad of 19 years, a jockey and fearless rider, who knew every route, volunteered to go to Taku for help. Together with three Russians he started off, and on June 23 succeeded in guiding a force of men safely from Taku to Tien-Tsin. He was made a hero. The men carried him on their shoulders and cheered him to the echo. Everywhere he went he received an ovation. I believe poor Jim has since been killed. He saved us all. Time after time the Russians were going back, and Jim, unable to speak to them, merely took his pistol and pointed it at them, then pointed to Taku. It had the necessary effect.

"The forces which had returned from Pekin were held in a fort seven miles from Tien-Tsin by the imperial troops. They were almost starved by this time, so the relief from Taku started out to relieve them. This they did, and the wounded were brought back with them, contrary to the reports previously published. The combined forces now begun making things secure around Tien-Tsin. Arsenals were taken, and the forts along the Pei Ho toward Taku captured and the river thus opened up.

"July 1, at 10 P.M., I was notified I could reach Taku next day, and together with Mrs. Raysdale, her two children, daughter-in-law and child, and Mrs. Charles Denby, Jr., and child, in the tug 'Tah Wan,' started for Taku. We had a small Maxim gun, which now became a horror to these Chinamen, so we felt quite safe. Along the route we could see the soldiers burning a village, which seemed to be deserted. In many cases only two or three soldiers were doing the work, and had only a club for protection. At other points Chinese farmers were peacefully cultivating their ground as though nothing had happened.

Dead Bodies Everywhere.

"All along the banks were strewed the dead bodies of Boxers, piled high in many cases, and Chinese dogs could be seen eating their remains. Skeletons, dried in the sun, told the same story of the awful slaughter which had been done.

"We towed a lighter behind us with the wounded soldiers, and when we reached the harbor of Taku the gunboats lined up on either side and saluted their wounded men.

"We were assigned quarters on board the British ship 'Orlando,' and we were treated with the utmost courtesy. I felt that all my trouble was repaid, for again I had clean things and a table to eat from. We went to Japan, and there took passage on board the 'Logan' for home."

When Charles McIntosh, the hero mentioned in the foregoing statement, reached

Philadelphia, he was asked for some account of what happened at Tien-Tsin. He spoke very modestly of what he had done and talked about himself and his experiences in China with evident reluctance.

"I did not do much," he said. "All we could do in Tien-Tsin when the Chinese were shooting at us, was to shoot back."

He did not seem to regard his experiences during the three awful weeks he spent in Tien-Tsin as worthy of much consideration, and he made light of the dangers through which he had passed.

"There was not a minute during the day," he said, "when we could not hear the ping of Mauser bullets in the air over our heads. The Chinese fired too high, and this accounted for the few fatalities among the residents of the foreign concession. The short man had the advantage of the tall one for once."

Expedition Failed.

Mr. McIntosh was formerly a loom fixer in the plush mills of a well-known firm. He went to China in 1898, to help install the machinery in the woolen mill erected there by Dr. Diffenderfer. When the Boxers were threatening to attack the foreign concession in Tien-Tsin he joined Captain McCalla's forces as a volunteer in company with about 100 other Americans. When the first relief expedition left Tien-Tsin in a vain effort to reach Pekin Mr. McIntosh served as engineer on the engine that drew a train of cars carrying supplies, as well as a flat car on which a machine gun had been mounted. The expedition failed and the railroad was torn up behind the train, so that the locomotive and cars were abandoned.

During the subsequent bombardment of the foreign concession by the imperial troops and the attacks by them and the Boxers there were but few of the foreigners killed, though the Chinese were slain by hundreds. The machine guns were particularly effective, and Mr. McIntosh believes but for them all the residents of the foreign concession in Tien-Tsin would have fallen victims to the fury of the Chinese.

Could Not Face Guns.

"The Boxers were not particularly dangerous," he said, "as they had no firearms, and their swords and spears were not terrifying at a distance. They did not possess the nerve to stand up against the fire of machine guns, and when they suffered a repulse they retreated in complete disorder. The first time that the Boxers attacked troops that had a machine gun they were permitted to approach within 150 yards before fire was opened on them. Many of them were riding horses, and boys of from 12 to 15 years of age were placed in front to serve as breastworks, and within a few seconds after the machine gun commenced business eighty or one hundred of them were dead and the rest of the Boxers were tumbling over each other in their haste to get away.

"When the imperial troops, who practically surrounded the concession in which the foreigners lived, began their bombardment on June 17th, we learned what trouble actually meant. We were under fire from four directions, and the fire came from modern Krupp guns of large size. Three and four-inch shells poured into us every hour during the day, and many of them were actually accurately aimed. At night the fire from the artillery ceased, but the fire of the Mauser and Manlicher small rifles was incessant. Across the Pai Ho river the sharpshooters, or 'snipers,' as we called them, were behind mud huts and salt heaps in such positions as to cover every street in the concession.

Poor Marksmen.

"Whenever they could see a human target they fired at it, and when there was no target they fired at random. Fortunately, they aimed too high to do serious damage. Down on the bund, the street which was on the bank of the river forming the quay, it was not safe to show yourself. I foolishly rode my bicycle down there one day, and the storm of bullets that rattled around me made me think that a machine gun was turned loose in my direction.

"The effect of some of the bullets that are fired at high velocity is something frightful. I have seen men struck in the forehead by one of these bullets, and the head would be split entirely open and all of the bones would be shattered. The head would rattle like a dice-box when the body was moved. The Chinese killed all their wounded, and paid little attention to the dead. If the corpses were close to the river they were dumped into the water, and if they were not they were sometimes burned. The smell of burning flesh was in the air all of the time, and the stench from decaying bodies was overpowering. The Chinese are pretty good fighters, and they have a tremendous advantage in being numerically strong."

A letter depicting the siege of Tien-Tsin was received by the Rev. H. H. Lowry, D.D., president of Pekin University, from his son, Edward K. Lowry, of Pekin, who was interpreter to General Chaffee, and was for some time secretary of the American Legation.

Mr. Lowry, who had left his family in Pekin to go to Tien-Tsin, was caught in the latter city at the time of the siege. His letter describing the troubles and their beginnings, gives a realistic idea of the state of affairs. He tells how the shells pierced houses, how buildings were burned, and of the sensations of those who were besieged. Mr. Lowry refers to the participation of the imperial troops in the troubles, and affirms that "China is certainly seeing her last days." There are numerous personal references, but the tenor of the writing shows coolness and lack of terror that would not be expected to reign in a city where shot and shell constantly fell.

Siege of Tien-Tsin.

The Rev. Dr. Lowry, president of Pekin University, spent thirty-five years in China, and organized a great work there. He came to this country to attend the General Conference of the Methodist Episcopal Church, and determined to return at once to his duties, notwithstanding the perils that threaten foreigners.

The letters from Dr. Lowry's son follow:

"TIEN-TSIN, June 24, 1900.

"Since two weeks ago last Wednesday I have been shut up here in Tien-Tsin, and it will be impossible to tell you what we have passed through during that time. The trouble here began one week ago last Friday night, when the Boxers set fire to and burned all the chapels and the Catholic Cathedral in the Chinese city. Saturday night they burned the London Mission Chapel, just above here, and quite a number of foreign buildings in that neighborhood. The forts at Taku were bombarded and taken the same night. There was a large fleet of forty vessels of different nationalities. Our force here has consisted of about 3,000 men, 1,600 of which were Russians. Saturday night, the 16th, the Russians killed quite a number of Boxers across the river, in the neighborhood of the station. They have been holding the station right along.

"On Sunday, the 17th, about 1 o'clock, the Chinese soldiers began to bombard the foreign settlement, from the forts up in the Chinese city. They have two large guns there. Nearly all the foreigners living on the outskirts of the settlement left their homes and moved in, a great many going to Gordan Hall. Mr. and Mrs. Pyke and children, Cora and her children, Mr. Martin and I went to the Drews, on Sunday afternoon, and returned only yesterday afternoon. The ladies from across the way all went to Mr. Cousin's. Mr. and Mrs. Hayner were at the Drews for only one night, and then decided to come back and take their chances, because Norman was taken with a light case of scarlet fever, and they could not get comfortable quarters at the Drews.

Shower of Shells.

"I think it very providential, however, that we left, for Mr. Pyke's house has been struck three times by shells, two of which went through the wall of the guest bedroom that I occupied, and one of the projectiles was found on the bed.

"The church in our compound here has been pierced three times, and I have a good collection of bursted shells and bullets. The bullets have been falling all about for nearly a week. Considering the amount of shelling which has been going on, there has been very little loss of life and destruction to property. The Chinese were shelling us from three sides for a time. They had some guns across the river, over at the East Arsenal, at the forts north of the settlement, and also at the West Arsenal. All that could be done here was simply to fortify and protect the foreign settlement, because we did not have enough men to spare to go and take any of these guns.

"We simply had to take the defensive until relief came, and I cannot tell you what a joyful time it was yesterday, when the reinforcements arrived. Two thousand came in yesterday. They were two days and a half from Tongku, having to fight their way all along. They came by train to within thirteen miles of Tien-Tsin.

Trying to Reach Pekin.

"Two days ago the Americans and some Russians got up as far as the arsenal, but had to fall back, as the Chinese were too strong for them. The Americans lost several men, the Chinese loss, however, being about 200. I do not know just how many foreign soldiers have been killed, but I guess quite a number. There must be at least 100 wounded in the hospitals.

"Two weeks ago to-day, over 2000 soldiers left here for Pekin, by train. I started out with them, hoping to reach Pekin in a couple of days, at least, but the Boxers had accomplished considerable destruction to the line, and by Wednesday we were only to Lang Fang—half way. Our captain told me to come back, as he feared they would have a tough time of it. I ate with our marines and slept on the ground at night, with nothing under me but the bare ground, and nothing over me but the blue sky.

"Those poor soldiers must have had a very hard time, because, when I left them they had only three or four days' provisions, and we received word yesterday that they were only eight miles from Tien-Tsin, with forty killed and seventy wounded. From all we can learn, they did not reach Pekin, and it is the opinion of everyone here that the foreigners from Pekin are not with them. On Thursday last, the 21st, Mr. Drew received a message from Sir Robert—just a line—saying that the foreigners had been ordered to leave Pekin in twenty-four hours. His message was dated June 19, at 4 P. M. It was brought by special messenger. He carried the note in the sole of his shoe.

Mission Stations Burned.

"All the mission compounds, except ours (Methodist Episcopal), have been burned by the Boxers, and all of the cathedrals. There was also a large fire in the Chinese city, destroying about one thousand buildings, and also the city tower over the Ch'ien Men —the tower over the gate, which is always closed, and is only opened for the Emperor when going to the Temple of Heaven. That seemed to enrage the Empress Dowager, and for some reason she turned over the keys of the three gates on the south side of the Tarter city to the British Legation.

"The messenger told me that the foreign soldiers killed about seventy Boxers, in a temple just north of the Austrian Legation. While I was with the soldiers who started for Pekin there was some fighting. It was the second afternoon, between Loh Fa and Lang Fang. There were a large number of Boxers engaged in destroying the railroad, and it took a short time for the marines to clear them out. They killed about fifty-eight and wounded seven. It was quite exciting for a time, I can assure you, but I felt much safer with them than I have felt during the past week, before we were reinforced. Then we had nothing to fear but Boxers, who are armed with nothing but swords and spears; now we are fired upon by the Chinese troops.

"If I could know that the loved ones in Pekin were safe. It has been such an anxious time. I have not heard from Katharine for ten days, and I have no idea where she is now. We have no definite word about them—whether they are with the troops who went up to Pekin or not, we do not know. The last news from Pekin is what Sir Robert wrote Mr. Drew. We have had two very quiet days here, yesterday and to-day. There is some firing north of the city, but we do not know what it is.

Awaiting the Troops.

"The reinforcements from Taku will be pouring in by the thousands very soon. An American lieutenant told me we alone had three regiments, and about seven hundred or eight hundred artillerymen. The Russians and Japanese are sending large numbers. The Russians have the largest number already, and had it not been for them, I am very much afraid we could not have held out.

"Monday, June 25.—I must try and finish my letter as soon as possible, because I was told that the post-office is receiving letters, and that a mail will be sent out every day for Shanghai. I walked over to the station yesterday afternoon, with Mr. Hayner, to have a look around, and see what the condition of things was. The station has been completely destroyed. It was set on fire by one of the Chinese shells fired from the forts in the native city. We saw a great many dead bodies in the river—Chinese, of course. The Chinese buildings in the French concession have all been cleared out by fire, and, of course, a great many fine foreign buildings had to suffer also.

"Nearly all the houses across the river, along the bund, beginning up as far as the station, have been burned, or are still being burned. All this has been done by the foreign soldiers, in order to keep the place free from Chinese. The latter would conceal themselves in the houses and shoot through the windows, and for several days the bullets kept whizzing over our heads, and many fell into the yards and on the streets. Last night a large force started out to take the forts up in the city, and to relieve the Pekin people. We have not heard from them yet.

Arsenal in Flames.

"The British shelled the West Arsenal this morning, and the place has been in flames for the last three hours. The gun they used was a twelve-pounder, which was used in the Transvaal, and had just been landed from the 'Terrible.' There has been considerable firing from the forts in the Chinese city this morning, but not in our direction. We judge they are either directing their fire against the force from Pekin, or against the force which left here last night.

"Oh, how thankful I shall be to see the dear ones in from Pekin. It keeps one in such a suspense not to know where they are, and how they are faring. Cora manages to be brave, and keeps quite cheerful. It seems rather strange that I should be here with Cora, and George with Katharine. Mr. King is also in Pekin, and his family at Peitaiho. The Walkers, Gamewells, ladies; Mr. King, Mr. Davis, George and Katharine are the only ones of our mission in Pekin.

'Just think of Mrs. Jewell, with all her school girls! The Paotingfu people have not been heard from for two weeks, and they are unable to get away. I forgot to mention Dr. Terry, Mr. Veritz and Mr. Hobart among the Pekin people. Mr. Pyke, Martin, Hayner and Dr. Hopkins just got out. They came down by the last train. We met Dr. Hopkins and Mr Hayner between Teng Jen and T'ang Shan, and they were the first to break the news to us, for we had heard nothing of any trouble while we were gone. We had not planned to return by way of T'ang Shan, but thought we could gain a day by coming that way. It is rather providential, I think, that we did, because we should have passed through T'ung Chou, and no doubt we should have met with trouble.

"The T'ung Chou property has all been destroyed, but the missionaries all arrived safely in Pekin. Quite a number of their native Christians were killed.

Fleeing from Tien-Tsin.

"I can't begin to tell you all that has taken place the past month. China certainly is seeing her last days. I will write again as soon as there is any news. We have not been able to communicate with the outside world for ten days. The telegraph wires have been cut for more than a week, and all mails have been stopped between Tien-Tsin and Taku and Pekin.

"TIEN-TSIN, July 5, 1900.

"It is already after ten o'clock, and time to be in bed, but I will begin a letter to you though I may not finish to-night. There has been quite an exodus from Tien-Tsin to-day. I think at least two hundred women, children and men took their departure. Cora and her three children, Mrs. Pyke and family and Hayners all left for home and will be there probably as soon as this letter. Misses Wilson, Shockley, Glover and Mr. Stevenson left also, but expect to remain in Japan for the summer. Dr. Benn stayed behind to help in the hospital. I am very glad so many of the women and children have gotten away, for they were nervous and caused increased anxiety to the gentlemen. Cora has had rather a hard time over here, but I am glad for her and the children's sake that they are away from here, for this certainly was not the place for them, and I hope they will manage to get along well on the trip.

"With the exception of this morning we had a quiet day. I was awakened at 5 this morning by the thunder and crash of cannon. The British have three good-sized guns planted a short distance from here, and they opened fire on a Chinese battery of seven guns stationed east of us, and on the other side the Lutai Canal. What damage was done I do not know, but was told that the Chinese have moved their guns.

Heavy Cannonading.

"Friday, July 6—This has been another lively day. The cannonading began about 3 o'clock this morning and has continued all day, but has ceased now. The Chinese were sending shells at a lively rate this afternoon, and they were bursting all around us. One went through the roof of Mr. Pyke's house into the garret, tearing up things in great shape. Two pieces went clear through the floor and were found in the back hall. Our batteries were at work for several hours this afternoon, throwing shells up into the Chinese city.

"Mr. Martin and I watched the bombardment for a good while and could see where a good many of the shells struck. One of the city's gates was hit a number of times, and one or two shells were sent into the Viceroy's yamen. We have heard nothing from Pekin since I last wrote. I wrote the latest in my letter to Mr. and Mrs. Mullikin, and you probably will have seen that letter before this reaches you. It was to the effect that all foreigners had gone to the British Legation, and that three of the Legations had been burnt, and that Baron von Ketteler had been killed on his way to the Tsung-li-Yamen.

Looking for Way of Escape.

"The news was sad indeed, and my spirits were very much lowered when I heard it. What has happened since then nobody knows, but somehow, I cannot imagine how, I believe God will spare those people and He can provide a way of escape. I think when I see Katharine again it will be like seeing her come up out of her grave. It just seems to me that such a thing as the killing of all those people in Pekin could not be allowed to happen—it would be too awful. For the most part I have had a conviction that they would come out of it all right and that has given me quite a little comfort. In one more week it will be three months since I left Pekin, and how little did I dream when I bade Katharine good bye that we should have to pass through all this trouble. We will probably go home as soon as Katharine gets down, for I feel she will be nervously upset and there will be no business here, I'm afraid, for some time to come.

"Sunday, July 8.—Here it is Sunday and my letter is not finished yet. Yesterday was rather a noisy day, a good deal of shooting and shelling. The Chinese guns bombarded us quite lively for a while. In the afternoon the French used their 'melinite' shells for a short time on a part of the native city. I watched them strike from the tower. Every shell that struck sent up a cloud of smoke and dust about fifty feet into the air. A large number of buildings were set on fire.

"We did not have much peace last night owing to the amount of rifle firing just above us. The Chinese have a good many soldiers up the Taku road and across the river. They conceal themselves among the salt heaps and of course it is very difficult to get at them. We can see them very plainly in the day time going back and forth, but they are a long ways off. There are five or six hundred French located just beyond the London mission, so that we feel quite safe here. There has been considerable shelling to-day. Several shells struck in our yard, doing no damage more than knocking down some of the wall on the south side of the court. The soldiers have orders to fall out to-morrow morning at 3 o'clock, and they say there is to be a general attack made on the city. We may look for a hot time to-morrow. I will not finish till I know, but must say good night.

Shells Thicker and Faster.

"Monday, 9th—Well, we have had a lively time this morning—more shelling than any time yet. Our forces had an engagement with the Chinese troops out near the race course, and from there they drove the Chinese back, the latter retreating toward the West Arsenal. Our men did a good deal of artillery firing. They marched up and burnt all the villages near the arsenal and also what was left of the arsenal itself. There was nothing in the report about making a general attack on the city. I hope sincerely that they will do something very soon to silence the Chinese guns. I am so thankful that our ladies got away when they did. Mr. Aiken's house was set fire to this morning by a Chinese shell and has burnt down.

"An American regiment is to arrive to-day. They are expected at any hour. Two more regiments are on their way I believe. The English have 11,000 Indian troops on their way."

The Gallant Ninth.

September 10th, Major-General Corbin received the complete official reports of the battle of Tien-Tsin, when the American troops had their baptism of fire on Asiatic territory and the gallant Ninth Infantry sustained such heavy losses, including its colonel. The reports show numerous instances of conspicuous bravery. That of Lieutenant-Colonel Coolidge, who commanded the force until General Chaffee's arrival, several days later, is as follows:

"The Adjutant-General, United States
Army, Washington, D. C.

"Sir: I have the honor to inclose herewith the reports of Major Lee and Captain C. R. Noyes, adjutant Ninth Infantry; Lieutenant Weeks, commanding Company A, Ninth Infantry, and to render the following report as third battalion and regimental commander, Ninth Infantry, in the engagement of July 13, 1900, at Tien-Tsin, China:

"I had been left in charge of the third battalion and regimental property on board the United States Army transport 'Logan,' on the departure of regimental headquarters and the first and second battalions, at the anchorage off Taku forts. I proceeded with my battalion, by lighter, up the Pie-Ho river th 12th inst., arriving at the encampment o the regiment, on the German Concession, Tien-Tsin, China, about 10 A. M., July 13 1900. Upon landing, I learned of the departure of the first and second battalions, under Colonel Liscum, at 3 A. M. on July 13th, for an attack on the south gate of the walled city of Tien-Tsin. Company A had been sent to the railroad station and Company E left in encampment to guard property. Colonel Liscum had taken 420 men with the six companies.

"While preparing my command to join the regiment, a staff officer from Lieutenant-Colonel Bower, of the British army, commanding at the railroad station, arrived, and requested me to send him reinforcements, as they 'were hard pressed.' Consequently, I sent him two companies, K and M, under command of Major Foote, Ninth Infantry. A messenger from Surgeon Banister shortly arrived with a request for medical stores, dressings, water, etc. I procured some carriages, to be drawn by hand, and filled them with supplies, including ammunition, and proceeded to the south gate of the outer mud wall with companies I and L, Ninth Infantry, where we arrived about 4 P. M.

Impossible to Advance.

"I reported to General Dorward, of the British army, who was in command of the British and American forces that day. He informed me that he intended to withdraw the Ninth Infantry at dark under the shelter of a cannonade from his batteries; that it would be useless to reinforce them, and that I could not get to them without a great sacrifice of life, which he would not order; that the reinforcements I had would be of no utility even if we reached the position held by the rest of the regiment; that it was impossible for the regiment to advance from their position.

"He then directed me to proceed to take care and dispose of the wounded as they arrived. The men under Major Lee arrived between 8 and 10 P. M., bringing in their wounded, which were attended to by Major Banister, who had established a temporary field hospital at the south gate of the mud wall, bringing back from near the advanced line Captain Bookmiller and other wounded. His zealous and efficient labors are highly commended, as well as his assistants, Surgeon Marrow, who was with the firing line, and Surgeon Calhoun, who arrived with my command.

All Sent to the Hospital.

"The wounded were all sent in to the Marine Hospital, in the British concession, before midnight, and the men under Major Lee, who had been fighting since daylight, lying in the mud and water for over eleven hours, were sent back to their quarters to change their clothing, get something to eat, and to return to the south gate the next morning. Company A, from the railroad station, had been relieved by Major Foote, and reported to me at the south gate about dusk.

"On the morning of the 14th, the south gate of the walled city of Tien-Tsin having been blown open by the Japanese and the city entered by the allied forces, our services were no longer required, and by direction of General Dorward, the Ninth Infantry were returned to their encampment. I am pleased to concur in the recommendation of the company and battalion commanders of their men who distinguished themselves during the battle and so richly deserve the brevets, medals of honor, etc., or honorary mention, for distinguished services in the battle of Tien-Tsin. There were one officer and nineteen men killed, four officers and seventy-two men wounded, and one man missing.

"The body of Colonel E. H. Liscum was brought in from the field by Major Lee's men and sent in to the hospital that evening. His body was sent down to Tong-Ku the evening of the 14th inst., the funeral procession from the hospital to the boat being attended by General Dorward, of the British army, and his aids; also by officers of the Marine Corps and all of his regiment, the Ninth Infantry. At Tong Ku he was buried with military honors, under direction of Captain Wise, of the United States cruiser 'Monocacy,' attended by all the senior officers of the naval fleets of Russia, Japan, France, America, Germany, Austria and Italy. The enlisted dead having been brought off the field of battle with two exceptions, were buried on the evening of July 15 near the southeast corner of the compound, where the regiment is encamped. The body of one man was subsequently found on the field of battle by Lieutenant Hammond and buried where it lay; one man reported 'missing,' body not found.

Liscum's Successor.

"I deem it my duty especially to report that upon the wounding of Colonel Liscum Major J. M. Lee fell in command of the Ninth Infantry, engaged on the firing line. His coolness, good judgment and control of his men during these long trying hours, as related by his adjutant and others, preserved the efficiency of the line and lives of many of his command. His execution of the work of bringing off the field the body of Colonel Liscum and all the wounded without the loss of an additional man, is worthy of the greatest praise and reward. I have the honor to recommend him for a medal of honor and that he be brevetted one grade beyond any brevets already conferred upon him, for bravery at Tien-Tsin, China, July 13, 1900.

"Major James Regan, Ninth Infantry, was twice seriously wounded in the arm and thighs. His conduct and bravery were of the highest order of merit, and I have the honor to recommend that he receive a medal of honor and be brevetted for gallant services in the battle of Tien-Tsin, China, July 13, 1900.

"Captain C. R. Noyes, regimental adjutant Ninth Infantry, was twice wounded in the arm and leg early in the engagement, yet managed to make his way by swimming the canals for nearly two miles and crawling back to the south gate. I have the honor to recommend him for a medal of honor and brevet one grade above any previously conferred upon him for bravery in the battle of Tien-Tsin, China, July 13, 1900.

Seriously Wounded.

"Captain E. V. Bookmiller, Ninth Infantry, was seriously wounded in the thigh early in the morning. I have the honor to recommend him for a medal of honor and brevet of major for bravery in the battle of Tien-Tsin, China, July 13, 1900.

"First Lieutenant L. B. Lawton, battalion adjutant Ninth Infantry, and acting regimental adjutant (after Captain C. R. Noyes, adjutant Ninth Infantry, was wounded), whose distinguished services in coming back from the firing line with information from the regimental commander of the Ninth Infantry to the commanding general of the British and American forces and returning to his regiment under a terrible fire of shells and bullets, during which he was again wounded, have been especially mentioned by General Dorward in letter inclosed. I indorse Major Lee's recommendation that Lieutenant

Lawton be granted a medal of honor and be brevetted captain for bravery in the battle of Tien-Tsin, China, where he was twice wounded on July 13, 1900.

"A copy of communication from Brigadier-General A. R. F. Dorward, British Army, to the commanding officer of the American forces in China, regarding the services of the regiment, July 13, 1900, is herewith transmitted. A map of the battlefield and positions of the Ninth Infantry thereon, is also inclosed. Very respectfully,

"CHARLES A. COOLIDGE,
Lieutenant-Colonel Ninth Infantry, Commanding."

Major Lee's Report.

The report of Major Lee, who commanded the fighting force after Colonel Liscum's death, follows:

"The Adjutant, Ninth Infantry.

"SIR: In consequence of the death of Colonel Emerson H. Liscum, Ninth United States Infantry, on the field of battle on the 13th inst., and my succession to the command of the companies therein engaged, namely, companies B, C, D and detachment of E, and companies F, G and H, I have the honor to submit the following report pursuant to paragraph 267 of the regulations for troops in campaign: The formation was made at 3 A. M. on the 13th inst., at the Nong-Po-Quilo Mortuary, near the Tien-Tsin University, on the south side of the foreign settlement. The command moved out in column at 3.30 A. M., following the British Naval Brigade. After a circuitous march of about two hours, we took position as a reserve in line of battle fronting the west arsenal, at a distance of about 800 yards. From dropping shots at long range we suffered considerable loss, the heaviest being the second company from the left. Captain C. R. Noyes, the adjutant of the regiment, was slightly wounded at this place, but continued on duty.

Behind a Mud Wall.

"We then moved forward about 7 A. M. to the protection of the mud wall at west arsenal, the first battalion forming on right into line, all as a support to the Japanese, the second battalion being on the right. At about 7.30 A. M. we moved quickly over the wall, and the command reformed a short distance forward, under fire, with the protection of some mud huts. In a few minutes the men enthusiastically moved forward, rapidly crossing a bridge, and by Colonel Liscum's orders took a position in battle order to the right, along the banks of a broad canal. Owing to the contracted space, Company B was moved from the right to the front, on a road at an angle to the general line, and followed soon after by companies C, D, G, F and H, it being the intention for this entire line to conform to the general advance of the Japanese towards the Taku gates. At this juncture, a heavy enfilading fire was opened on the Ninth Infantry at a point about 1,200 yards distant, and many casualties resulted. By Colonel Liscum's orders and personal directions, we fronted this fire, and moved forward, Captain Brewster, Company B, in advance. This was about 8 A. M.

"The fire became hot and heavy from a fortified mud village in our front, which practically flanked the advancing column on the Taku gate of the walled city. We moved rapidly forward, suffering severe losses, Captain E. V. Bookmiller falling severely wounded at the first advance. Until about 9 A. M. the two battalions occupied an advanced position within from 100 to 200 yards of the fortified village, where we were subjected to a deadly fire of musketry and shrapnel. The ground passed over was irregular, filled with dikes and ditches, the mud and water varying from three to eight feet deep.

"I repeatedly met Colonel Liscum, who, with uplifted arms, coolly and calmly urged his men forward. When within about two hundred and fifty yards of the enemy's fortified position, which was protected by an unfordable canal or moat fifty yards wide, I met Major Regan, commanding the second battalion, where he fell severely wounded. After locating his wound I directed the men to put him under cover and moved forward. Captain Noyes, the adjutant, had received his second wound, a severe one, and was taken to a house for partial protection shortly before 9 A. M.

A Mortal Wound.

"I inquired for the Colonel, and was informed by Lieutentant Frazier that he had been hit, and was in the trench mortally wounded. I then took command of the remnants of the first and First Lieutenant Joseph Frazier the second. A further advance was impossible, and to retire was out of the question. About 10 A. M. I directed my gallant adjutant, First Lieutenant Louis B. Lawton, to go to the rear, he being compelled to cross the field swept by a most destructive fire, and report to General Dorward, of Her Majesty's service, our needs and condition. This he did, and in less than two hours returned, and, though twice wounded, reported the result of his perilous mission. He was afterward again hit by a shot in the sole of his shoe. We remained in this position under musketry and machine gun fire, many of the men lying in water from their knees to their armpits, with no hope of withdrawal until 8:10 P. M., when under cover of darkness we withdrew under fire, with a loss in so doing of one man of Company C killed. Our final withdrawal was handsomely covered by the British naval troops and the United States Marines sent to our aid by General Dorward.

Timely Help.

"These gallant men also aided us in the removal of our wounded, and we owe General Dorward and them a debt of gratitude which will never be forgotten by the American soldiers on that bloody field, and the high tribute given by General Dorward to the officers and men of the Ninth Infantry will be sacredly cherished as long as the battle of Tien-Tsin shall remain inscribed on our colors.

"Having removed our wounded and the body of our colonel, we assembled at the south gate of the west arsenal at about 9.15 P. M., where I reported to Lieutenant-Colonel Charles A. Coolidge, Ninth Infantry, the senior officer of the regiment. It is but just to state that throughout the trying ordeal of the day the officers and the great majority of the men behaved with splendid gallantry. When our ammunition was nearly exhausted and our forces on the firing line greatly reduced, there was a grim determination on the part of every officer and man there under my command to hold on through the long hours of constant and deadly fire until such time as withdrawal could be effected under cover of night. In this connection, attention is invited to the accompanying sketch of the field of operations, prepared by First Lieutenant Harold Hammond, exhibit A: also to a report, exhibit B, by Captain Charles R. Noyes, adjutant, made in response to my request. Company A of the regiment was not under my orders during the day, having been ordered on the preceding day to duty at the north pontoon bridge as a reserve to the troops at the railroad station. This command consisted of Company A, sixty-six men, and thirty-two men of Company D, commanded by First Lieutenant W. W. Weeks, Eleventh Infantry, with Second Lieutenant F. R. Brown, Ninth Infantry, attached. This command suffered casualties of two killed and five wounded from a bursting shell. Attention is invited to Lieutenant Weeks' report which is herewith submitted as exhibit C.

"At the 3 A. M. formation on the 13th inst., the effective force of the command to which I succeeded was fifteen officers and 418 enlisted men. In addition, there were two medical officers and eight men of the Hospital Corps. Casualties: Killed, one officer; wounded, four officers; killed, sixteen enlisted men; wounded, sixty-seven enlisted men; total casualties, five officers, eighty-three enlisted men.

"The following named officers are recommended for medals of honor: Captain Charles R. Noyes, adjutant, for conspicuous gallantry for continuing on until twice wounded (special report forwarded); Captain Andre W. Brewster, for conspicuous gallantry in rescuing at great risk to his life a wounded soldier who would have drowned; First Lieutenant Joseph Frazier, for conspicuous gallantry in rescuing at great peril the colonel of his regiment, who had fallen mortally wounded, and conducting him to the trench; First Lieutenant Louis B. Lawton, adjutant first battalion, for conspicuous gallantry in carrying a message for relief over a field swept by a deadly fire, returning and reporting after having been twice wounded in doing so (special report forwarded)."

CHAPTER XXVII.

RESCUE OF THE FOREIGN MINISTERS AT PEKIN.

STRENUOUS efforts were made by the Allied Powers to push their forces on to Pekin and rescue the foreign ministers and the attaches of their offices, who had been shut up in the various legations, threatened momentarily with assassination by the Boxers. It was a period of great anxiety both in America and Europe. The insurrection in China had sprung up suddenly and had assumed formidable proportions. The fury of the Boxers was directed against all foreigners, not even excepting the Ministers of the various countries represented at Pekin.

On August 14th the American and Russian flags were planted on the east wall of Pekin at eleven o'clock in the morning. The Indian troops entered the British Legation at one and the Americans at three.

There was a joyful reception from the wall. The emaciated tenants could have lasted but little longer. They had only three days' rations.

The Chinese had been attacking furiously for two days. Four thousand shells fell in the legation during the siege. Sixty-five persons were killed and one hundred and sixty wounded.

The Japanese began the battle before daylight, and fought about the north wall, where a part of the Chinese were defending the imperial city. The plan was to make a general attack the next day, and the troops were arriving at camp, five miles east, all night. They were completely exhausted, and slept in the corn fields in the rain.

The generals, however, alarmed at the sounds of a heavy attack on the legations, pushed forward independently, the British, Americans and French on the left of the river and the Russians and Japanese on the right.

Beginning at two o'clock in the morning the Japanese diverted the brunt of the resistance to the northern city, their artillery engaging the Chinese heavily there.

The Americans and British met with but little resistance until they entered the city, where there was street fighting. Reilly's battery attempted to breach the inner wall. The troops finally entered the foreign settlement through the canal.

Young American First.

Company E, Fourteenth United States Infantry, planted its flag on the outer wall, Musician Titus scaling the wall with a rope, by means of which the others climbed to the top. Calvin Pearl Titus is a native of Vinton, Iowa, and later was a resident of Spokane, Washington.

The following graphic account of life in Pekin during the siege is from the pen of Rev. C. H. Fenn, an American who was shut up with others in the beleaguered city. After detailing the sudden growth of the Boxer movement and the flight of many foreigners to places of safety, Mr. Fenn gives the following interesting account of the experiences of the foreigners who were for many days at the mercy of the Boxers, expecting every moment to be assaulted and massacred.

"On Tuesday, the 19th of June," he says, "came the news that the foreign ships having attacked Taku, the Ministers and their families were ordered to leave Pekin in twenty-four hours. If we wished to live we must go, too. But this meant, first, leaving all our Chinese converts to certain massacre, and, second, probably being ourselves massacred as soon as we had left the gates of Pekin and reached the open country. If we stayed, it meant less than 500 marines, the same number of civilians, about 800 Protestant converts and 1800 or more Roman Catholics, against imperial armies.

German Minister Shot.

"Next morning, as we were told that the Ministers had demanded several hundred carts for the journey, we could simply gather together and pray that the Lord would provide some means by which we could protect our Chinese, and also escape the danger. He answered most wonderfully. In a short time the German interpreter was brought to our compound seriously wounded. With the German Minister he had set out for the Tsung li Yamen (State Department), invited, like the other Ministers, to consult over their departure from the city.

"Both were shot by Chinese soldiers on the street, the Minister killed and his body carried off, while the wounded interpreter escaped to our place. This convinced the Ministers and marines not only that a journey to Tien-Tsin would mean almost certain death, but that there would soon be an attack by the Chinese soldiers on our quarters in Pekin. It was, therefore, decided very hastily that we should all move at once to the British Legation and make our defence there.

"Well, that night the horrors of war began. I will not attempt to follow it day by day. By fair means or foul they, the Chinese, were bound to get in to murder us. Not content with rifle and cannon they have tried over and over again to set fire to our buildings from the outside. After several exciting experiences of this kind, fighting a fire behind which were hundreds of soldiers and Boxers ready to shoot any man who showed his head to throw water, we put a stop to it by burning and tearing down all buildings bordering on our north and west sides.

"We had thought ourselves safe on the north from fire, as we adjourned there the Han Lin Yuan, where reposed the Empire's most valuable books, including the 22,000 volume encyclopædia, all in writing, not print, of which there are not more than three or four copies in the world, thousands of blocks for printing the winning essays of ages or examinations for high degrees, etc.

Fired by Fiends.

"One morning the fiends set fire to buildings in that compound, and threatened thereby everything in the Legation. We fought the fire and the fiends, and then destroyed a number of the buildings. Three-fourths of the blocks and books, I suppose, are destroyed by fire or water, and the pride of China's scholars is sadly wounded.

"After the destruction by the Chinese of the Austrian, Italian, Belgian and Dutch Legations, the customs, post-office and other places, there still remained within our borders several grain shops and three foreign stores. These have thus far furnished abundant food for our almost 3000 people. The rice supply was not as abundant as the wheat, one shop having just received thousands of bushels of new wheat from Honan. Had it been two or three weeks earlier we should have had none.

"In this shop there were eleven Chinese mills for grinding wheat. After carrying away some of the wheat to the Legation, lest we lose it all, we set the mills going, and day after day, worked by mules, they ground out for us far more than we could use at the time of graham flour and cracked wheat. Later on, as those quarters seemed dangerous, we moved away seven of the mills and set them up in safe places. From the beginning, as a member of the Food Supply Committee, I have had chief charge of this work. We should have been in need of bread by now had it not been for these mills.

Protection by Sand Bags.

"Another of the most remarkable Providences in connection with this siege is the never ending supply of material for sand bags. These bags have saved many a life on the top of the barricades. There was very little to make them of at first, but what we had was used. We 'looted' the shop of a Chinese tailor and got two hand power sewing machines, and Miss Dorno had one with a treadle. The foreign stores furnished considerable cloth.

"A large number of small native shops, dwellings, a temple, etc., within our borders provided dozens of rolls of cloth, silk, brocade, embroideries (worth several dollars a yard, some of them); the Legations offered curtains, table linen, etc., so that day after day ladies have been able to turn out hundreds and thousands of sand bags, which, filled with dirt, have made the best possible barricades.

"The missionaries have been leaders in almost every department, yet have not lost a man. This matter of losses is a marvelous thing. The Chinese have made terrific attacks, sometimes of hours in duration, with some firing all day and night, and have fired about a million rounds, actually, as well as almost 3000 shells, shrapnel, and five to seven pound solid shot, yet but a comparatively few men have been disabled; and though the heavy shot and shell have broken through walls and roofs, they have caused but two deaths and two or three wounds. It has been a happy thing for us that the Chinese do not know how to use their weapons effectively.

The Part Played by "Betsy."

"We had nothing larger than the Italian one-pounder, until one day in overhauling a Chinese junk-shop some of our natives found an old rusty cannon, dated 1864, of British origin. We mounted it and tried it. It sent a three pound shot through three brick walls, so we turned it on the Chinese, and scared them by the unexpectedness of it, as well as by its effectiveness. It has been dubbed 'Betsy.' The Russians had shells but no gun, so 'Betsy' has fired the shells. In lieu of anything better, she will take nails or scrap iron and carry terror among the Chinese.

"These men also found many pewter vessels, out of which we have made cannon balls and shot for the one-pounder and for rifles. Of bricks and timber we have had no lack, tearing up brick walks and demolishing Chinese buildings. The formerly prosperous business section about us is a waste of ruins, the Chinese having destroyed millions of dollars' worth of property in their effort to exterminate us.

"The one messenger who has succeeded in making his way to Tien-Tsin and back brings us word that 33,000 troops are certainly on the way to our relief, and the rumors of their victorious progress are coming to us from the outside Chinese, who are on most peculiar terms with us.

Horribly Beaten.

"Ten days ago there came back to us a messenger who had tried to go to Tien-Tsin, had been captured by the Chinese, beaten almost to death, taken to the 'State Department,' given a message and sent back to us. The State Department said it was glad to hear the foreign Ministers were well, and sorry the Boxers had treated them so badly. They were anxious to protect us, and requested that we stop firing. They also suggested that all the Ministers and their families go in small companies, unescorted, to the State Department for protection.

"The reply was made that we were willing to cease firing when the Chinese ceased, but could not accept the invitation to the Yamen. The next day came another gracious message, accompanied by a cipher telegram from the State Department at Washington, 'Communicate Tidings Bearer.' On questioning as to the source of this telegram (it had no signature or date), a copy of a telegram from Wu Ting Fang, the Chinese Minister in Washington, was sent, and the transmission of Minister Conger's reply was promised.

"The next day firing practically ceased, and there has been but little of it since. There also came, in the name of the Emperor, a large number of watermelons, squashes, egg-plants and cucumbers. I am very sorry that the Ministers accepted the present, for it will make the final punishment of the Chinese less dignified. To have men try to kill you, and then, while still keeping you besieged, to send in watermelons and squashes, is about as ludicrous a performance as I have heard of. Surely it will stand unique in the world's history. The purpose is manifest. Taku and Tien-Tsin have been taken, and the foreign troops are well on their way to Pekin.

"The State Department first tried to coax the Ministers to a place where they could be held as hostages. Now it is trying to placate them with presents, so as to keep the foreign troops from entering Pekin. More recently they have been again urging the Ministers to go to Tein-Tsin, and again to-day (the 27th) they have sent in melons and eggs, and flour, and rice! 'For ways that are dark and tricks that are vain,' there is no doubt about the pre-eminence of the Chinese.

Depressing News.

"And now our hearts go down again, as a youngster who went out as a beggar boy bearing a message to Tein-Tsin comes back with a single letter about a half a dozen sentences from the British Consul, the quintessence of ambiguous uncertainty, dated July 22, and leading us to think (while not saying so) that no troops have yet left Tein-Tsin for our relief.

"He writes: 'There are plenty of troops on the way, if you can keep yourselves in food,' but the rest of the letter indicates that 'on the way' may mean anywhere on the face of the earth. "Still the rain holds off, but our relief does not come, and this is August 2d. For the past week we have lived on news purchased daily from a Chinese soldier and other outsiders, which, though accepted with some suspicion, came to be somewhat believed. These several men were evidently in collusion. They told us step by step of the victorious progress of our troops until they had brought them so near that we should begin to hear the cannon, when they reported a retreat. This aroused more suspicion, which was confirmed last evening by a letter of July 26th from Tien-Tsin, stating that the troops were to start in two or three days.

"The extracts from the Pekin *Gazette* for the past two months afford very interesting reading, testifying to the insincerity of the Chinese protestations of friendship. Before things came to a head and we were besieged here, the edicts commanded the putting down of the Boxers; but as soon as they got us where we could not secure the *Gazette* the whole tone changed. Ministers and princes were appointed to command the Boxers, who were given hundreds of thousands of taels as a reward for their 'patriotic services.' After the capture of Tien-Tsin, they began to be scared, and wished to placate foreign Powers, so that they actually publish a memorial of Chang Shun, laying the whole trouble on the Boxers.

Hardships for the Children.

"The time of quiet is over and we are fired at more or less during the day and heavily at night. Yet the 'State Department' still sends peaceful messages! The milk is gone, save a little for the babies; the butter and sugar are already gone; the white rice (a small remnant) is kept for invalids and wounded, and our usual bill of fare is horse meat, old musty rice, coarse brown bread, without butter. We still have tea and coffee, and for breakfast have either cornmeal or cracked wheat. It is very hard to find anything for the babies, as we cannot get eggs or any broth except the rather strong horse meat broth. Fortunately we had many horses and mules here, but they are fast going. Of course, we are all losing weight, some as much as thirty pounds.

"The other day we took possession of the buildings next us on the southwest, finding much good furniture, clothing, food and four dead bodies, dead for five or six weeks, with a tin of opium lying by three of them, indicating self-poisoning at the time of the fearful first attacks on us. They were a fearful sight. Another foreign baby has died, two more seem unlikely to live, while in the last two weeks at least twenty-five Protestant Chinese (almost all of them children) and many more Roman Catholics have been laid away. The sanitary conditions are awful, especially, of course, among the Chinese."

Rescued at Last.

Here the narrative abruptly ends, but is taken up again on August 15th with this joyful announcement:

"We are saved! Yesterday morning at 2 o'clock we began to hear the sound of cannon and machine guns, and our soldiers got in in the afternoon. God has been good, indeed."

Our Government gave to Germany, on October 4th, a reply to the modified proposals submitted by Count von Buelow. The result of this exchange of notes between the two Governments was that there was practical unanimity of purpose among all the Powers in regard to the punishment of the Chinese officials who were guilty of the murder of foreigners. Germany receded from the first proposition advanced, and decided not to insist upon the expiation of the outrages upon the foreign Ministers as a preliminary to negotiations.

The United States, in the note delivered, accepted, practically without modification or conditions, the line of action proposed by Germany. This embraced the following programme: The powers will at once arrange to proceed to negotiations for peace without reference to the punishment of those who are guilty. The foreign Ministers in Pekin are to unite in a careful statement in the nature of an arraignment showing who the guilty men are and whether they are the identical persons named by the recent imperial edict as deserving degradation and punishment. The Ministers will also decide whether the penalties to be imposed by the Chinese Government are such as justly fit the crimes for which they are inflicted.

Finding the Guilty.

Assuming that this agreement among the Powers would be acted upon without delay, instructions were telegraphed to Minister Conger by the Secretary of State directing him to make a thorough investigation and report whether the officials named by the Emperor Kwang-Su were guilty of the crimes imputed to them and should be selected for punishment, either for their individual acts or for complicity of any sort in the attacks on the foreigners.

While our Government did not take part in the various expeditions, organized and in part carried out, for the suppression of the Boxers, and providing supplies of food and fuel and the maintenance of communication with the seacoast, both at Taku and Shan-Hai-Kwan, the United States did not disapprove of the operations, for the reason that they were regarded as unavoidable military necessities.

Shan-Hai-Kwan has an open all winter harbor, and while it is much further from Pekin than Taku, it has all along seemed a necessary precaution to drive the Chinese out of the forts there and hold them.

All for Self-Preservation.

Nothing occurred in the various expeditions that were taken to justify the suspicion that the allies were intrenching themselves in North China to carry out a policy of territorial acquisition. What was done was logically connected with the necessities of the situation, and was dictated by motives of self-preservation only, it would be hazardous for the comparatively small army of perhaps 100,000 men to enter the long, hard winter of North China without providing every possible means for getting in supplies and taking out the wounded and sick. The American troops did not participate in these movements for the reason that with the order sent to General Chaffee our military operations in China were limited to but two lines of action. One was to place the legation guard in comfortable and suitable winter quarters, and the other was to withdraw our troops as rapidly as practicable.

As a matter of fact our troops began to leave China on October 1st.

News of the first importance was sent from Consul General Goodnow, at Shanghai. It was a copy of a decree of the Emperor and Empress of China, dated September 25, blaming their ministers for encouraging the boxers. The edict ordered the degradation of four princes, and deprived Prince Tuan of his salary and official servants. It also ordered him before the Imperial Clan court for trial.

The decree was received by Consul General Goodnow from Sheng, the Chinese director of railroads and telegraphs, and was, therefore, regarded as authentic.

On October 2, 1900, the Chinese Emperor expressed regrets on account of the foul murder of Baron von Ketteler as a result of the insurrection in China. The Chinese message was as follows:

"Greeting. That Your Majesty's Minister has fallen a victim to the rising, which suddenly broke out in China without our officials being able to prevent it, whereby our friendly relations were disturbed, is deeply deplored and regretted. By decree, we order that sacrifice be made on an altar for the deceased, and Chief Secretary Kun Yang has been instructed to pour libations on the altar. The commercial superintendents of the northern and southern ports have been ordered to take the needful measures concerning the conveyance of the coffin of the deceased. When it reaches Germany a second offering shall be made on an altar.

Germany and China.

"Germany has always maintained the friendliest relations with China. We, therefore, entertain the hope that Your Majesty will renounce all resentment, so that peace may be arranged as soon as possible and that universal balm be rendered possible for all time. This is our most anxious hope and our most ardent wish."

Emperor William replied sharply as follows:

"To the Emperor of China:—I, the German Emperor, have received the telegram of Your Majesty, the Emperor of China. I have observed with satisfaction that Your Majesty is anxious to expiate, according to the custom and precept of your religion, the shameful murder of my Minister, which set at naught all civilization. Yet, as the German Emperor and a Christian, I cannot regard that abominable crime as atoned for by a libation. Besides my murdered Minister, there have gone before the throne of God a large number of our brethren of Christian faith, bishops and missionaries, women and children, who for the sake of their faith, which is also mine, have died the violent death of martyrs, and are accusers of Your Majesty. Do the libations commanded by Your Majesty suffice for all these innocent ones?

"I do not make Your Majesty personally responsible for the outrages against the legations, which are held inviolable among all nations, nor for the grievous wrongs done so many nations and faiths and to the subjects of Your Majesty of my Christian belief.

"But the advisers of Your Majesty's throne and the officials on whose heads rests the blood guilt of a crime which fills all Christian nations with horror, must expiate their abominable deed.

Deserved Punishment.

"When Your Majesty brings them to the punishment they have deserved, that I will regard as an expiation which will satisfy the nations of Christendom. If Your Majesty will use your imperial power for this purpose, accepting to that end the support of all injured nations, I, for my part, declare myself agreed on that point.

"I should also gladly welcome the return of Your Majesty to Pekin. For this, my General, Field Marshall von Waldersee, will be instructed not only to receive Your Majesty with the honors due your rank, but he will also afford Your Majesty the military protection you may desire and which you may need against the rebels.

"I also long for peace which atones for the guilt which makes good wrongs done and which offers to all foreigners in China security for life and property and, above all, for the free service of their religion."

The Chinese minister at London announced that Great Britain had instructed Sir Claude Macdonald to negotiate for peace. He then commented as follows:

"Lord Salisbury has replied to Germany's note, approving the suggestions that the Boxer leaders must be fittingly punished, but declining to be a party to the method of procedure recommended by von Bülow. The American government's lead has thus been followed by practically all the Powers.

Ringleaders to Suffer.

"The Chinese government intends to inflict just punishment on Prince Tuan and every other ringleader who can be apprehended. The Italian Minister at Pekin is reported to have said that the anti-Tuan edict is a mere artifice and only published to deceive the allies. I can assure the American people that Prince Tuan and his fellow plotters will be held to strict accountability for their crimes. We want to inflict this punishment ourselves. We thank the United States for insisting that we should be permitted to do so.

"The withdrawal of the American troops is a prudent and righteous proceeding. It will tend to strengthen the hands of those Chinamen who desire peace. There should be no more punitive expeditions. They are acts of infinite folly and cruelty. It is true that some of the persons slaughtered may at one time have been associated with the Boxer forces, but only as instruments. Prince Tuan used the ignorant peasants as a weapon against the foreigners. He should be made to answer for his dupes."

Up to October 3d the total number of Protestant missionaries reported killed by the Boxers was 162. A large number of Catholic priests also were slaughtered. It was reported that a special edict ordered their massacre.

A circumstantial story of the massacres in Shan-Si Province reached Tien-Tsin through a native Christian teacher, who escaped and after a remarkable journey through the country arrived at that place. This man was a graduate of the North China College, and confidence was placed in his statements by missionary officials. His tale added materially to details of the slaughter, and covered a period from June 28th to August 15th, at Yen-Chou-Fu, fifty miles southwest of Ta-Yuan, where Mr. and Mrs. Atwater and two children, Mr. and Mrs. C. W. Price and son, of the American Board; Mr. and Mrs. Laugren, Swedes, and Miss Eldred, English, were butchered.

Three Hundred Lashes.

The refugee said that none of the missionaries at Yen-Chou-Fu had been molested up to August 13th. One old prefect of the district died, and the Governor of Shan-Si sent a new man who demanded of the officials why the foreigners had not been expelled. The district magistrate replied that there was no occassion for it, but under compulsion arrested the chief dispenser of the hospital and gave him three hundred blows. Then the missionaries were ordered away. A request was made on behalf of Mrs. Atwater, then in delicate condition, that they have a few days of respite, but the prefect insisted.

Four country carts were prepared and a guard of twenty soldiers was made ready. The escaped teacher had a horse of Mr. Atwater's, but soldiers forced him to ride on the cart. He overheard remarks by the soldiers, and gathering that mischief was meant, left the party near Ksi Shi. When not far away, he heard a gun, the signal for the attack on the party. They were escorted by the soldiers a few miles further, where they were met by another detachment, and all were attacked and slain.

Graphic accounts were given by this man of all the murders in Shan-Si Province, much of it too horrible for publication. The first murders occurred June 28th, when Miss Whitechurch and Miss Sewell, English missionaries at Hiasa Ti Hsifu, were slain by three hundred Boxers, being beaten to death with clubs and brass kettles. The local magistrate, who had been sent for to protect them, reproved the messenger for disturbing him.

Brutal Massacre.

The next outrage took place the following day, at Show-Yang, seventy-five miles from Tai-Yuan-Fu, and thirty-three persons were slain. Mr. and Mrs. T. W. Piggott, their son, Mr. Robertson, a tutor; Miss Duval, a teacher, and two daughters of the Rev. Mr. Atwater, of Yen-Chou-Fu, were driven from their home, and for several days hid in the mountains. They finally returned to the mission, but were arrested and sent to Tai-Yuan, chained and handcuffed and with iron collars around their necks. During the terrible march they were practically without food. At Tai-Yuan they were put in separate rooms, and suffered many indignities.

Meanwhile most of the foreign houses in Tai-Yuan were burned, the foreigners taking refuge in the home of Mr. Farthing, of the English Baptist Mission. Miss Coombs, principal of a girl's school, was hampered by the efforts to protect her scholars, and was caught by the rioters, who were looting the burning building. In spite of her pleading, she was thrown into the flames.

The missionaries remained until July 7th in the house of Mr. Farthing, when a list of the foreigners was demanded by the governor; he then ordered all to come to his yamen, assuring them of protection. The order was obeyed and the foreigners were admitted between files of soldiers to the court. Then the ranks of the soldiers were opened and about forty Boxers admitted, who fell upon the unarmed missionaries with swords. The bodies of the unfortunate men and women were hacked into pieces, their heads cut off and placed in baskets, which were suspended over the gates of the city. Forty native Christians were also slain, and the following day the Catholic priests, said to have been Frenchmen, were beheaded.

Fled to the Mountains.

Thirty-five miles from Tai-Yuan, at the British Baptist Mission at Hsien-Cou, were Mr. and Mrs. Dixon, Mr. and Mrs. McCurran and an unmarried man and woman. At the first outbreak it is reported they fled to the mountains. Their fate was unknown.

Owing to the friendliness of local officials at Tai-Ku, twenty miles from Tai-Yuan, the American Board Mission there escaped the first attacks upon foreigners. A band of three hundred Boxers swept down upon the place about July 31st and attacked the mission, where were W. F. Davis, C. D. Williams, D. H. Clapp and wife, Miss Rowena Ford and Miss Susan Partridge. The men made a gallant defense on the roof until their sparse ammunition was exhausted. The Boxers then rushed in and cut them down with the women. The bodies were thrown into the flames, while the heads were taken to Tai-Yuan and placed in the baskets on the gates. It is said the hearts of the men were cut out and carried to Pekin. One hundred native Christians were killed at the same time, sixty-five being converts of the Catholic Mission.

Germany's second note to the Powers, practically abandoning her first position and offering more moderate proposals, was made public October 4th. It was as follows:

"The Imperial government is informed of an edict by the Chinese Emperor by Shang, the Taotai of Shanghai, whereby the punishment is ordered of a number of princes and dignitaries named for having supported the Boxers. The Imperial government assumes that all the other Cabinets concerned have received a similar communication.

Germany's Proposition.

"Accepting the authenticity of the edict which we, for our part, do not wish to cast a doubt upon until evidence is received to the contrary, we can perceive in it the first sign toward a practical basis for the re-establishment of an orderly state of things in China.

"The Imperial government, therefore, proposes that the Powers come to an agreement to instruct their diplomatic representatives in China to examine and give their opinion on the following points:—

"First—Whether the list contained in the edict of persons to be punished is sufficient and correct?

"Second—Whether the punishments proposed meet the case?

"Third—In what way the Powers can control the carrying out of the penalties imposed.

"The information received up to the present concerning the reception of this proposal by the Powers justifies the belief that a general understanding on this matter may be looked for."

The reply of the United States to Germany's note was as follows:

"The Chinese Minister communicated to the Secretary of State on the 2d inst. a telegram received by him from Director General Sheng, conveying the purport of an Imperial edict, dated September 25th, by which the degradation and punishment of Prince Tuan and other high Chinese officials is decreed.

Reasonable Demands.

"The government of the United States is disposed to regard this measure as a proof of the desire of the Imperial Chinese government to satisfy the reasonable demands of the foreign Powers for the injury and outrage which their legations and their nationals have suffered at the hands of evil disposed persons in China; although it has been thought well, in view of the vagueness of the edict in regard to the punishment which some of the inculpated persons are to receive, to signify to the Chinese Minister the President's view that it would be most regrettable if Prince Tuan, who appears, from the concurring testimony of the legations in Pekin, to have been one of the foremost in the proceedings complained of, should escape such full measure of exemplary punishment as the facts warrant, or if Kang Yi and Chao Shu-Chiao should receive other than their just deserts.

"With a view to forming a judgment on these points, the United States Minister in Pekin has been instructed to report whether the edict completely names the persons deserving chastisement; whether the punishment proposed accord with the gravity of the crimes committed, and in what manner the United States and the other Powers are to be assured that satisfactory punishment is inflicted.

"It is hoped that Mr. Conger's replies to these interrogatories will confirm the government of the United States in the opinion which it now shares with the Imperial German government that the edict in question is an important initial step in the direction of peace and order in China."

Crisis in China.

Mrs. Conger, wife of our American Minister to China, gave her views of the Chinese people and government in one of our journals, which drew from Wu Ting Fang, Chinese Minister at Washington, the following statement. Commenting upon the causes which produced the recent outbreak and the general situation, the Minister said:

"China is passing through a most critical period,and it is a matter of deep-satisfaction to me that the United States, with the same unselfish friendliness that has always characterized its relations with my government, is using its earnest endeavors to enable it to return to its old place among the family of nations.

"If wrongs have been committed, China stands ready to make just and adequate reparation, and it is the American recognition of the sincerity of this purpose that has brought early peace within reach. Though its representatives were in the same distressing situation as were those of other nations, and though Europe, in defiance of Chinese assurances and Mr. Conger's despatch, unitedly declared its belief in the massacre of the foreign envoys, this government announced its faith in the Chinese word, and the future proved that its position was justified.

"To add to the debt of China's gratitude, the United States did not hesitate to enter into relations with Li Hung Chang, and subsequently with Prince Ching and other Chinese Peace Commissioneas, and, thanks to its attitude, other nations propose to adopt a similar policy; and peaceful negotiations will soon be instituted looking to the settlement of all the questions at issue.

"But while China is no doubt responsible for much of the trouble that has occurred, it seems to me that a dispassionate consideration of all the facts will show that the blame is not entirely hers; that others as well must bear a share of the censure the civilized world is levelling at my country. The cause of the trouble is fixed by Mrs. Conger, wife of your Minister, in the letter which appeared the *Herald* on last Sunday. She stated that 'the Chinese are a strange people to foreigners and cannot as yet be understood. But no less strange is the foreigner and his way to the Chinese. Our ways are to us the best. Their ways are to them the best.'

Cause of the Trouble.

"Mrs. Conger has struck the keynote of the trouble. Misunderstanding is at the bottom of what has occurred. Foreigners go to China and they treat the Chinese with too little consideration. They say, 'You must do what we demand,' and they insist that their wishes be carried out. They have taken Chinese territory, they have criticised the religion which is inborn in the Chinaman. What would the people of America say if foreign nations should seize their territory? What would they say if followers of Confucius or Buddha should come here and sneer at their religion? The foreigner does not understand the Chinaman, nor does the Chinaman understand the foreigner.

"It is not difficult to appreciate how it is this misunderstanding exists. Your merchant goes to China and talks a few words in 'pidgin' English with a Chinese merchant. The business is transacted satisfactorily to both—it is often said that the word of a Chinaman in a business transaction is as good as his bond—and they part. They have no opportunity of learning the good traits of each other; one suspects the other of trying to get the advantage, and it is this mutual distrust which has sowed the discord which exists.

Friendly Controversy.

"To my mind this does not seem surprising in view of the fact that the United States and Great Britain have engaged in frequent controversies, and this notwithstanding the fact that both nations speak the same language, and generally have so much in common. How much more difficult, therefore, is it for China, having a different language, and employing oftentimes methods entirely antagonistic to those used by foreigners, to prevent misunderstandings and preserve friendly relations with all nations!

"What further adds to the difficulty of maintaining accord between China and the rest of the world is the ignorance of foreign ways by the officials of the Empire. Until the recent departure from Pekin all of the princes had spent practically their entire lives in the capital, and but a few of the Ministers had ever left the city even for the purpose of visiting extreme parts of the Empire.

"With the exception of the Tsung-li-Yamen, none of these officials has ever come in close contact with foreigners or foreign officials, and the relations of the Tsung-li-Yamen with the foreign envoys are of a most superficial character. Is it therefore remarkable that the Chinese officials should take action which to them is justified, but which to Westerners seems wholly wrong? One looks at the circumstances through Chinese eyes and acts from a Chinese point of view; the other looks at the same circumstances through Western eyeglasses and condemns what he does not understand.

"So it seems to me the first thing that must be done is to remove as much as possible the misunderstanding that exists, and I am glad that the United States and other nations have recognized that there are two sides to the question, and have signified their intention of listening to the views of the Chinese by entering into negotiations.

Lenient Judgment Sought.

"Those negotiations will enable China to make her defense, to show wherein the responsibility lies, and I am sure that the world when it understands her motives and her position will be more lenient than it is to-day."

With the future of China there are concerned four great European factors: Russia, England, Germany and France; two Asiatic, China herself and Japan; one American, the United States. In such a combination jealousies, distrust and bickerings may clog the way to a satisfactory solution of the great problem. For instance, which one of the first four would the other three select and follow? They could unite on none, and yet all are most friendly to the United States and always willing to listen to its representations.

Again, what non-Asiatic power would China and Japan alike trust? Only America. This was confirmed by their attitude toward

America in their late war. Toward what country has China the most friendly feeling? Without doubt, America. For a long time she has recognized us as the only country desiring none of her territory, and wishing to maintain only and always the most amicable relations with her. Even the Chinese Exclusion Act has cut but little figure in Chinese-American relations, for its operation has been felt only by a small portion of Chinese in the southern part of the Empire.

The United States is the one nation, from the remarkable strength of its position, that can exercise the vigorous moral influence and leadership in the negotiations of the Powers, which will assure the settlement of the crisis, first, with strict justice and honor to all nations concerned, and, second, with no selfish scramble for territory that will lead to the violent break-up of the Empire and the ultimate shutting of the open door.

China Ill Treated.

Upon the Chinese people we of the West have intruded. We have told them in plain terms that they are ignorant heathen. We have told them that they are barbarians. We have told them that the faith to which they have held for thousands of years and which has sufficed to their needs, even as our creeds sufficed to ours, is a vain and empty thing, and if they wished to be saved they must turn their back upon it and embrace our own. As a prominent Chinese resident of London said in an interview:

"You have told us that our children are born to be damned; that our ancesters who died in our faith and not in yours are suffering the tortures of purgatory; you have frightened our women and children; you have sown doubt in the mind of our people; you have filled our souls with unrest; you have tried to destroy the faith to which we have clung for ages, and have offered us nothing better in its place. Indeed you have not even agreed as to what you believe yourselves. My people have become suspicious; some day, I fear, they will become something worse."

Greed of the Nations.

Apart from this phase of the question, it cannot be said that Western ideas of commercial integrity have been such as to allay a possible hostility and suspicion. "Rapine, murder and a constant appeal to force chiefly characterized the commencement of Europe's commercial intercourse with China," is the flat declaration of a leading authority on the affairs of the East, H. E. Gorst by name. "The early Dutch and English adventurers had also a share of blackening Europe in the East, and it is not surprising that the Chinese came in time to look upon all Europeans as barbarians, men whose only objects were robbery and war," said President Smyth, in his "North American Review" article. "Still more deplorable," Dr. Smyth adds, "was the impression made by the Spaniards.

"After they seized the Philippine Islands in 1543, a great expansion of trade with China resulted; and such large numbers of Chinese settlers went there that in time they outnumbered the Europeans in the proportion of twenty-five to one. The Spaniards saw in this great influx of Chinese immigrants a menace to their own sovereignty, and they massacred the larger part of the defenseless and innocent Chinese.

"The impression which such savage butchery of its people made on their native province of Canton may easily be imagined, and partly accounts both for the reception which the English met with in the following century when they first entered the Canton river, and for the fact that the people of that province are, with the exception of those of Hunan, the most truculent haters of foreigners in China."

When we have beyond these facts of history the drastic measures of retaliation for crimes, commercial and otherwise, meted out by the enlightened, Christian and civilized European state of Germany to the province of Shantung so late as 1897, in which for the murder, during a riot, of two missionaries, she seized territory about the bay of Kiao-chau, secured the dismissal of the governor and six of his subordinates, successfully demanded payment of an indemnity, exacted a promise to build three expiatory chapels, and secured a concession for two railways and the right to open mines within a region of territory twelve miles wide along them.

Villages Burned.

Later with an armed force they actually burned to the ground two villages, because the Chinese resented these harsh terms of settlement; when beyond these facts of history we observe Russia inch by inch enroaching upon her Asiatic neighbor with all the subtle craftiness of purpose which is allied to the brutal callousness to right of the Cossack, what wonder is it that the Chinese people are mistrustful of European designs upon them? What wonder that in a moment of fanatical zeal for faith and country they rise up in open rebellion? Is it evidence of lack of civilization that they insist upon their own gods and upon their own rights, and wish none of ours? Even the British shield is emblazoned with the "*Dieu et mon droit*" (God and my right).

There awaits the American manufacturer an outlet, especially for tools, machinery, and other articles in iron and steel. He will find a demand for the smaller and lighter machines, rather than for the larger ones. That is to say, he must appeal first to the individual worker who now exists, rather than aim at the needs of a conglomeration in a factory which will come about in the future.

Machinery Required.

The tools should be simple in character, easily worked and kept in order, and without the application of quick-return and other mechanical devices so necessary for labor-saving with us. Light wood-working machinery can be made to supplant the present manual-labor methods; and a large field is open for all kinds of pumps, wind-mills, piping and other articles of hydraulic machinery.

These are in demand, in order not only to supply the crowded cities with much-needed waterworks—all water in Chinese cities being at present delivered by hand—but also for equipment in improved irrigation for the rice fields. Cotton goods of the finer grades, household articles of all kinds, glassware, window glass, wall paper, and plumbing fixtures will find a ready market, as will also farm equipments, such as light-wheeled vehicles and small agricultural implements of all kinds. In these, as in many manufactured articles, American trade has as yet made little or no impression; and yet the American has an acknowledged superiority over any other foreign make.

It is necessary for us also to study the Chinaman himself. The English and American traders make but little attempt to learn the language, and therefore frequently fail to come into personal contact with the native merchant. They are inclined to leave such negotiations to be conducted through a comprador, a native in the employ of the firm, who makes all the contracts, and who guarantees to his firm all native accounts, receiving a commission for his services. The German, and especially the Japanese, merchants, on the other hand, make a great effort to come into direct relations with those with whom they trade.

Securing Trade.

They are still making use of the agency system, but within reasonable limits. As to which course is preferable in the long run there can be no question. Our houses should adopt the suggestion made in the report of the Blackburn (England) Chamber of Commerce, "to train in the Chinese spoken language, and mercantile customs, youths selected for their business capacity. Such a system," the report adds, "would give us a hold over foreign trade in China that present methods can never do."

Finally to be considered there is the official representative of the United States, the consul. It is bad enough, as our practice is, to send consuls to France, or Germany, or Italy, who are unacquainted with the language of the country. But how much worse to send to China, the nation most difficult of all to come into relations with, representatives without any idea, not only of the language, but of the customs and the idiosyncracies of the people.

The British government long ago established a separate consular service for the East, entirely distinct from that elsewhere, so that a man once in the China service stays there and is not likely to be transferred to a European or American post. Secretary Hay has lately made a start toward this end by proposing to establish a school at Pekin. If the idea is not carried out now, circumstances will compel its adoption later.

It is a singular and interesting circumstance that the world's progress has always been from the rising to the setting sun, *ex oriente lux* (light comes from the East). Now, after a lapse of five thousand years, the youngest of the great nations is preparing to pass on, or rather to return this light to the oldest, whence it started in its circumorbem journey. Whether the latter, receiving back the flame, will add something to its brightness, as each previous nation has done, and start it moving once more westward, and so begin new and still higher circle of development for the world, is one of those interesting questions that only a generation far in the future will be able to answer. We of to-day are concerned not with what China will do eventually with progress, but with what we ourselves can and should do with it now.

China's Position.

China is a world nation. She may no longer sleep by the waters of the Yellow Sea, while Europe and America progress. If it were the destiny of China for 4000 years to dwell within herself, recognizing no outside influence, that destiny has now been changed by the series of events commencing with the English "opium war" of 1840, and ending with the massacres at Pekin and Tien-Tsin during the summer of 1900. The first indication at hand as to China's turning her face to the West and becoming an active nation is in the challenge given Christianity by Buddhism. Not until China has recognized the power of Western civilization can she take her place among the great Powers.

Buddhism, which has given so many foundation stones to Christianity, is mysticism and mental slavery as practiced by the Chinese. It can no more adapt itself to the rushing, active life of the Western world than can Christianity shape itself to the passive resistance of the Oriental world. More than four centuries of Christian proselyting in China has resulted in the conversion of scarcely 2,000,000 Chinamen to the Christian faith.

Palpably there is a mistake somewhere. Granted that the Christian religion in itself is the one best adapted to the spiritual needs of progressive people, then the mistake must be charged to the representatives of the nations of the Western powers who have had dealings with China for centuries past. And in this lies the truth. With the exception of a few men like Sir Robert Hart, "Chinese" Gordon and Minister Conger, foreign representatives have presented their worst side to the Chinamen, with the result that the Chinese mind, now preparing for new changes, has come to regard the white man as a "foreign devil," one who can neither be trusted nor loved.

Cunning and Cruel.

On the other hand, the Chinaman has given the white man and the white man's diplomats extraordinary lessons in mental duplicity and physical cruelty. The situation calls for the exercise of remarkable qualities of justice, of mercy, of sound judgment on the part of the rulers of the Caucasian races. The faiths of Confucius, of Buddha, of Lao-Tze are not to be shattered with sledge hammer blows. Reason must meet fanaticism, and Christian example and precept confront ignorance.

Whether partitioned by the foreign powers or a new dynasty established, or taken over by Russia, the Chinese race is about to be precipitated into the whirlpool of Western competition for existence. This is the real meaning of the awakening of China. More than 400,000,000 people are to come into contact with Germans, Frenchmen, Englishmen, Americans and Russians, and learn from them a new law of life. Tremendous resistance will accompany the taking of the lesson, but the end is inevitable.

China May Be Divided.

The Chinaman is becoming a world's citizen. Even if he would, he can no longer prevent this, and it is utterly impossible that the Western world should shut the gateways which its diplomacy and its cannon have finally opened. The words of Bishop Thoburn, of Asia, seem almost prophetic. This is his statement:

"I have no doubt whatever that both the English and American idea of maintaining what is called the 'integrity of the Chinese Empire,' is utterly hopeless. A year ago, when a similar question was put to me, I replied that the proposal to preserve the integrity of the Chinese Empire was like that of trying to preserve the integrity of an iceberg, floating under a blazing sun, into the warm waters of the southern sea. The events of the past few weeks abundantly justify the opinions I had formed and then stated. If this policy is continued by the English-speaking nations, other countries will gradually absorb the Empire. This would be a fate which both the Chinese and the English-speaking peoples would deplore for centuries to come.

"I think Providence indicates somewhat clearly our duty in the immediate present. As to the future, we can only trust to the development of events for further guidance. Without any planning, or seeking, we have been placed in possession of the strongest naval position in the immediate vicinity of China. We are destined, in the early future, unless we blindly refuse to accept an opportunity which Providence manifestly is offering us, to become the strongest naval power in the Pacific. Nearly forty years ago a brilliant Scotch writer published an article in which he pointed out that the Pacific Ocean was destined to become a great American lake. Our country lies face to face opposite China. We ought to maintain not only a strong position, but the leading position in that part of the world."

Race Differences.

Richard W. Hazlitt, for a number of years engaged in colporteur work and traveling in China, having Canton as his headquarters, writes intelligently of China as he views that Empire's condition.

He says:

"It never will be possible for the Chinaman and Western man to be wholly harmonious in thought. I do not mean to intimate by this that many Chinamen do not desire cordial relations with the West. They do seek this. But there is a blood difference between the Asiatic and the Western spirit, which I do not think can ever be overcome. China cannot be partitioned nor swept off the face of the earth. The best that can be hoped for is that amicable terms may be arranged between her and the Western powers and she brought into contact with the best of Western civilization. If this is accomplished, a new civilization adapted to Asiatic conditions will arise in China and remove the the superstition and ignorance that exists to-day.

"It is not best for China that the present Manchu dynasty should remain longer in control. I think if a native Chinaman of good blood and one who was satisfactory to all the Chinese could be elevated to the throne, that the relations with foreign powers would be materially improved.

Old and Out of Date.

"The Manchu dynasty unquestionably stands for retrogression. It clings to the civilization of the fifteenth and sixteenth centuries and those that preceded. It is anti-white to the point of savagery. On the contrary I know of a great many educated Chinamen who are not anti-white, who, while they do not bear the Christian religion great reverence, at the same time respect it as the worship of the white man, and are willing that it should have its place in China so long as it does not provoke the people to outbreaks.

Buddhism has been the religion of the nation for so many centuries that any effort to rudely displace it immediately would lead to war, the end of which could not be predicted.

"The insurrections which are now attracting so much attention in Pechili and Shantung have really been in progress for the last fifty years. They have never wholly died out since 1840 and will not so long as the present political leaders continue in power in Pekin. I have great faith in the ability of the native Chinaman to govern himself if he was educated. Education the Western world can well afford to give him, because, unless he is exterminated, he is going to be in the next hundred years a tremendous factor in the labor and commercial world."

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